

John Richardson

THE AVNCIENT ECCLESIASTICALL HISTORIES OF THE FIRST SIX HVNDRED YEARES AFTER CHRIST,

written in the Greeke tongue by three learned Historiogra-
phers, Eusebius, Socrates, and Euagrius.

EVSEBIUS PAMPHILVS Bishop of Casarea in Palestina wrote 10. bookes.

SOCRATES SCHOLASTICVS of Constantinople wrote 7. bookes.

EVAGRIUS SCHOLASTICVS of Antioch wrote 6. bookes. Whereunto
is annexed DOROTHEVS Bishop of Tyrus, of the lines and endes
of the Prophetes, Apostles and 70. Disciples.

All which authors are faithfully translated out of the Greeke tongue and now perused
and corrected by MEREDITH HANMER, Doctor of Divinitie.

Last of all herein is contained a briefe CHRONOGRAPHIE collected by the said Translator,
with a copious INDEX of the Principall matters throughout all the Histories.



Hist

cost

John

Nov. 24th

*See your
word you rise*

Edmundson

*D. J. C.
4. 10. 3*

Beckett

1812

*Anchor right
to glory*

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Blackfriars by Ludgate. 1585.



TO THE RIGHT
HONORABLE, ROBERT EARLE
OF LEICESTER, BARON OF DENBIGH,
LORD HIGH STEWARD OF HER MAIESTIES HOVSEHOLD,
Knight of the most noble order of the GARTER, Maister of her
Maiesties horse, Chaunceler of the famous Vniuersitie of Oxford, and
one of her highnesse most honorable priuie Counsell:

MEREDITH HANMER *wvisheth encrease of honour, continuance of
Godly zeale, perfection of wvisedome, and health in Christ Iesus.*



HERE are two things (Right honorable) the one mouing, the other imboldening me to commend vnto your honour these Auncient histories. The first is the great goodnesse proceeding from right noble disposition, heretofore shewed to-wardes me, calling for thankesfulnesse: The second is the fauour and zeale you beare to learning and professours of the same, leading to hope of acceptance, and alacritie of minde. *Eusebius* (my first authour) was a Reuerend father of great credit with *Constantinus Magnus* the Emperour: *Socrates* was of Constantinople, in great fauour for his profound skill: *Enagrius* was Lieutenant of Antioche in the time of two Emperours, and as he testifieth of him selfe, preferred by them to two other honorable offices. *Dionysius* Bishop of Alexandria writing a booke of repentance sent it to *Conon*, Bishop of Hermopolis, who by repentance had renounced the idolatrie of Pagans, and zelously cleaued to the Christian profession, as a fit reader of so worthy a theame: *Origen* writing of Martyrs, sent his treatise vnto *Ambrose* and *Protoctetus* ministers of *Caesarea*, such as had endured great affliction vnder *Decius* the Emperour, where they might haue a view of their valiant and inuincible courage: the Philosophers of Alexandria and *Aegypt*, such as in those dayes excelled in prophane literature, wrote great volumes of their profound skill and sent them vnto the famous Philosopher and Christian doctor *Origen*, the great clerke of Alexandria. Of mine owne parte, not attributing vnto my selfe any excellencie of witte and singularitie of giftes as raigned in the aforesaid writers, when I had translated and compiled into one volume these Reuerend, learned and honorable writers, I thought good also to dedicate them vnto one no lesse reuerend, for graue and sage counsaile, no lesse learned for studie and reading, and no lesse honorable for faithfull and profitable seruice in his countrey and common weale. Howsoeuer it stand with my inferior condition, be it lawfull for me (though not of worthinesse, at least wise of fauour) to direct vnto your honour the liues of the Apostles and Disciples of our Sauour: the mar-

The Epistle

tyrdome of Sain:tes and such as serued God in trueth and vpright conuerſation: the inuincible courage and conſtancie of zealous Chriſtians: the Godly ſayings and ſentences of true profeſſours: the wiſe and politicke gouernement of common weales by Catholicke Emperours and Chriſtian Princes: the carefull ouerſight of the flocke of Chriſt by reuerend Biſhops and learned Prelats: the conſutation and ouerthrow of heretickes with the confirmation of the trueth by holy Councells and ſacred Aſſemblies, and to ſay the whole in one worde, as the principall drift of mine Epistle, to preſente vnto your Lordſhip theſe auncient Eccleſiaſticall Hiſtoriographers, to wit, *Eusebius*, *Socrates*, *Euagrius*, and *Dorotheus*. Whoſe hiſtories are ſo replenished with ſuch godly doctrine, that I may very well ſay of them all, as a learned writer reporteth of *Eusebius*, that they are able to perſwade any man be his minde neuer ſo farre alienated from the trueth, to become a zealous Chriſtian. Wherefore (my good Lord) ſeeing that as *Plato* ſayeth running wittes are delighted with poëtrie, as *Aristotle* writeth, effeminate perſons are raviſhed with muſicke, and as *Socrates* telleth vs hiſtories agree beſte with ſtaide heades: I preſent vnto your honour theſe hiſtories agreeing very well with your diſpoſition, and being the fruites of my trauell and ſtudie. *Ruffinus* ſayeth, that he wrote his hiſtorie to delight the reader, to occupie the time, and to remoue the remembrance of the calamities (meaning the perſecution) which then lately had happened. As for Chriſtian pleaſure and Godly delightes, what can be more pleaſant then the reading of the Eccleſiaſticall hiſtories? touching the time, I know it full well you ſpende it as it beſeemeth your calling, to ſpeake of calamitie (vnleſſe we beholde the miſerie and lamentable eſtate of other Realmes and dominions) preſently there is geuen no ſuch occaſion, for it can not be remembered that the ſubiectes within this Realme of England had the Goſpell ſo freely preached, Clerkes ſo profoundly learned, Nobilitie ſo wiſe and politicke, all ſuccesſes ſo prosperous, as in this happie raigne of our moſt vertuous and noble Princeſſe Queene *Elizabeth*, and therefore are we greatly bounde to prayſe God for it. Yet if ye call to memorie the corruption of late dayes, the blindneſſe of ſuch as woulde be called Gods people, the lamentable perſecution of the Engliſh Church, then may ye reade them after calamitie. But notwithstanding the premisses it is not my drift to ſalue ſuch ſores, neither to provide medicens for ſuch Maladies. God of his providence hath continewally bene ſo carefull ouer his Church that his ſeruants were neuer left deſolate. Though *Elias* complained that he was left alone, yet were there thouſandes which bowed not their knees to *Baal*. *S. Paule* telleth vs there is of Iſraell a remnant left. Our Sauour ſpeaking of his Church though it be not of the greateſt multitudes, yet is it according vnto his Epitheton a litle flocke. And ſure I am there may be found a righteous *Abraham* in Chaldaea, a iuſt *Lot* in Sodome, a godly *Daniel* in Babylon, a deuout *Tobias* in Niniue, a patiente *Iob* in Huſſe, and a zealous *Nehe-mias* in Damasco. There is found wheate among tares, graine in the huſke, corne among chaffe, a kearnell within the ſhale, marrow within the bone, a pearle within the cockle, and a roſe among the thornes. There was a *Jonathas* in the Court of *Saul* to fauour *Dauid*, there was an *Obadia* in the Court of *Ahab* to entertaine the Prophetes, there was an *Abedmelech* in the Court of *Sedechias* to entreate for *Ieremie*, and in the Court of *Diocletian* there were many yonge Gentlemen, namely *Petrus*, *Dorotheus*, *Gorgonius* with many others which embraced the Chriſtians, and ſuffred death for the teſtimonie of Chriſt, as your honor may reade in theſe Eccleſiaſticall hiſtories, which I haue not therefore commended vnto you for the remembrance of any calamitie at all. But as for the Court of our moſt gracious Queene (a ſight both ioyfull and comfortable) where there reſortes ſo many learned Clerkes, ſo many Godly perſons, ſo many graue

Dedicatorie.

graue Matrons, so many vertuous Ladies, so many honorable personages, hauing so noble a heade to gouerne them all : There the Christian is no rare Phoenix, the godly is no blacke swanne, for the Gospell is freely preached, and the professours thereof had in honour and estimation. Wherefore in so godly a place, to be so vertuously disposed at vacant times, as to reade these or such like auncient histories, will be a commendation vnto your honour, an encrease of knowledge, a confirmation of faith, a maintenance of zeale, and a liuely beholding of Christ Iesus in his members. Here you may see the right Christian disposition of noble personages, whereof some haue bid Court farewell and all worldly dignities, in the quarell of our Sauour : other some in campe haue refused soldiers pay and throwen away sworde and ordle signes of warefare, rather then sweare against Christ : others againe haue written friendly letters in the behalfe of the afflicted Christians, and thereby mitigated the furie and rage of persecuting Tyrantes : and others moreouer with their owne handes haue buried the Martyrs and laid both their neckes to the blocke, and their bodies to the fire, rather then they would shrink one iote from the faith. Here you may behold the modest & shamefastnes of Christian maydens, the constancie of zealous women, the chaste mindes of graue Matrons, the godly disposition and wise government of Queenes and Empresses. Here your Lordship shall finde zealous prayers, sorowefull lamentations, godly Epistles, Christian decrees and constitutions. The father admonishing the sonne, the mother her daughter, the Bishop his clergie, the Prince his subiectes, one Christian confirming an other, and God consorting vs all. Many now adayes had rather reade the Dial of Princes, where there is much good matter, the Monke of Burie, full of good stories : the tales of Chaucer, where there is excellent wit, great reading and good decorum obserued : the life of *Marcus Aurelius*, where there are many good Morall preceptes : the familiar and golden Epistles of *Antonie Gvvevarra*, where there is both golden wit and good penning : the stories of King *Arthur* : the monstrous fables of *Garagantua* : the Pallace of pleasure, though there follow neuer so much displeasure after : Reinard the Fox : *Benis* of Hampton : the hundred mery tales : *Skoggan* : *Fortunatus* : with many other infortunate treatises and amorous toies written in English, Latine, Frenche, Italian, Spanishe, but as for bookes of Diuinitie, to edifie the soule, and instructe the inwarde man, it is the least part of their care, nay they will flatly answer it belongeth not to their calling to occupie their heades with any such kinde of matters. It is to be wished, if not all, at least wise that some parte of the time which is spent in reading of such bookes (although many of them containe notable matter) were bestowed in reading of holy Scripture, or other such writings as dispose the minde to spirituall contemplation. *Cecilia* a Romaine maiden of right noble parentage caried alwayes about her the new Testament. *Cyprian* Bishop of Carthage would not suffer one day to passe without reading of *Tertullian*. *Alfredus* though King of England, compiled Psalmes and Prayers into one booke, and called it a Mantel, which alwayes he had about him. *Alfonfus* had alwayes in his bosome the Commentaries of Caesar, he was also so much delighted with the historie of *Titus Liuius*, that on a time he commaunded certaine Musicians (yea very skilfull) to depart, saying: he heard a more pleasaunt harmonic out of *Liuius*. Wherefore seeing you haue obtained honor with them that be present, fame for the time to come, riches for your posteritie, an estate for your successours, reputation among straungers, credit amongst your owne, gladnesse for your friendes, and that which passeth all, a sure affiance in the goodnesse of God : thinke it not amisse seeing it agreeth with my vocation, that I exhorte your Lordship, as you haue begunne well, and now hitherto continewd, that you goe on

The Epistle Dedicatorie.

Still in well doinge, accepting this my humble duty and simple remembrance. Let your vertuous disposition and right honorable calling be a protection and defence, that these auncient histories be not blemished in the hands of Zoylous Sycophantes, which as *Socrates* sayeth, being obscure persons, and such as haue no pith or substance in them, goe about most commonly to purchase ynto them selues fame and credit by dispraising of others.

God send your Lordship many ioyfull yeares.

From Schordich the 15. of December. 1584.

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Your Honors most humble at commaundement,

MEREDITH HANMER.

THE





THE TRANSLATOR VNTO THE CHRISTIAN READER, AS TOVCHING THE TRANSLATION OF THESE AVNCIENT HISTORIES.

AS I am geuen to understand (good Christian Reader) there haue bene diuers which attempted to translate these aunient Ecclesiasticall histories, yet haue geuen ouer their purpose, partly being discouraged wth the diuersitie and corruption of Greeke copies, and partly being dismayed wth the crookednesse of Eusebius stile, w^{ch} is by reason of his vnperfect allegations, and last of all, being w^{holly} overcome wth the tedious studie and infinite toile and labour. The occasion that moued me to take so great an enterprise in hand w^{as}, that I read them in Greeke vnto an honorable Ladie of this lande, and hauing some leasure besides the lecture and other exercises agreeable vnto my calling, I thought good to turne the priuate commoditie vnto a publique profite, and to make the Christian reader of this my native countrey partaker also of these learned, zealous, and pleasaunt histories. VVhen I tooke penne in hand, and considered wth my selfe all the circumstances of these Histories, and founde in them certaine things w^{ch} the authours peraduenture might haue left vⁿwritten, but the interpreter in no w^{ise} vntranslated: I remembred the saying of Augustine, Diuinitatis est non errare, It belongeth to the Diuinitie, or to God him selfe not to erre, and that these Historiographers w^{ere} but men, yet rare and singular persons. Daily experience teacheth vs there is no garden wthout some vweeds, no medow wthout some vnsauerie floures, no forest wthout some vnfrutefull trees, no countrey wthout some barren land, no w^{heate} wthout some tares, no day wthout a cloude, no w^{riter} wthout some blemish, or that escapeth the reprehension of all men. I am sure there is no reader so foolish as to builde vpon the antiquitie and authoritie of these histories as if they w^{ere} holy Scripture, there is an historicall Faith w^{ch} is not in the compasse of our Creede, and if you happen to light vpon any storie that sauoureth of superstition, or that seemeth vnpossible, penes authorem sit fides, refferre it to the author, take it as cheape as ye finde it, remember that the holy Ghost sayth, omnis homo mendax. If so, peraduenture the reader toe, then let the one beare wth the other. VVhere the places did require, lest the reader should be snared in errour, I haue laide downe Censures of an other letter then the texte is of, w^{here} the author w^{as} obscure, I haue opened him wth notes in the marge, w^{here} I founde the storie vnperfect, I haue noted it wth a starre, and signified wthall w^{hat} my penne directed me vnto. Many Latine w^{riters} haue imployed great diligence and labour about these Greeke Historiographers, one translating one peece, an other an other peece, one interpreting one of the authours, an other translating almost all, one perusing, an other correcting. Ierome turned Eusebius into Latine, but it is not extant. Ruffinus tooke vpon him to translate Eusebius. Of him Ierome w^{rites} in this sorte: Ecclesiasticam pulchre Eusebius historiam texuit, quid ergo de interprete sentiendum, liberum sit iam cuique iudicium. Eusebius hath very w^{ell} compiled the Ecclesiasticall historie, but as for the interpreter, euery man hath to thinke of him w^{hat}.

Ierome.

Ruffinus.

The Translator vnto the Reader.

him list. Beatus Rhenanus, a man of great iudgement, sayeth thus of Ruffinus. In libris à se versis parum laudis meruit, quod ex industria non verba vel sensum authoris quem vertendum suscepit appendat, sed vel minus vel plusculum tanquam paraphrases, non velut interpretes pro sua libidine plerumque referat. Ruffinus deserued but small prayse for his translations, because of purpose he tooke no heede vnto the wordes and meaning of the author which he tooke vpon him to translate, but interpreted for the most parte at his pleasure, by adding and diminishing, more like a Paraphrast then a translator. I finde by perusing of him that he vttered in few wordes, which Eusebius wrote at large: that he is tedious where Eusebius is brieft: that he is obscure where Eusebius is plaine: that he hath omitted where Eusebius is darke, words and sentences and pages, and Epistles, and in manner vvhole bookes. Halfe the eight booke of Eusebius (so hath Musculustoe) and in maner all the tenth booke, he hath not once touched. Ruffinus wrote the historie of his time in two bookes, and erred fouly in certaine thinges, as Socrates doeth report of him. Epiphanius Scholasticus translated the Tripartite historie. Ioachim Camerarius geueth of him this iudgement. Tantam deprehendi in translatione non modo barbariem sed etiam inscitiam ac somnolentiam istius Epiphaniij, vt mirater vlli Græcorum non adeo alienam linguam Latinam, sed ignoratam suam esse potuisse. I founde in the translation of this Epiphanius, not onely such barbarous phrases, but also ignorance and palpable error, that I can not chuse but maruell, how any Grecian could be vnskillfull, not so much in the straunge Latine tongue, as ignorant in his owne language. Wolfgangus Musculus a learned interpretour, hath translated the histories of Eusebius, yet Edwardus Godsalvus geueth of him this Censure. Hic autem satis correctis exemplaribus, vt credibile est destitutus innumeris locis turpissimè labitur. Est porro adeo obscurus vt interpretes egeat interprete, adeo salebrosus vt lector identidem inhaereat, adeo lacinosus vt authores ipsi Græci historie suæ sententias non fuisse expletas grauitèr conquerantur. This Musculus as it is very like, wanting perfect coppies, erred fouly in infinite places. Moreouer, he is so obscure that the Translator hath neede of an interpretour, so intricate that the Reader is now and then graueled, so brieft that the Greeke authours them selues doe grieuously complaine, that the sentences in their Histories were not fully expressed. Though the reporter be partiall being of a contrarie religion, yet herein I finde his iudgement to be true, and specially in his translation of the tenth booke of Eusebius. Yet not I onely, but others haue founde it. Iacobus Gryncus a learned man, corrected many faultes, explicated many places, printed in the marge many notes, yet after all this his labour which deserueth great commendation, there are founde infinite escapes, and for triall thereof, I report me vnto the Reader. Christopherson (as for his religion I referre it to God and to him selfe, vvhoby this time knoweth whether he did well or no) was a great Clarke, and a learned interpretour, he hath Translated passing well, yet sometimes doeth he addiecte him selfe very much to the Latine phrase, and is caried away with the sound and vveight thereof. If any of the former writers had done well, vvhath needed the later interpreters to take so much paines? I would haue all the premisses, and vvhathsoeuer hath bene spoken of these Latine Translatours by me (although one of them chargeth an other) to be taken, not that I accuse them of mine owne heade, but by beholding their doinges, to excuse the faultes that might escape in this English Translation. I founde the Greeke coppie of Eusebius in many places vvhonderfull crabbed, his Historie is full of allegations, sayings and sentences, and Epistles, and the selfe same authority oftentimes alleaged to the confirmation of sundry matters, that the wordes are short, the sense obscure & hard to be translated. Yet the learning of the man, the authoritie of his person, & the Antiquitie of his time vwill cause vvhathsoeuer may be thought amisse to be well taken. Socrates vvhofollowed Eusebius

The Translator vnto the Reader.

sebius about a hundred and fortie yeares after, and continuēd the Historie, wrote an eloquent and an artificiall stile, he vseth to alleage whole Epistles, perfectē sentences, and hath deliuered the historie very plaine. His vvordes are sweete, his vaine pleasant, & his inuention very vvitty. Though the historie be large, his bookes long, and the labour great in vvriting of them, yet vv as I very much recreated vvith the sweetnesse of the vvorke. Euagrius, vvho beganne vvhere Socrates left, and continuēd his penne vvnto the ende of the first six hundred yeares after Christ, is full of Dialectts, and therefore in Greeke not so pleasant as Socrates. He hath many superstitious stories vvwhich might very vvell haue bene spared. But in perusing of him I vvould haue the reader to note the great change that vv as in his time more then in the dayes of the former vvriters, and thereafter to consider of the times followving, the difference that is in these our dayes betvvene the Church and the Apostolicke times. The encrease, augmentatiō, & daily adding of ceremonies to ceremonies, seruice vpon seruice, vvith other Ecclesiasticall rites and decrees, is not the encrease of pietie and the perfection of godlines, for our Sauour telleth vs in the Gospel, that towards the later dayes loue shall vvaxe colde, and iniquitie shall abound: but the malice and spite of the Denill, vvho vvith the change of time, altereth (as much as he may) the state of the Ecclesiasticall affaires, and thrusteth daily into the church one mischiefe vpon an other. Moreouer Euagrius being a temporall man, stuffeth his Historie vvith prophane stories of vvarrs and vvwarlike engines, of battailes and bloudshed, of Barbarians and Heathen nations. In describing the situation of any soyle, the erection of buildinges, and vertues of some proper person, he doth excell. Dorotheus Bishop of Tyrus & Martyr, vvhom I haue annexed vvnto these former Historiographers, being vvell scene in the Hebrew tongue, and a great Antiquarie, vvrote briefly the liues of the Prophetes, Apostles, and seuentie disciples of our Sauour. The faultes that are therein, I attribute them rather vvnto the corrupt coppies, then to any vvant of knowvledge in him. Such thinges as are to be noted in him, I haue laid them in the preface before his booke. After all these Translations (gentle Reader) notwithstanding my great trauell and studie, I haue gathered a brieve Chronographie, vvith a supputation of the yeares of the vvorld from Adam to Christ, beginning vvith Eusebius, and ending vvith Euagrius, and there thou mayest see the yeares of the Incarnation, the raigne of the Emperours, the famous men and Martyrs, the kinges of Iudea, and highe priestes of the Iewes in Ierusalem, from the birth of Christ vvnto the ouerthrow of the Citie, the Councells, the Bishops of Ierusalem, Antioch, Rome, Alexandria, & all the heresies vvithin the first six hundred yeares after Christ, deuīded into Columnnes, vvhere the yeare of the Lord standes right ouer against euery one. The profite that riseth by reading of these histories, I am not able in few vvordes to declare. Besides the vvorkes of the authors the selues, they haue brought forth vvnto vs Sentences, Epistles, Orations, Chapiters and bookes of auncient vvriters, such as vvrote immediatly after the Apostles, and are not at this day extant saue in them. Namely of Papias Bishop of Hierapolis, Polycarpus Bishop of Smyrna, Polycrates Bishop of Ephesus, Dionysius Bishop of Corinth, Apollinarius Bishop of Hierapolis, Dionysius Bishop of Alexandria, Melito Bishop of Sardis, Serapion Bishop of Antioch, Irenæus Bishop of Lyons, Alexander Bishop of Ierusalem, Theocistus Bishop of Casarea, Anatolius Bishop of Laodicea, Phileas Bishop of Thumis, Alexander Bishop of Alexandria, Eusebius Bishop of Nicomedia, Theognis Bishop of Nice, Athanasius Bishop of Alexandria, Gregorie Bishop of Nazianzum, Cyrill Bishop of Alexandria, Eusebius Bishop of Dorileum, Peter Bishop of Alexandria, Gregorie Bishop of Antioche. Of Gaius, Cornelius, Iulius, Liberius, Bishops of Rome. Of the Councells, as the Synode in Palestina and Antioch, the Councell of Nice, Ariminum, Ephesus, Chalcedon and Constantinople. Of learned vvriters as, Quadratus, Rhodon, Africanus, Miltiades, Apollonius, Maximus,

Euagrius.

Math. 24.

Dorotheus.

A Chronographie.

The Translator vnto the Reader.

Macarius, Origen, Euagrius, and Symeon. If we be disposed to see the Emperours, their Decrees, Epistles, Constitutions and Edicts, we may soone finde them euen from Iulius Caesar the first, vnto Mauricius the last, within the first six hundred yeares, namely Augustus, Tiberius, Caligula, Claudius, Nero, Galba, Otho, Vitellius, Vespasian, Titus, Domitian, Nerva, Traian, Adrianus, Antoninus Pius, Verus, Commodus, Pertinax, Didius Iulianus, Seuerus, Caracalla, Macrinus, Heliogabalus, Alexander, Maximinus, Gordianus, Philip, Decius, Gallus, Æmilianus, Valerianus, Claudius, Quintilius, Aurelianus, Tacitus, Florianus, Carus, Diocletian and Maximianus, Constantius and Maximinus, Constantinus Magnus and Licinius, Constantinus the younger, Constantius and Constans, Iulian the Apostata, Iouian, Valentinianus and Valens, Gratian, Valentinianus the younger and Theodosius Magnus, Arcadius and Honorius, Theodosius iunior, Martianus, Leo, Zeno, Anastasius, Iustinus, Iustinianus, Iustinus the 2. Tiberius and Mauricius. We may see the Bishops how they gouerned, Ministers how they taught, Synodes what they decreed, Ceremonies how they crept into the Church, Heresies how they rose and were rooted out. If we stande upon the Theater of Martyrs, and there beholde the valiant vrasslers, and inuincible champions of Christ Iesu, how can we chuse but be rauished with Zeale, when we see the professors of the truth torne in peeces of wilde beastes, crucified, beheaded, stoned, stifled, beaten to death with cudgels, fried to the bones, flaine aliue, burned to ashes, hanged on gibbets, drowned, brained, scourged, maimed, quartered, their neckes broken, their legges sawed of, their tongues cutte, their eyes pulled out, and the emptie place scared with scalding iron, the wrapping of them in oxe hides with dogges and snakes and drowned in the sea, the inioyning of them to kill one another, the gelding of Christians, the paring of their flesh with sharpe rasors, the renting of their sides with the lashe of the whip, the pricking of their vaines with bodkins, and famishing of them to death in deepe and noysome dungeons. It is a wonder to see the zeale of their prayers, their charitie towards all men, their constancie in torment, and their confidence in Christ Iesu. These be they whome S.

Apoc. 6. 7. Iohn in his Apocalypse saue in a vision vnder the altare, that were Martyred for the word of God and the testimonie of Christ Iesu, which cried with a loud voice, saying: How long tarieest thou Lord, holy and true, to iudge and to auenge our bloude, on them that dwell on the earth. And long white garments were geuen vnto euery one of them, and it was said vnto them, that they should rest yet for a litle season, vntill their fellow seruantes and their brethren that should be killed as they were, were fulfilled. The Angell telleth him who they were that were arrayed in long white garments, and whence they came, saying: these are they which came out of great tribulation, and haue washed their long robes, and made them white by the blood of the Lambe, therefore are they in the presence of the throne of God, and serue him day and night in his temple: and he that sitteth in the throne will dwell among them. They shall hunger no more, neither thirst, and God shall wipe away all teares from their eyes. Very comfortable wordes. But the executioners, the tyrantes, and tormentours heartes were so hardened, that neither voices from above, nor signes in the aire threatning vengeance & the wrath of God to light vpon them, neither the sweating of stones, nor the monsters that the earth brought forth, could mollifie their stonie mindes. The sea ouerflowed the land, the earth opened and left dangerous gulphes, Earthquakes ouerthrew their Townes and Cities, fire burned their houses, yet would they not leaue of their furie. They were as S. Paule sayeth, turned into a reprobate sence, they left no villanie vnpractised, in the ende many of them fell into frensie and madness, they ranne them selues vpon naked swordes, they brake their owne neckes, they hanged them selues, they tumbled them selues headlong into riuers, they cutte their owne throates,

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throtes, and diuersly dispatched them selues. This is the viall full of the vrrath of God, *Apo. 16.* which the Angell in the reuelation poured vpon the waters, and the voice that folloved after may very vwell be spoken of them: O Lord which art and vvaft, thou art righteous and holy, because thou hast genen such iudgements, for they haue shed out the bloud of Saintes and Prophetes, and therefore hast thou genen them bloud to drinke, for they haue deserued it. The aforesaid Martyrs gaue forth godly sayinges, diuine preceptes for the posterity, they sealed their doctryne with their oune bloud, they spared not their liues vnto the death, they are gone before, they sheewed vs the vway to follow after, these (good Christian reader) with other thinges are to be seene throughout these Histories. The Chapiters in the Greeke were in many places very small, if I should haue folloved the Greeke diuision, then had I left much vvaft paper, I haue sometimes ioyned two or three together, some other times taken them as they lay, yet where I altered the diuision, I noted in the marge the number of the Greeke Chapiters. There is no raigne of any Emperour, no storie almost vvorthis the noting, but thou hast in the marge the yeare of the Lord for the better understanding thereof. VVhatsoeuer I found in the Greeke, were it good or bad, that haue I faithfully without any partialitie at all laide downe in English. VVherefore if ought be vwell done, geue the prayse vnto God. Let the paines be mine, and the profit the Readers.

* *

*

P S A L. 113.

Non nobis Domine, non nobis, sed nomini tuo da gloriam.



THE LIFE OF EVSEBIVS PAMPHILVS, OVT OF SAINCT IEROME.

Besides the
workes with-
in named,
Eusebius
wrote foure
books of the
life of Con-
stantine: a-
gainst Hiero-
cles 8. books:
against satall
destenie one
booke, all
which I haue
seene. More-
ouer Socrat.
lib. 2. ecclef.
hist. cap. 16.
17. sayeth he
wrote three
books against
Marcellus,
and there he
alleageth
some peece
thereof.



EVSEBIVS Bishop of Caesarea in Palæstina, one that was very studious in holy Scripture, and a diligent searcher together with *Pamphilus* Martyr of the diuine librarie, wrote infinite volumes, and amongst others these which followe. Of Euangelicall preparation 15. bookes, as preparatiues for such as were to learne the doctrine of the Gospell. Of Euangelicall demonstration 20. bookes, where he proueth and confirmeth the doctrine of the new Testament, with a confutation of the aduerfarie: Of diuine apparition 5. booke: Of the Ecclesiasticall historie 10. bookes: Of Chronicall Canons a generall recitall with an Epitome thereof: Of the disagreeing of the Euangelistes: 10. bookes vpon the Prophet *Esay*: against *Porphyrus* who wrote then in Sicilia (as some doe thinke) 30. bookes, whereof onely twentie came to my handes: One booke of *Topiks*: An Apologie or defence of *Origen* in 6. bookes: The life of *Pamphilus* in three bookes: Of Martyrs certaine other bookes: Vpon the 150. Psalmes very learned commentaries, with sundry other workes. He florished chiefly vnder the Emperour *Constantinus Magnus*, and *Constantius* his sonne, and for his familiaritie with *Pamphilus* Martyr, he was called *Eusebius Pamphilus*. So farre *Ierome*.



THE FIRST BOOKE OF THE ECCLESIASTICAL HISTORY OF EVSEBIVS
PAMPHILVS BISHOP OF CÆSAREA IN PALESTINA.

The Proëme of Eusebius to his Historie.

THE successions of the holy Apostles, together with the times from our Saviour unto us, hitherto continued, and those things which are said to be done, according unto the Ecclesiastical history, what they are, how great, & who decently have governed the Church, specially in the most famous provinces: also who in all ages have set forth the heavenly doctrine, either by preaching, or by writing: and againe what men, howe manie, and when through desire of noveltie, and error, falling into extremities, have published them selves Authors of knowledge, falsely so called, & cruelly rent a sunder as ravening wolves, the flocke of Christ: moreover what evils forthwith have fallen upon the whole nation of the Iewes, because of their conspiracy against our Saviour: and againe howe many, by what means, and in what times the worde hath bene of the Gentiles impugned, and what singular men in all times, have passed and gone through bitter conflicts for his names sake, even by shedding of their blood, & suffering of tormentes, and besides all this, the martyrdomes done in our time, together with the mercifull and comfortable aide of our Saviour, towards every one lovingly exhibited: I determining to publish the same in writing, will not take from any other place my entrance, then from the first order in doing or dispensation of our Saviour & Lord Iesus Christ. But truly the circumstance it selfe, eue in the beginning craweth pardon, being greater then our strength can sustaine. I confesse indeede that which we promise, to be absolute, and that which we professe to omit nothing, to be a thing incomprehensible. For we first taking this argument in hand, endeavouring to tread a solitary and untroden way, praying that God may be our guide, and the power of our Lord and Saviour, our present helper and aider: yet can we nowhere finde as much as the bare steppes of such as have passed the same path before us, hauing onely small shewes and tokens, wherewith diuers here and there in their seuerall times have left unto us particular declarations as it were certaine sparkles, whilst that they lift their voyces from farre, and from aboue, from whence, as from an high place and inuisible, crying as out of a certaine watchtower borne, what way we ought to goe, and howe to direct without error and danger the way and order of our talke. Whatsoever things therefore we thinke profitable for this present argument, choosing those things which of them are here and there mentioned, and as it were culling and gathering the commodious and fit sentences of such as have written of old, as flowvers out of meadowes bedecked with reason, we will endeavour in shewing the way of history, to compact the same as it were into one body, being also desirous to retaine from obliuion the successions, although not of all, yet of the most famous Apostles of our Saviour, according unto the Churches most notable, and yet fresh had in memory. I suppose verilie that I haue

The argument of this Ecclesiastical history.

Where Eusebius beginneth his history. The difficulty thereof.

The necessity. taken in hand an argument very necessary, because that I haue found nowhere any Eccle-
 siasticall writer, which in this behalfe vnto this day, hath employed any part of diligence.
 The vtility. I hope also it will be a very profitable work for the studious, that is earnestly set to know
 the vtility of this history. And of these things heretofore, when that I compiled certaine
 Chronicall Canons, I wrote an Epitome, but the more ample declaration thereof, I thought
 good to reserve vntill this present. And the beginning (as I sayd) will I take of the
 dispensation and diuinity of our Sauour Christ, higher and deeper to be con-
 sidered, then that which concerns his humanity, for it is requisite
 for him that committeth to writing an Ecclesiasticall hi-
 story, thence to beginne, euen from the chiefe di-
 spensation of Christ, and deuiner then it
 seemeth to many, in so much that
 of him we are tearmed
 Christians.



CAP. I.

*A summarie recitall of thinges concerning the diuinitie and humanitie
of our Lord and Saviour Iesus Christ.*

BEcause therefore the consideration of the maner in Christ, is two fold, the one
consisting as a head on the body, by the which he is vnderstood to be God, the o-
ther to be weyed in degrees, by the which he hath put on man, like vnto
vs, subject to passions for our saluations sake: we shall make a right rehear-
sall of those things which follow, if that first we begin the declaration of the
whole history from them which are principall and most proper pillars of this
doctrine. In the meane space the auncientry and dignity of Christian antiquity, shall against
them be declared, which suppose this religion newe, straunge, of late, and neuer heard of be-
fore: but to declare the generation, dignity, essence, and nature of Christ, no speech can suf-
ficiently serue, sithens that that the holy Ghost in the Prophets hath testified: His generation *Esa. 53.*
who shalbe able to declare? for the father no man hath knowne, but the sonne, neither at anie *Iohn. 10.*
time hath any knowne the sonne worthely, but the father alone which begate him. This light
going before the world, and all worlds, the intellectuall, and essentiall wisdom, & the liuing
word of God, being in the beginning with the father, who but the father alone hath rightly
known: which is before euery creature and workmanship, both of visible & inuisible things,
the first and onely sonne of God, chiefe captaine of the celestiall, rationall, and immortall host;
the Angell of the great counsel, & executour of the secrete will of the father, maker and worker *Esa. 9.*
of all things together with the father, which after the father is cause & authoz of all things, the
true and onely begotten sunne of God, Lord, and God, and King of all things which are crea-
ted, receauing dominion and rule of the father by the same diuinity, power, and glory. For ac-
cording to the mislicall diuinity concerning him in the Scripture. In the beginning was the
word, and the word was with God, and God was the word. The same was in the beginning *Iohn. 1.*
with God, all things were made by it, and without it nothing was made that was made. The
same doth Moses, the most auncient of all the prophets testifie, for describing by inspiration of
the holy spirit the substance and disposition of the vniuersall world, he sheweth the framer &
workman of all things, to wit, God, to haue graunted to Christ him selfe & none other, that is
his deuine & onely begotten word, the framing of these inferior things. For vnto him, confer-
ring about the creation of man. God said (saith he) let vs make man after our owne likenesse &
similitude. And with this saying agreeth another prophet thus speaking of God in Hymnes, &
saying: he spake and they were made, he commanded and they were created. By which words *Psal. 33.*
he bringeth in the father a maker, commanding as vniuersall captaine, with his kingly beck:
but the word of God next to him (not another from that which amongst vs is preached) obser-
uing in all things his fathers ordinances. As many therefore from the first originall of man-
kind as appeared iust, godly, vertuous, and honest liuers, either about the time of Moses that
great worshipper of the great God, or before him as Abraham and his sonnes, or as manie in
the times following accompted iust, and the prophetes also which conceaued of God with the
clefised eyes of the mind, haue knownen this same, and haue worshipped him as the sonne of
God with conuenient and due honour: but he not degenerating from his fathers piety, is ap-
pointed a teacher vnto all of his fathers knowledge.

CAP. II.

*The sonne of God appeared to the fathers in the olde Testament, and was present
with the eternall father at the creation of the world. Eusebius sheweth his diuinity
partly by his apparitions, and partly by creating the world.*

THe Lord God therefore appearing, conferred as a common man with Abraham, sitting
in the olde groue of Mambré, he forthwith falling down vpon his face, although with the
outward eye he beheld but mā, yet he worshipped him as God, & made supplicatio vnto
him as Lord, with the same words he confesseth that he knew him when he said: O Lord which *Gen. 18.*
judgest the whole earth, wilt not thou iudge rightly? For if no reason permit the vnbegotten
& immutable essence of the almighty to transforme him selfe vnto the likenesse of man, neither

Psal. 106.

Genes. 19.

Genes. 32.

Genes. 32.

He preuen-
teth the ob-
jection, to
were they
nor Angels
which ap-
peared vnto
men?

*Secondarily
not in digni-
tie but in per-
son & order.
Iosua. 5.

Exod. 3.

Prouerbs. 8.

againē the imagination of any begotten suffer to seduce the sightes of them that see, neither the Scriptures to saue such thinges falsly: the Lord and God which indgeth the whole earth and executeth iudgment, being sene in the shape of man, what other should be praised (if it be lawfull for me to mention the Authoꝝ of all thinges) then his onely p̄eriscent word: of whom it is said in the Psalmes: He sent forth his word and healed them, and deliuered them out of all their distresse. The same word next after the father *Moses* plainly setteth forth saying: The Lord rayned brimstone and fire from the Lord, out of heauen vpon Sodom and Gomorha. The same dothe the sacred Scripture call God, appearing againe vnto *Iacob* in the figure of man, & saying vnto *Iacob*: Thy name shall no more be *Iacob*, but *Israel* shall be thy name, because thou hast wrastled and preuailed with God. At what time *Iacob* termed that place the vision of God, saying: I haue seene God face to face, and my life is preserved. Neither is it lawfull once to surmise that the apparitiōs of God in the Scriptures may be attributed to the inferior Angels & ministers of God, for neither doth the Scripture if at any time, any of the appeared vnto men conceale the same: calling by name neither God, nor Lord, but Angelles or messengers which may easily be tried by innumerable testimonies. This same also doth *Iesus* the successor of *Moses* call graund captaine of the great power of the Lord, being as p̄ince of all supernaturall powers and of celestiall Angels and Archangels, and the famous power and wisdomē of the father, to whom secondarily all things concerning rule and Raigē are committed, when as he beheld him in no other forme or figure then of man, for thus it is written: And it happened when *Iosua* was in Iericho he lifted vp his eyes and beheld a man standing ouer against him, hauing a naked sword in his hand, and *Iosua* comming vnto him said, art thou on our side, or on our aduerfaries? and he said vnto him, I am chiefe captaine of the host of the Lord, and now am come hither. And *Iosua* fell on his face to the earth and said vnto him: Lord what commaundest thou thy seruant? and the captaine of the Lordes host said vnto *Iosua*: loose thy shoe from of thy foote, for the place where thou standest is an holy place, and the ground is holy. By these wordes thou maist perceane the very selfe same, not to differ from him which talked with *Moses*, for there also the Scripture useth the same wordes: when the Lord sawe that he came for to see, God called him out of the middelt of the bush and said: *Moses, Moses*, and he answered, what is it? and he saide come not hither, put thy shoes of thy feete, for the place where thou standest is holy ground, and he said vnto him: I am the God of thy father, the God of *Abraham*, the God of *Isaac*, and the God of *Iacob*. And that it is a certaine essence liuing & subsisting with the father and the God of all things befoze the foundations of the world were laid, ministring vnto him at the creation of all creatures termed the word, and the wisdomē of God (notwithstanding the aforesaid) wisdomē her selfe in her proper person thus by *Solomon* plainly and pithily speaking, is to be heard: I (saith wisdomē) haue framed or fixed a tabernacle, counsell, knowledg, and vnderstanding. I haue by calling allured vnto me. Through me Kinges do raigē, & Potentates put in practise iust lawes. Through me mighty men & Princes are much made of. Through me Princes beare rule on earth. To this she addeth: the Lord him selfe fashioned me the beginning of his wayes, for the accomplishing of his workes. I haue bene ordained before the foundations of the world were laid, and from the beginning, or euer the earth was made, before the wellspringes flowed out, before the foundations of the mountaines were firmly set, and before all hilles begate he me, when he spred and prepared the heauens, I was present. When he bounde in due order the depth vnder heauen I was by. I was wherewith he dayly delited, reioycing continuallie in so much that he reioyced at the perfect finishing of the world. That he was befoze all things, and to whom (though not to all men) the heauenly word was declared, it followeth that in fewe wordes we entreate.

CAP. III.

Why before the incarnation the word was not preached and published among all people, and knownen of all as after the incarnation?

For what cause therefore the word of old, vnto all men, and vnto all nations, euen as now was not preached, thus it shal evidently appeare. That old and ancient age of man could not attaine vnto this most wise & most absolute doctrine of Christ, for immediatly the first man, from his happy estate, being careless of the comāndement of God, fell into this mortall and

and fragile life, & changed those heavenly delights and pleasures of olde for this cursed earth, and consequently his posterity, when they had replenished the whole worlde, appearing farre worse (one or two excepted) haue chosen certayne sauage & brutish maners, and with all this bitter & sorrowfull life, & cast in their minds nether city nether common weale, nether artes, nether sciences whatsoeuer, & retayned amongst the not as much as the name either of lawes or iudgements, & to be short not once as much as the betwe of vertue & philosophie, but lining among beasts, spent their time in wilderness, as fieldish men & boyd of humanity corrupting the reasonable vnderstanding agreeable with nature, the reasonable seeds of mans mind with their wilful malice, yelding them selus wholly to al abominations, so that sometimes they infected ech other, sometime they slew ech other, sometimes they deuoure mans flesh, presuming to wage battle with God after the famous battel of the foolish Giants, determining & imagining in their minde to wall heauen and earth in one, & being moued through the madnesse of their minde they went about to conquere God the gouerner of all things, whereby they haue thus sore incensed him agaynst them selues. God the ouerseer & ruler of al things, reuenged them with floodes and destructions of fiery flames, as if they had bene a certayne wilde, vmanized thickett, ouerspreading the whole earth: also with famyne and continuall plagues, with battayle and thunderbolts from aboue he cut them off, & subdued that seuer & most bitter maladye of their soules: by restraining them with moze sharpe punishments & imprisonments. When malice was now slowen vnto the brymme and had ouercast al with the couer thereof, ouershadowing & ouerdarkning the minds of mortal men, as it were a certayne soking number of darkness: that first begoten wisdom of God, & the same word that was in the beginning with God by his superabundant louing kindnes, appeared vnto the inhabitants on earth sometimes by vision of Angels, sometime by him self as the helping power of God vnto some on or other of the auncient worshippinges of God, in no other forme or figure then of man, for otherwise their capacity could not haue comprehended the same. After that now by them the seed of piety was sown & scattered amidst the multitude of men, & y whole nations which from the Hebrewes lineally descended had now purposed to preferre godlines vpon earth: he deliuered vnto them of olde by his seruant *Moses*, after strait institutions certayne figures & formes of a mysticall Sabaoth and circumcision, and entranes vnto other spiritual contemplations, but not the perfect & playne mysteries thereof. When as the law was published & set forth as a sweet sounde vnto al men, then many of the Gentils through the law makers euery where yea and philosophers changed their rude, brutish, and sauage senses vnto meek and milde natures, so that thereby there ensued amongst them perfect peace, familiarity, & friendship: then againe to al men and to the Gentils throughout al the worlde, as it were now in this behalfe holpen and fit to receaue the knowledge of his father, the same scholemaster of vertue, his fathers minister in al goodnes, the deuine and celestial word of God through man with corporall substance not different from ours, shewed him selfe about the beginning of the Romaine empire, wrought & suffered such thinges as were consonant with holy Scripture which foreshewed they should be bozne such a one as should be both God & man, a mighty worker of miracles an instructor of the Gentils in his fathers piety, and that his wonderfull birth should be declared, his new doctrine, his wonderfull workes, besides this the maner of his death, his resurrection from the dead, and about all his diuine restitution into the heauens. The Prophet *Daniel* beholding his kingdome in the spirit to be in the latter age of the worlde, whereas other were deuinely yet here moze after the maner of man describeth the vision of God, I beheld (sayth he) vntill the thrones were placed, and the auncient of dayes sate thereon, his garments were as the white snowe, the heares of his head as pure woll, his throne a flame of fire, his chariots burning fire, a fiery streame slyded before his face, a thousande thousandes ministred vnto him, the iudgement was set, & the bookes were opened. &c. Again: And againe after this I behelde (sayth he) and beholde one comminge in the cloudes like the Sonne of man, and he came still vnto the auncient of dayes, & he was brought before him, and to him was giuen principallitie, & honour, and rule, and al people, tribes, and tongues shall serue him, his power is an euerlasting power which shall not passe, his kingdome shall neuer be destroyed. These thinges truly may be referred to none other then to our Saviour. God that was the word, being in the beginning with the father, and named the sonne of man, by reason of his incarnation in the latter times, and because we haue in our commentaries compiled pro-

Genes. ii.

The king
dome of
Christ.
Daniel. 7.

The Ecclesiastical historie.

pheticall expositions touching our Lord Iesus Christ, and therein haue shewed euidently those thinges which concerne him, at this present we wylbe content with the premises.

CAP. IIIII.

That Iesus and the very name of Christ from the beginning was both knowne and honored among the deuine Prophets, that Christ was both a King, an highpriest, and a Prophet.

Exod. 25.

as A'v' in this place I suppose to be corrupted commonly in the greeke it is red N'v' the Hebrues call him le hoschua ben Nun.

1. The sonne of Nun.

Nom. 11.

and. 14.

Deut. 3.

Iosu 24.

* The testimonies of the prophets touching Christ

Leu. 4.

Psal. 1.

Psal. 2.

* Kings Priests and prophets among the Hebrues because of their anointing were called Christs

The types & shadows. of Christ being priest King & Prophet.

That the name both of Iesus & also of Christ among the holy prophets of old was honored now is it time to declare. Moses first of al knowing the name of Christ to be of great reuerence & glorious, deliuering types of heauenly thinges, & pledges & mystical formes (according vnto þe comaundement prescribed, saying vnto him: See thou do al thinges after the fashion that was shewed thee in the mount. Þanning man (as he lawfully might) a highpriest of God, called the same Christ, and to this dignitie of highe priesthood although by a certayne prerogatiue excellling al others among men, yet because of honoz & glozy he put to, the name of Christ. So then he deemed Christ to be a certayne deuine thing. The same Moses also, whē, being inspired with the holy Ghost he had wel forseene the nāe of Iesu, indged the same woꝝth of singuler prerogatiue: for this name of Iesu appeared not manifest among men afoze it was knowen by Moses, & this name he gaue to him first, & to him alone whom he knew very wel by tipe & figuratiue signe to receaue the vniuersal principality after his death. His successoz therfoze, befoze that time called not Iesu, but otherwise to wet A'v' He called Iesu, the which nāe his parēts had geuen him: therby attributing to that name singuler honoz far passing al princely scepters, because that the sāc Iesus Name was to bear the figure of our Saviour, & also alone after Moses to accomplish the figuratiue seruice comitted vnto him, & thought woꝝth y: to beginne the true and most sincere woꝝship. Moses to these two men after him thus surpassing al people in vertue & honoz, attributed soꝝ great honoz the name of our santis our Iesus Christ to the one as hie priest, to the other as principal ruler after him. After this the prophets playnly haue prophesied & namely of Christ, & of the pecueth practise off Jewisþ people agaynst him, & of the calling of the Gentils by him. * Ieremie thus sayd: The spirite before our face, Christ our Lord, is taken in their nets, of whom we speake before vnder the shadow of his winges we shalbe preserved alieue among the Heathen David also being amazed because of his name, expostulateth the matter thus: Why (sayth he) haue the Gentiles raged and the people imagined vayne thinges? The kinges of the earth stooode foorth, and the princes assembled together against the Lorde and against his Christ. To these he addeth in the parson of Christ saying: The Lorde sayde vnto me thou art my sonne, this day haue I begotten thee. Aske of me and I shall geue thee the Heathen for thine inheritance, and the endes of the earth for thy possession. * The name of Christ therfoze among the Hebrues hath not only honored those that were adozned with the high priesthood, anointed with figuratiue oyle prepared soꝝ y purpose: but also princes whom the Prophets by the precept of God haue annointed & made figuratiue Christs: because they figuratiuely resembled the deuine woꝝd of God, & the regal & princely power of the only & true Christ governing al thinges. And moꝝouer we haue learned certaine of the Prophets typicaly by their anoynting to haue bene termed Christs. Al they had a relation vnto the true Christ, the deuine & heauenly woꝝd, the only highpriest of al, the king of al creatures & the chief Prophet of the father ouer al other Prophets, the pꝛof herof is playne: soꝝ none euer of al them typicaly were anoynted, were they Princes, oz Priests oz Prophets, haue purchased vnto them selues such deuine power and vertue as our saviour & Lord Iesus Christ sole and singuler hath shewed, none of al them how famous so euer they were found, among their owen thꝛoughout many ages by reason of their dignity & honoz haue bestowed this benefit vpon their subiects, that by their imaginative appellatio of Christ they should by name be consecrated Christians in deed. Neether hath the honoz of adozatio ben exhibited by the posterity vnto any of them, nether after their death hath ther bene any such assestio, that soꝝ their sake any prepared the selues to dy soꝝ the maintenance of their honoz. neether hath ther bene any tumult among the Gentils thꝛoughout the woꝝld soꝝ any of them, y power of the shadow was not of such efficacy in the, as y presence of the verity by our fauour declared, which resembled nether y forme oz figure of any: nether linealy descended according vnto the flesh from the Priests: nether was exalted by the might of men vnto his kingdom: neether

ther prophesied after the manner of the auncient Prophets: neither obtayned any preeminence or prerogative amonge the Jewes: yet for all this, *Christ* being by the diuine spirite adorne with al these dignities though not in types yet in truth it selfe, and enioying al the gyfts of those men (wherof mention is made) he hath ben more published and preached and hath powred vpon vs the perfect or nature of his most reuerent & holy name, not turning henceforth the vnto types and shadowes such as serue him, but vnto the naked truth, the heauenly life, & vndoubted doctrine of verity. his anointing was not corporall, but spirituall, by participation of the vnbegotten dyetie of the father, the which thinge *Esaie* declareth when as in the person of *Christ* he breaketh out into these wordes: The spirite of the Lord vpon me, wherfore he anointed me to preach glad tidings vnto the poore, he sent me to cure the contrite in heart, to preach deliuerance vnto the captiues, and sight vnto the blind. Not *Esaie* alone but *Dauid* also touching the person of *Christ* listeth by his voyce and sayth: Thy throne o God lasteth for aye, the scepter of thy kingdome is a right scepter, thou hast loued righteousness and hated iniquity, wherfore God, euen thy God hath anointed thee with the oyle of gladnesse aboue thy felowes of the which the first verse termeth *Christ*, God, the second honoureth him with regall scepter, thence consequently passing vnto the rest he sheweth *Christ* to be anointed not with oyle of corporall substance but of deuine, that is of gladnes, wherby he signifieth his prerogative & surpassing excellencie and difference seuering him from them, which with corporall & typicall oyle haue bene anointed. And in an other place, *Dauid* declaring his dignitie sayth: The Lord sayd vnto my Lord, sit thou on my right hand, vntill I make thine enemies thy foote stole. And out of my wombe before the day starre haue I begotten thee. The Lord swaie neither will he repent him, thou art a Priest for ever after the order of *Melchisedech*. This *Melchisedech* in the sacred Scriptures is sayd to be the Priest of the most high God, so consecrated and ordained neither by any oyle prepared of man for that purpose, neither by succession of kindred attayning vnto the priesthood as the manner was among the *Hebrewes*. Wherfore our Saviour acceding vnto that order & not others (which receaued signes & shadowes) is published by performance of the oth, *Christ* & Priest. So that the history deliuereth him vnto vs nether corporally anointed, among the Jewes, nether boyn of the priestly tribe, but of God him selfe before the day starre, that is being in essence before the constitution of al worldly creatures, immortal possessing a priesthood that neuer perisheth by reason of age, but lasteth without ende. Yet this is a great and an apparent argument of his incorporeall and deuine power, that alone of all men that euer were, and now are, among all the wightes in the worlde, *Christ* is preached, confessed, testified, and euery where among the Grecians and Barbarians, mentioned by this name, and hitherto among all his adherents honored as King, had in admiration as bone a Prophet, glorified as the true and the onely high Priest of God surpassing all creatures, as the word of God, consisting in essence before all wordes, recreating honor and worship of the father and honored as God him selfe, and which of al other is most to be marueled at, that we which are dedicated vnto him honour him not with tounge onely, and garrulous talke of whispering wordes, but with the whole affection of the minde, so that willingly we preferre before our liues, the testimony of his truth,

CAP. V.

That the Christian religion is neither new neither strange.

I suppose these things to haue ben necessarily placed by me in the beginning of this history lest that any surmise our Saviour and Lord *Iesus Christ* to be a new bystart by reason of the time of his being in the flesh. Now agayne lest that any so deeme his doctrine as new found and straunge, deliuered by such a one so thought of, & nothing differing fro other mens doctrines, let vs then in few wordes entreat & reason of this the which we may take for vndoubted. For when as the conning of our Saviour *Christ* was now fresh in the mindes of al men & that a new nation neither small, neither weak, neither such as was conuersant & situate in corners of fountaines and well springs, but of al other most populous & most religious secure as touching daunger, & of inuincible mind ayded continually by the deuine power of God, at certain secret seasons suddenly appeared, the same I say being bewitfied among al men by the title & name of *Christ*, the which one of the Prophets being astonished & foreseeing to come to passe with the single eye of the deuine spirite, uttereth thus: who hath heard such thinges? or

In the greeke both these chapters were one.

The Christian nation.

Esaie 64.

Esay. 61.

The life of
Christians
very auncient.The fathers
of the old te-
stament were
Christians.I suppose this
Atar to be
Thare men-
tioned in the
11. of Genes.
*The defini-
tion of a Chri-
stian.Psal. 104.
*Christ that
is annointed.Genes. 15
Rom. 4.Rom. 4.
Genes. 12.
Genes. 22.

Genes. 22.

who hath spoken after this maner? hath the earth traueling brought forth in one day? hath ere a nation spronge vp suddenly and at one time? in an other place also he hath signified the same to come to passe, where he sayeth: They that serue me shalbe called after a new name, which shalbe blessed on earth. Although presently we plainly appeare to be bystarts, & this name of Christians of late to haue been notified vnto all nations: yet that the life & conuersation of Christians is neither new souldne neither the inuention of our owne brayne, but from the auncient creation of mankind, & as I may say rectified by the natural cogitations & wisdom of the auncient godly men, we will thus by godly examples make manifest vnto y^e world. The nation of y^e Hebrewes, is no new nation, but famous among al people for their antiquity, & knowen of al. They haue books & monuments in writing containing auncient men. Though their nation were rare & in n^ober few, yet they excelled in piety, & righteoulines, & al kind of vertues, some notable & excellent befoze the flood, & after the flood others as the sonnes & nephewes of Noe, as Atar & Abraham, in whom the children of the Hebrewes do glory as their chief guide & forefather, if any affirme these famous men set forth by the testimony of righteoulines though not in name yet in deebe to haue been Christians, he shal not ere therein for he that wil expresse the name of a Christian must be such a man as excelleth through the knowledge of Christ & his doctrine, in modesty & righteousoes of mind, in constancy of life, in vertuous fortitude, & in confessing of sincere piety towards the one & the only vniuersall God. They of old had no lesse care of this then we nether cared they for the corporal circumsion no more do we, nether for the obseruation of Sabaoths no more do we, nether for y^e abstinence fro certaine meates & y^e distinction of other things which Moses first of al instituted & deliuered in signes & figures to be obserued, no more do Christians the same now, but they perceaued plainly y^e very Christ of God to haue appeared to Abraham, to haue answered Isaac & reasoned with Israel, that he communed with Moses, & afterwards with the Prophets, we haue entreated befoze. Whereby thou maist find y^e godly of old to haue sorted vnto them selues y^e surname of Christ, according vnto that of them spoken: se that ye touch not my Christ; nether deale puerily with my Prophets. It is manifest that y^e same seruice of God, inuented by the godly of old about y^e time of Abraham, & published of late vnto al y^e Gentils, by y^e preaching of y^e doctrine of Christ is y^e first, y^e eldest, & the auncientest of al, but if they object that Abraham a long time after receaued the comaundement of Circumsion, yet afoze y^e receipt therof by the testimony of his faith hath bene accounted righteous, y^e Scripture declaring thus of him: Abraham beleued God & it was imputed vnto him for righteoulines, & he being y^e same befoze circumsion heard y^e voyce of God, which also appeared vnto him. The same Christ, then y^e word of God promised vnto y^e posterity folowing that they should be iustified after y^e maner of Abrahams iustification, saying: & all the tribes of the earth shalbe blessed in thee, againe, thou shalt be a great & a populous nation, & al the nations on earth shalbe blessed in thee. this is manifest in so much that it is fulfilled in vs, for he through faith in y^e word of God, & Christ which appeared vnto him was iustified, when as he forsook y^e superstition of his natie contrey, & y^e eroz of his former life, confessed y^e only God of al & worshipped y^e same with vertuous works & not with the Iudaical ceremonies of y^e law which afterwards ensued, vnto him in this case it was sayd: In thee shal al the tribes & al the nations of the earth be blessed, The same maner of sanctimony was scene exercised of Abraham in works sarr excelling the words vsuall receaued among the Christians alone throughout the world, what th^e hindereth but that we may confesse the sole and the same conuersation of life, the same maner of seruice, to be common vnto vs (after y^e time of Christ) with them which haue sincerely serued God of old: so that we shew the same to be nether new, nether strange. but (if it be lawfull to testify the truth) the auncientest, the only, & the right restauration of piety deliuered vnto vs by the doctrine of Christ, of these things thus farre.

CAP. VI.

Of the time of our Sauiours comming vnto the worlde.

Cap. 5. after
the grecke.

NOW that we haue conueniently proposed hither to as by way of preface, this our Ecclesiasticall history, it remaineth then that we beginne after a compendious sorte from the comming of our Sauiour Christ in y^e flesh, & that this may take effect, we pray God y^e father of the word & the reuealed Iesus Christ our Lorde & Sauiour, the heauenly worde of God

God to be our helper & laborer with vs in the setting forth of the true declaration thereof. It was the two & forty yeare of the raigne of *Augustus* the Emperour, after the subduing of *Aegypt*, and the death of *Antonius* and *Cleopatra* (where last of all the *Ptolomies* in *Aegypt* ceased to beare rule) the eight and twentieth yeare, when as our Saviour and Lord *Iesus Christ*, at the time of the first taring, (*Cyrenius* then President of *Syria*) was borne in *Bethleem* a city of *Iudea*, according vnto the prophecies in that behalfe premised. The time of which taring vnder *Cyrenius*, *Flavius Iosephus* an ancient historiographer among the Hebrewes maketh mention of, adding therunto another history of the heresie of the *Galilaeans*, which spring vp about the same time, wherof amongst vs also *Luke* in the *Actes* of the Apostles mentioneth writing thus: After this man started vp one *Iudas* of *Galilee* in the dayes of tribute & drewe away many of the people after him, he also himselfe perished and as many as obeyed him were scattered abroad. The same doth *Iosephus* (before mentioned) in his eighteenth booke of *Antiquities* confirme thus, by word: *Cyrenius* of the number of Consuls which enioyed other principalities, & by the consent of all men so preuailed that he was thought worthy of the Consulship & counted great by reason of other dignities, came with a few into *Syria*, sent for this purpose by *Cesar* that he should haue there the iurisdiction of the Gentiles, & be Censor of their substance. And a litle after, *Iudas* (saith he) *Gaulanites* a man of the city *Gamala*, hauing taken vnto him one *Sadochus* a Pharisee, became a rebell, & assmied together with this Pharisee, that the taxing of this tribute inferred nothing else but manifest seruitude, & exhorted the Gentils to set their helping hand to the maintenance of their libertie. And in his second booke of the warres of the Iewes, he writeth thus of him: About that time a certaine *Galilæan* by name *Iudas*, seduced the people of that region, misliking with this, to wit: that they sustained the painment of tribute, vnto the *Roman* empire, and vnder God that they suffred mortal men to beare rule ouer them. So farre *Iosephus*.

Iesus Christ was borne the 3570. yeare of the world, in the 3. yeare of the 134. Olympiade, the 42. yeare of *Augustus* the 34. of *Herode* *Luke* 1. *Iosephus*. *Ant.* 1. *Iosephus* antiquit. lib. 1. cap. 1.

Ioseph. lib. 2. *Iudaic*. bell. cap. 7. calleth this *Galilean* *Simon* & not *Iudas* as *Eusebius* doth.

CAP. VII.

That according vnto the prescript times foresheved by the Prophetes, the Princes of the Iewes which vnto that time by succession held the principalltie, surceased & that *Herode* the first of the Aliens became their King.

Cap. 6 after the Greeke.

When *Herode* the first of them which vnto *Israell* are counted straungers, receaued rule ouer the Iewish nation the prophesie written by *Moses* in that behalfe was fulfilled, which said: There shall not want a Prince in *Iuda*, neither a leader faile of his loines, vntill he come for whom it was kept & reserued, whom he pronounced to be the expectation of the Gentils. Then were not these things come to an end which concerned this prophesie, at what time it was lawfull for this nation to be governed by their owne Princes which lasted by line of succession, euen from *Moses* vnto the raigne of *Augustus* the Emperour vnder whom *Herode* the foreiner became ruler ouer the Iewes being graunted vnto him by the *Romanes*, who as *Iosephus* writeth, was by father an *Idumæan*, by mother an *Arabian*, & as *Africanus* one not of the vulgar sort of Historiographers writeth by the report of the which diligently haue read his woork: The sonne of *Antipater*, & the same to be the father of one *Herode* *Ascalonites*, one of the nûber of the which ministred in the temple of *Apollo*. This *Antipater* being a child was taken by *Idumæan* theues, among who he remained because his father being poore was not able to redeme him, & being bred & brought vp in their manners, he became very familiar with *Hyrcanus* the hie priest of the Iewes. This *Antipater* had then a sonne borne called *Herode*, which raigned in the time of our Saviour. The principallty of the Iewes being at this stay, then present was the expectation of the Gentils according vnto the rule of Prophecy when as their Princes by succession from *Moses*, ceased to beare rule and to raigne ouer the people, before they were taken captiues & led into *Babylon*, their Kings raigned, beginning frō *Saul* who was the first, & from *David* which folowed. Before their Kings, Princes bare rule whom they called Iudges, beginning the gouernement after *Moses* and his successor *Iesus*. After their returne from *Babylon* there wanted not those which gouerned the people, wherein the best ruled, & the state wherein few bare authority. Priests had the preeminence vntil that Pompey the *Roman* captaine had by maine force besieged & ransacked *Ierusalem*, polluted the holie places by entring into the sanctuaries of the Temple, and sending him which had continued the succession of Kings from his progenitors vnto that time (*Aristobulus* by name) Prince and Priest, captiue, together with his sonnes to *Rome*, committing the office of high Priest

Christ was borne when as the scepter taken from *Iuda* was held of *Herode* the *Idumæan*. *Genf.* 19.

Herode *Antipater* the father of *Herode* *Ascalonites*.

Iudges.

Kinges.

* *Iesus* otherwise called *Iehosua*. *Priettes*. *Pompey*. *Aristobulus*.

Hyrcanus.

hood vnto his brother *Hyrcanus*, so that from that time forth the Iewes became tributaries vnto the Romanes. Anone after that *Hyrcanus* (vnto whome the succession of the high priesthood befell) was taken of the Parthians. *Herode* the first sozerayner (as I said befoze) tooke of the Romanes senate and the Emperour *Augustus* the gouernement of the Iewish nation, vnder whom when as the presence of Christ was apparent, the saluation of the Gentils long looked for, tooke effect, & their calling consequently followed according vnto the prophecy in that behalfe promised. Since which time the Princes and Rulers of Iuda ceasing to beare rule, the state of high priesthood (which among them by order of succession, after the decease of the former befell vnto the next of blood) was forthwith confounded. Hereof thou hast *Iosephus* a witnes worthy of credit, declaring how that *Herode* after that he had receaued of the Romanes, the rule ouer the Iewes, assigned them no moze Priestes which were of the priestly rase, but certayne base and obscure personages, the like did his sonne *Archelaus*, and after him the Romanes bearing rule, committed the same against the priestly order. The said *Iosephus* declareth how that *Herode* first shut vp vnder his owne seale the holy robe of the high Priest, not permitting the high Priests to retaine it in their proper custodie. So after him *Archelaus*, and after *Archelaus* the Romanes did the like. To this end are these things spoken of vs, that we shew what effect (touching the prophecy of the comming of our Saviour Christ Iesu) ensued, but most plainely of all other the prophecy of *Daniel* describing the number of certaine weekes by name vnto Christ the ruler (whereof we haue in an other place entreated) foze tellerth, that after the end and terme of those weekes, the Iewish anointing should be abolished. This is plainely proued to haue bene fulfilled at the comming of our Saviour Iesus Christ in the flesh. These thinges I suppose to haue bene necessarily obserued of vs, for the triall of the truth touching the times.

Daniel 9.

CAP. VIII.

Of the disagreeing imagined to be among the Euangelistes about the genealogie of Christ.

In so much that *Matthew* and *Luke* committing the Gospel to writing, haue diuersly delineated vnto vs the genealogie of Christ, and of diuerse are thought to disagree among them selves, so that euery one of the saythfull through their ignozaunce in the truth, endeouour to comment vpon those places: now therefore, concerning the premises, let vs propose a certaine historie which came to our handes, the which *Aphricanus* (of whom wee mentioned a little befoze) in an Epistle to *Aristides*, remembred, writing of the concordance of the genealogie of Christ, set forth in the Gospelles, making there with all; a report of the wrestled and false opinions of others, the historie after his order of discourse, hee hath in these wordes deliuered to the posteritie. The name of the kinredde in Israell are numbred, either after the line of nature, or after the rule limited in the Law. After the line of nature, as by succession of the naturall seede, after the rule in the Lawe, as by his succession which gaue seede vnto his barren brother deceased. For as yet the hope of the resurrection was not made manifest, they imitated the promise to come with mortall resurrection, left the name of the deceased with his death should be quite cut of, for of them which are ledde with this line of generation, some succeeded their fathers as naturall children, some begotten by others haue after others bene called, yet of both mention is made as well of them which truly, as of them which resemble the name of generation. Thus neither of the Gospelles is found false, howsoeuer it doth number, be it according vnto nature, or the custome of the Lawe. The kinred of *Solomon* and of *Nathan* is so knit together, by reuiuing of the deceased without issue, by second mariages, by rayning of seede, so that not without cause, the same persons are posted ouer to diuerse fathers, whereof some were imagined, and some others were their fathers indeede, both the allegations being properly true, though in *Ioseph* diuersly, yet exactly by discent determined. And that that which I go about to proue may plainely appeare, I wil declare the orderly succession of this genealogy, making a recitall from *Dauid* by *Solomon*. The third from the ende is *Matthan* found, which begate *Iacob*, the father of *Ioseph*, but from *Nathan* the Sonne of *Dauid*, descending according vnto the Gospell of *Luke*, the third from the ende is *Melchi*, whose sonne is *Hely*, the father of *Ioseph*. For *Ioseph* is the Sonne of *Hely*, the Sonne of *Melchi*. *Ioseph* being the proposed marke to shoote at, we must shew howe either is termed his father

*Cap. 7. after the greeke. Aphricanus epist. ad Aristides. he liued in the time of Origen. Euseb. lib. 6. cap. 10. *Sonnes by nature, and Sonnes by the Lawe. *An argument of the resurrection.

Mat. 1.

Luke. 3.

father, deriuing the pedegrew of *Iacob* from *Solomon*, of *Heli* from *Nathan*. And first how *Iacob* and *Heli*, being two brethren, then their fathers, *Matthan* and *Melchi*, borne of diuers kinreds may be proued Grandfathers to *Ioseph*. *Matthan* therefore & *Melchi*, marrying the same wife, begate brethren by the same mother, the law not forbidding a widow either dimissed from her husband, or after the death of her husband to be coupled vnto another man. First therefore *Matthan* descending from *Solomon*, begate *Iacob* of *Estha*, for that is said to be her name. After the death of *Matthan*, *Melchi* (which is sayd to haue descended from *Nathan*) being of the same tribe, but of another race, hauing married this widow to his wife, begate *Heli* his sonne. Thus do we find *Iacob* and *Heli* of a different race, but by the same mother to haue ben brethren, of the which *Iacob* taking to wife his sister the wife of *Heli*, his brother being deceased without issue, begate on her the third, to wit *Ioseph*: by nature and the order of generation vnto him selfe, wherevpon it is written: *Iacob* begate *Ioseph*, by the Law vnto his brother *Heli* deceased, whose sonne *Ioseph* was. For *Iacob* being his brother raised seede vnto him, wherefore neither that genealogie which concerneth him, is to be abolished, the which *Matthew* the Euangelist reciting: *Iacob* (saith he) begate *Ioseph*, & *Luke* of the other side: which was the sonne (saith he) as it was supposed (for he addeth this withall) of *Ioseph*, which was the sonne of *Heli*, which was the sonne of *Melchi*. And the word of begetting, he ouerskiped with silence vnto the end, with such a recitall of sonnes, making relation vnto *Adam* which was of God: neither is this hard to be proued, or to small purpose proposed. The kinsmen of Christ according vnto the flesh, either making apparent or simply instructing, yet altogether teaching that which is true: haue deliuered these things vnto vs: how that the Idumæan the eues inuading the citie Ascalon in Palæstina, tooke captiue together with other spoiles out of the temple of Apollo, adioyning vnto the wals, *Antipater*, sonne to one *Herode*, that was minister in that temple. When the priest was not able to pay raunsome for his sonne, this *Antipater* was brought vp after the manner of the Idumæans, & became very familiar with *Hyrcanus* the high priest of the Jewes. And hauing bene in embasie with *Pompey* in *Hyrcanus* sleade, he restored vnto him the kingdome which was taken from his brother *Aristobulus*, assigned him selfe gouernour of Palæstina, and proceeded forwards in felicitie. When this *Antipater* was enuied for his great felicity, and was trayterously slaine, then succeeded him his sonne *Herode*, which at length of *Antonius* and *Augustus* by decree of the Senate, receaued rule ouer the Jewes, whose sonnes were *Herode* and the other Tetrarches. These things are comon among the grecke histories. And when as vnto that time the genealogies of the Hebrewes, yea of them also lineally descending of Proselytes, as *Achior* the Amanite, and *Ruth* the Moabite, likewise as many as fell, being deliuered from out of Egypt, and mixt with the Israelites, were recorded among their auncient monuments: *Herode*, whom the Israeliticall genealogie auayled nothing, being pricked in minde with the basenesse of his birth, burned their auncient recorded genealogies, supposing thereby to deriue him selfe of noble parentage, if none other holpen by publique records were able to proue their pedegrewes from the Patriarches, or Proselytes, or such as were cleped straungers borne, and mingled of old among the Israelites. Very fewe cautious in this behalfe do glorie, that they haue got vnto them selues proper pedegrewes or remembraunce of their names, or other wise recordes of them, for the retaining of their auncient stocke in memorie, which these men mentioned of before, haue attained vnto, being called because of their affinity, and kinned with our Saviour after the name of the Lord, and traveling from the Nazarites and *Cochaba*, castles of the Jewes into other regions, they expounded the aforesayde genealogie out of the booke of Chronicles, as farre forth as it extendeth. How so euer then the case stand, eyther thus or otherwise, no man, in my iudgement can find a playner exposition. Who so euer therefore he be that ruleth him selfe aright, he will be carefull also of the selfe same with vs, although yet he want proue, to preferre a better, and a truer exposition. The Gospel in all respects uttereth most true things. About the end of the same epistle he hath these wordes: *Matthan* descending of *Solomon* begate *Iacob*. *Matthan* deceased, *Melchi* which descended of *Nathan*, on the same woman begate *Heli*. then were *Heli* and *Iacob* brethren by the mothers side. *Heli* dying without issue, *Iacob* raised vnto him seede, by begetting of *Ioseph*, his owne sonne by nature, but *Heli* his sonne by the law, thus was *Ioseph* sonne to both, so farre *Aphricanus*. Withens that the genealogie of *Ioseph* is thus recited, after the same maner, *Mary* is termed to be of the same tribe, together with him. For by the lawe of *Moses*, the mingling

Matthan and *Melchi* husbands to one wife, begate several sonns to wit: *Matthan* begate *Iacob*: and *Melchi* his sonne *Heli* *Iacob* brother to *Heli* on his sister the wife of *Heli* begate *Ioseph*.

Herode burned the genealogies of the Hebrews to make him selfe a gentleman.

Symbrianus. *Dominici*.

Paralip.

Aphricanus epist ad *Aristidem*.

of tribes was not permitted, which commandeth that matching in marriage, be made with one of the same people, and family, lest the lot of inheritance due to the kinred, be tossed from tribe to tribe. Of these things thus much.

CAP. IX.

Of the slaughter of the Infantes by Herode, and the lamentable tragedy touching the terme and end of his life.

Cap. 8. after the grecke.

Matth. 2.

Herode commaundeth the infantes to be slaine, anno Christi 3. Augusti 44 Euseb. in Chronic. *Matth. 2.*

The domestical tragedies and crueltie of Herode.

Ioseph. Anti. lud. lib. 17. ca. 8. 9. Anno Christi 6. Augusti 47. Euseb. in Chronic.

Ioseph. bell. lud. lib. 1. cap. 31.

Vhen Christ was borne in Bethleem of Iewry, according vnto the prophecies foretold, & times already declared: Herode (because of the wise men which came from the East, enquiring: where the King of the Iewes should be borne, that they had seen his star, and therefore had taken so great a iourney in hand, to the end they might worship God which was borne (was not a little moued, supposing his principality to be in peril, and his rule to go to wracke, & ruine. For he enquiring of the Doctors of the Law among the Iewes, where they looked that Christ should be borne, had no sooner perceaued the prophetic of *Micheas*, foretelling the birth of Christ to be in Bethleem, but with one edict, he commaundes the sucking babes in Bethleem, and in all the borders thereof, as many as were two yeares old & vnder (according vnto the time that he had exactly enquired and knowen of the wise men) to be slaine, supposing certainly thereby (as it was very likely) to destroy *Iesus*, in the same perill with his equals of the same age. But the babe *Iesu* preuented this deceitfull pretence of his, being conueyed into *Egipt*, his parents also being forewarned by the appearing of an *Angel*, of that which should come to passe: this the holy Gospell doth declare. *Moreouer* I thinke not amisse to let the world vnderstand, how that vengeance from above with all speede fell vpon Herode because of his bold enterprises against Christ, & his equals, while breath was yet in his body, shewing as it were by certaine preambles, what was like to befall him after his death. And how he stained his princely affaires, which in his owne censure seemed prosperous, by his interchangeable domesticall calamities, that is: by the cruel slaughter of his wife, of his childre, of his nearest kinsfolks, of his most familiar friends, so that it is impossible presently to repeat the whole. The matter it selfe was so shamefull, that it ouershadowed euery tragicall action. The which *Iosephus* hath prosecuted at large in his histories, how that for his conspiracie and crafty counsell which he intended against Christ, and the other infants, an heauy scourge from above apprehended him, vbering him to the death. It will seme pertinent to the purpose presently to heare the words of the historiographer him selfe describing in the 17. booke of the Antiquities of the Iewes, the lamentable end of his life in these words: *Herods* disease vexed him, more and more, God executing iustice on him, for the things which he had impiously committed. It was a slow or slacke fire, yet yielding not so great inflammation outwardly to the beholders, as vexation inwardly to the internal parties, he had a vehement desire, greedily set to take some thing, yet was there nothing that sufficed him. Moreouer inward rotting of the bowells, and specially a greuous fluxe in the fundament, a raw, and a running sleume about his feete, and the like malady vexed him about his bladder. His priuy members putrified, engendring worms which swarmed out. He had a shrill stretched wind, he had great paine in breathing, & a grosse breath, hauing throughout all the parts of his bodie such a crampe, as strength was not able to endure. It was reported by them which were inspired from above, and to whom the gift of Diuination was graunted, that God enioyned the Prince this punishment, for his great impiety. These things the aforesaid *Iosephus* in his commentaries hath made manifest vnto vs. And in the second part of his histories, the like he noteth vnto vs, writing thus: From that time forth, sicknesse inuaded his whole body, & brought him subiect to diuerse passions. It was a hoat burning feuer, an intollerable itch, ouerrunning the outward parts of his body, a continual paine in the fundament, hydropicall swellings in the feete, an inflammation of the bladder, putrefaction of the priuities, which ingedred swarmes of lice. Besides this, often, & difficult drawing of breath, with the crampe, contracting the sinewes throughout all the members of his body. So that the wise men reported these diseases to be nothing else, but sure, and certaine plagues, or punishments. He, although struggling with so many sores, yet for all that, wholly set to saue his life, hoped for health, & imagined after remedies. Passing ouer Iordane, he vsed for helpe the hoat bathes, nie Calliroe, which runne vnto the lake Asphatit, which also by reason of their sweetnesse

nesse are drinkeable. The Physitians there, thought good that his whole body should be supled, with whot oyle, and he being dimissed into a vessell full of whot oyle, his eyes so dassed, and dissolued them selues, that he came out, as dead. When the seruants, by reason of these circumstances were sore troubled, he remembred his plague, and despaired thenceforth of any recouerie at all, commaunding withall fiftie * peeces of siluer to be deuided among his souldiers, but his chiefe captaines, and most familiar friendes to receaue great sommes of money. And taking his iourney thence he came to Hiericho, all madde, by reason of melancholy that abounded in him, for he grewe to that passe that he threatned to him selfe death, and went about to practise an horrible offence. For gathering together the famous men in euery village throughout all Iewrie, he commaunded them to be shut vp into one place called Hippodromus, calling vnto him withall, his sister *Salome* and her husband *Alexander*. I know (sayth he) the Iewes will merily celebrate as holy day the day of my death, yet may I be lamented of others, & so haue a glorious Epitaphe, & solemne funerall, if that you will execute mine aduise. Those men therefore, which are kept in close prison (souldiers being circumspectly set on euery side) see that you immediatly slay, as soone as breath departeth out of my body, so that therby all Iewrie, & euery house, will they, nill they, may rewe, mourne and lament my death. And againe a litle after he sayth: When as through want of nourishment, & griping coughte, ioyned withall, his sicknesse sore increased, and now being quite overcome, he coniectured that his fatall course was then to be finished. For taking an apple in his hand he called for a knife (for he was accustomed to pare, and so to eate) then beholding on euery side whether any was ready to hinder his enterprise, lifted vp his right hand to do him selfe violence. Besides this, the same Historiographer writeth * that a third sonne of his, besides the couple before slaine, afoze the ende of his life, by his commandement was put to death, so that *Herode* left not this life without extreeme paine. Such was the tragicall ende of *Herode*, suffering iust punishment, for the babes destroyed in *Bethleem*, practised purposely for our Saviours sake. After whose death, an Angell came to *Ioseph* in sleepe, as he remained in *Egypt*, and commaunded that he should returne together with the childe, and his mother, into Iewrie, in asmuch as they were dead, which sought the childes life. vnto these the Euangelist addeth, saying: When that he heard, that *Archelaus* raigned in *Iudza* in his fathers steede, he feared to go thether, and being admonished in his sleepe from aboue, he departed into the partes of *Galilee*.

* In the greke he writeth *4 paragon* valuing fix halfe pence a peece, the hundreth part of an Atticke pound.

* Antipater slaine by the comaundement of his father *Herode*. The death of *Herode*. *Math. 2.*

CAP. X.

What successours *Archelaus* left behind him, when that he had raigned tenne yeare after his father *Herode*. How that *Christ* suffered not the 7. yeare of *Tiberius* as some did write, for *Pilate* then did not gouerne *Iudaa*.

Cap. 9. after the grecke.

How that *Archelaus* was placed in the kingdome of his father *Herode*, the foresayd Historiographer doth testifie, describing the maner: that by the testament of *Herode* his father, by the censure of *Augustus Caesar*, he tooke to his charge the gouernement of the Iewes, also how that tenne yeares after, he lost the sayd principalltie, and that his brethren *Philip*, and the yonger *Herode* together with *Lysanias* gouerned there seuerall Tetrarchies. The same *Iosephus*, in his 18. booke of Iudaicall Antiquities, declareth that about the 12. yeare of the raigne of *Tiberius*, (after the fiftie and seuenth yeare of the raigne of *Augustus*) *Pompius Pilatus* was appointed president of Iewrie, in the which he continued well nigh whole tenne yeares, vnto the death of *Tiberius*. * Then manifestly is the falshehood of them confuted, which of late haue published lewd commentaries, against our Saviour, where euen, in the beginning, the time after their supputation layd downe, and beyng well noted, confuted the falshehood of these glosing fooles. These commentaries do comprehend those thinges, which against the passion of *Christ*, were presumptuously practised of the Iewes, within the fourth Consulship of *Tiberius*, the seuenth yeare of his raigne, at which time it is shewed, that *Pilate* was not gouerner of *Iudza*, if the testimonie of *Iosephus* be true, which plainly sheweth in his foresayd histories * that *Pilate* was appointed procurator of *Iudza* the twelfth yeare of *Tiberius* his raigne.

Herode. *Archelaus*. *An. Christi. 7.* *Augusti. 48.* *Euseb. Chron. Philip.* *Herode fil.* *Lysanias.* *Ioseph. Anti. Iud. li. 18. ca. 7.* * The dreaming fantasies of certaine Heathen confuted.

* *Pilate* began to rule 7. 28. yeare after the birth of *Christ*. *Euseb. Chron.*

When Christ was baptized, and beganne to preache, what highe Priestes there were in his time.

Cap. 10. after the grecke.

Luk. 3.

Christ being 30. yeare old was baptized and beganne to preach. Christ did not preache full 4 yeares.

Ioseph lib. 8. Antiq. cap. 4.

Annas. Ismael. Eleazar.

Simon. Caiphas.

12. Apostles. 70. disciples. Math. 10. Luk. 10.

ABout these times then, according vnto the Euāgelist (The fiftententh of Tiberius Cesar, the fourth of the procuratorship of Pōrius Pilate, Herode, Lysanias & Philip ruling the rest of Iudæa, in their Tetrarchies) the Saviour, & our God, Iesus the anoynted of God, beginning to be about thirty yeares of age, came to the baptisme of Iohn, & began to publish the preaching of the Gospell. the sacred Scripture do declare, that he finished the full time of his teaching, vnder the high priesthood of Annas, & Caiphas, signifying, that within 4 yeares of their publique ministry, he ended the course of his doctrine. for beginning about 4 high priesthood of Annas, and lasting vnto the principality of Caiphas, yet in this space, there were not foure yeares fully expired. for 4 legall rites by his edict being in maner abrogated, it followed the, that the succession of progenitors, by age & line vnto that time vsually obserued, should thenceforth be of no force. Neither were then those things, which concerned diuine worship, with due administration executed. for diuerse severally, executing the office of high priesthood, vnder Romaine princes, continued not in the same, about one yeare. Iosephus, some where in his bookes of Antiquities, writeth foure high priestes, by succession to haue bene after Annas, vnto the time of Caiphas, saying thus: Valerius Gratus (Annas being removed) ordaineth Ismael the sonne of Raphus, high priest. And the same Ismael, not long after being deposed, he appointeth Eleazar, the sonne of Ammanus, high priest in his place. the yeare after, this Eleazar being reiectd, he comitteth the office of high priesthood to Simon, the sonne of Camithus. And him (who enioyed this honor, no longer then one yeare) Iosephus, (which was also called Caiphas) succeeded. The whole time of our Saviours preaching, is shewed to haue bene comprised, in the compass of 4. yeares. foure high priests also, in the same foure yeares, to haue bene from Annas, to Caiphas, executing the administration of the yearely ministry. The holy Gospel both very well set forth Caiphas, to be high priest that yeare, in the which the passion of our Saviour Christ, was finished, that the time of Christs preaching might not seeme to repugne with this obseruation. Our Saviour, and Lord Iesus Christ, not long after the beginning of his preaching, chose 12. Apostles, whom of all the rest of his disciples, by a certaine singuler prerogative, he called Apostles. Afterwardes he appointed other Seuentie, whom he enioyned by two and by two, to passe vnto euery place, and city, where he him selfe should come.

Of the life, doctrine, baptisme, and martyrdom of Iohn Baptist. The testimony of Iosephus touching Christ.

Math. 14.

In the greke copy of Euseb. Aretas is sayd to be king of Persia, which I suppose to be corrupted for he was king of Arabia as Iosephus reporteth Antiq. Iud. lib. 14. cap. 2.

* This battell is mentioned of Iosephus. Antiq. Iud. lib. 18. cap. 9. * Cap. 11. after the grecke.

Not long after, the holy Gospell reporteth the beheading of Iohn Baptist. wherewithall Iosephus by name, accordeth, making mention of Herodias, with whom Herode married (being his brothers wife) putting away his owne wife lawfully married, which was the daughter of Aretas, King of Persia. Herodias being separated from her husband which was aliue, (for 4 which he slew Iohn) Herode warred against Aretas, so that his daughter was ignominiously reiectd. In the which battell (then being fought,) he reporteth all Herodes host, to haue utterly perished, & these things to haue chaunced vnto him, for the death of Iohn, maliciously executed. The same Iosephus when he had confessed Iohn Baptist, to be a very iust man, beareth witnesse also, with those things which concerne him, in 4 Gospels. he writeth further, 4 Herode was depriued of his kingdome for Herodias, & together with her, condemned, & banished into Vienna a city of Fraunce, & the same he declareth in his eighteenth booke of Iudaicall Antiquities, wherof Iohn Baptist he writeth thus, * Certaine of the Iewes were perswaded, that the host of Herode was utterly foiled, because that God had iustly plagued him, with this punishment, reueging the death of Iohn, commonly called the Baptist. for Herode had slaine him being a iust mā. This Iohn comāded the Iewes to embrace vertue, to execute iustice, one towards an other, & to serue God in piety, reconciling men by baptisme, vnto vnity. for after this sort, baptisme seemed vnto him a thing acceptable, if it were vsed not for the remission of certain sinnes, but for the purifying of the body, the soule (I say) being clēsed, before by righteousness: & whē as diuers flocked together (for they were greatly delited in hearing of him) Herode feared lest that so forcible a power of perswading which was in him, should lead the people into a certain rebellio, he supposed it far better, to bereaue him of his life, afore any nouelty were by him put in vre, the that change,

change, with danger, being come in place, he should repent him and say: Had I wist, Thus *Iohn* because of *Herodes* suspicion, was sent bound to *Machabrous* the ward (mentioned of before) and there beheaded. When he had thus spoken of *Iohn* in the same history, he writeth of our Saviour in this sorte: There was at that time one *Iesus*, a wise man, if it be lawfull to call him, a man, a worker of miracles, a teacher of them which embrace the trueth with gladnesse, he drew after him many, as well of the Iewes, as Gentils. This same was *Christ*. And though *Pilate*, by the iudgement of the chiefe rulers, amongst vs, deliuered him to be crucified: yet there wanted not them which from the beginning loued him, he appeared vnto them alieue the third day after his passion, as the holy Prophetes haue fortolde, not onely these, but an innumerable more maruelous thinges of him, and to this day the Christian people, which of him borow their names, cease not to encrease. Now when as this Historiographer, by blood an Ebrue borne, hath of olde deliuered in writing these, and the like thinges, concerning *Iohn Baptist*, and our Saviour *Christ*, what refuge or shift, now haue they, but that they be condemned for impudēt persons, which of their owne baine, haue sayned cōmentaries, contrary to these allegations. And of these thinges also thus much.

Iosephus Antiq. Iud. lib. 18. cap. 6. testifieth thus of Iesus Christ.

CAP. XIII.

Of the disciples of our Saviour, that there were more then 12. Apostles, and 70. disciples.

Cap. 13. after the greeke.

The names of the Apostles are apparent vnto euery one out of the holy Euangelists, but the catalogue of the 70. disciples, is no where to be found. *Barnabas* is said to be one of the number whom the Actes of the Apostles remembred, & no lesse, did *S. Paul* remembred him, writing to the Galathians. Among these they number also *Sosthenes* which together with *Paul* wrote to the Corinthians. The history also of *Clemens Alexandrinus*, in the fifth of his Hypotyposicon affirmeth *Cephas* to be one of the 70. of whom *Paul* said: when as *Cephas* came to Antioche, I withstood him to his face, because he was culpable. This *Cephas* was of the same name with the Apostle. And *Matthias* who of the Apostles was elected in the roome of *Iudas*, the traitor, & *Barfabas* also, who is said by the same lot to haue bene worthely preferred to be of the number of the 70. disciples, also *Thaddæus* whom *Thomas* by the commaundment of *Iesus* sent to cure *Agbarus*, is counted one of the number, concerning whom I will sayth with declare a certayne history which came to my handes. Thou shalt find by diligent obseruatiō, that there were more then 70. disciples of our Saviour. for proufe wherof thou mayest vse the testimony of *Paul*, which sayeth, that after *Christs* resurrection from the dead, he appeared first to *Cephas*, then to the twelue, After them to more then fise hundred brethren at once, wherof (he sayth) some to haue fallen a sleepe, but more to haue remained alieue, at that time when he wrote these thinges. Afterwardes to haue appeared to *Iames*, which was of the disciples, and one of the brethren of *Christ*. Last of all, as though besides these, there were more Apostles after the maner of the twelue (such as *Paul* him selfe was) he addeth saying: he was seene of all the Apostles, but of this so farre.

The catalogue of the 70. disciples is to be seene in the ende of this volume, written by *Dorotheus* in greeke, & translated to English, but in *Eusebius* time not extant.

Galat. 2.
1. Corin. 1.
Clemens.
Galat. 2.
Act. 1.
Barnabas.
Sosthenes.
Cephas.
Matthias.
Barfabas.
Thaddæus.
1. Corin. 15.

The Translator touching the doubt rising about him whom *Paul* reprehended at Antioche, whether he was *Peter* the Apostle, or *Cephas*, one of the seuentie.

Whereas *Eusebius* in the former chapter, affirmeth *Cephas*, to be one of the number of the 70. disciples, and the same to be reprehended by *S. Paul* at Antioche, it seemeth repugnant to the plaine wordes of the holy Scripture, deliuered vnto vs by the holy Ghost. The aduersaries of the trueth, thought better to erre with *Eusebius*, by saying that *Cephas* was rebuked by *Paul*, and not *Peter*, rather then that they would graunt *Peter* (whom they terme the Prince of the Apostles) to be controlled of *Paul*, supposing hereby a president to ensue against the primacie of the Pope, or liking of this opinion as a bare shift to stop the slanderous mouth of *Porphyrus*, which here tooke occasion to reprehende the Christians for their sedition. but let vs confesse the trueth, and shame the devil. The wordes of Saint *Paul* are these: ὅτι ἀντὶς πέντος ἀντίχριστος κατὰ πρόσωπον αὐτῷ ἀντί: when *Peter* came to Antioche, I withstood him to his face. and a litle after: εἰπὼν τῷ πέντῳ ἡμεῖς οὐκ ἐσμὲν ἵνα τὸν πέντῳ. I sayd vnto *Peter* in the presence of them all. *Augustine*, and *Ierome* had great contention about the interpretation of this place, but nere nother denieth the party to be *Peter*. let vs giue vnto

Galat. 2.

Ioh. 1.

to the Historiographer, she credit due vnto him, he might call Peter, Cephas, as our Saviour sayd in the Gospell vnto Peter: thou shalt be called Cephas, which is a Syrian word, sounding in Greeke, or Latine, nothing else but Peter, or Petra a rocke. In that he calleth him an other from the Apostle, I doe not see how it can stand. Ierome denyeth any other Cephas knowne of vs, sauing Peter. The conclusion is this: Eusebius calleth the person reprehended by Paul, Cephas: The holy Ghost in the Scripture calleth him Peter. Eusebius sayth, he was an other from the Apostle: The holy Ghost in discourse, calleth him Peter the Apostle, (in the same chapter) to whom the Apostleship of Circumcision was committed, and most like to be the Apostle, for there (that is at Antioche) he was first placed Bishop. ✓

Cap. 13. after
the greeke.

CAP. XIII.

The history concerning the Prince of the Edesseans. The epistle of Agbarus vnto Christ, and the epistle of Christ vnto him againe.

The fame of
Christ went
throughout
the whole
world.
Agbarus.

The history touching Thaddæus (of whom he spake before) was after this sort. After that the diuinity of our Lord & Saviour Iesus Christ, was made manifest vnto al men, through the working of miracles, he drew vnto him an innumerable sorte of straungers, farre distant from Iudæa, affected with sundry diseases, and euery sorte of maladies, hoping to recouer their health. of which number, king Agbarus, gouernor of the famous nations inhabiting beyong the riuer Euphrates, greuously diseased in body, incurable by mans cunning, hearing the renowned fame of Iesu, and the wonderfull workes which he wrought, agreeable vnto the same, published of all men: made petition vnto him by letters, that he would vouchsafe to deeme him worthy of deliuerance from his disease. Iesus (though not presently) yelding vnto his petition, vouchsafed to aunswere him by an epistle, that shortly he would send one of his disciples which should cure his disease, promising with all that he should not onely cure his disease, but as many of them as belonged vnto him, which promise not long after he performed. for after his resurrection from the dead, and ascention into heauen: Thomas one of the twelue Apostles, sent his brother Thaddæus, accompted among the 70. disciples of Christ, by diuine inspiration, into the city Edessa, to be a preacher and Euangelist of the doctrine of Christ, by whom all thinges, which concerned the promise of our Saviour, were performed. The reader hath an approued testimony of these thinges in writing, taken out of the recorded monuments, of the princely city Edessa. for there are found enrolled in their publique registry, thinges of Antiquity, and which were done about Agbarus time, yea and preserued vnto this day. There is no reason to the contrary, but that we may heare the letters them selues, copied out of their registry, and translated by vs, out of the Syrian tongue into these wordes.

Thomas the
Apostle sent
Thaddæus
into Edessa.

The epistle of Agbarus vnto our Saviour.

Agbarus
writeth to
Christ.

Agbarus gouernor of Edessa, vnto Iesu the good Saviour, shewing himselfe in Ierusalem, sendeth greeting. I haue heard of thee, and thy cures, which thou hast done, without medicens, and herbes, for as the reporte goeth, thou makest the blind to see, the lame to go, the leapers thou clensett, foule spirites, and deuils, thou castest out, the long diseased, thou restorest to health, and raisest the dead to life. When that I heard these thinges of thee, I imagined with my selfe one of these two thinges: either that thou art God come from heauen, and doest these thinges: or the Sonne of God, that bringest such thinges to passe. Wherefore by these my letters I beseech thee, to take the paines, as to come vnto me, and that thou wilt cure this my greuous malady, wherewith I am sore vexed. I haue heard moreover, that the Iewes murmur against thee, and go about to mischief thee. I haue here a litle city, and an honest, which will suffice vs both. These thinges he wrote after this maner, being a litle lightened from aboue, I thinke it also not amisse, to heare the letters of Iesu, sent backe to Agbarus by the same bearer.

What Agbarus
gathered
by miracles.

The epistle of our Saviour vnto Agbarus, though briefe, yet pithy.

Christ writeth
to Agbarus.

Agbarus, blessed art thou, because thou hast beleued in me, when thou sawest me not. for it is written of me, that they which see me, shall not beleue in me, that they which see me not, may beleue, and be sauéd, concerning that thou wrotest vnto me, that I should come

come vnto thee, I let thee vnderstand, that all thinges touching my message, are here to be fulfilled, and after the fulfilling thereof, I am to returne againe, vnto him that sent me. But after my assumption, I will sende one of my disciples vnto thee, which shall cure thy maladie, and restore life to thee, and them that be with thee. **Unto these epistles, there were also these things added, in the Syrian tongue:** When *Iesus* was taken vp, *Iudas* (which also is called *Thomas*) sent vnto him *Thaddæus* the Apostle, one of the seuentie, who, when he came, remained with one *Tobias*, the sonne of *Tobias*. Whē that the same was spread of him, and that he was made manifest, by the miracles which he wrought, it was signified vnto *Agbarus*, and said: the Apostle of *Iesu* is come, of whom he wrote vnto thee. *Thaddæus* by that time, began through the power of God, to cure euery sore, & sicknesse, so that al men greatly marueiled. *Agbarus* hearing of weighty, & wonderfull workes, which he wrought, that he cured in the name, and power of *Iesu*, forthwith suspected the same to be he, of whom *Iesus* had writtē, saying: After my ascentio I will send one of my disciples vnto thee, which shall cure thy malady. And whē he had called vnto him *Tobias* where *Thaddæus* hoasted, he said vnto him: I heare say that a certaine mighty mā came from Ierusalē, which lodged with thee, & cureth many in the name of *Iesu*. Who made answer, & said: ye Lord, there came a certaine straunger, & hoasted at my house, which hath done wonderfull thinges. To whom the King said: bring him vnto me. *Tobias* returning vnto *Thaddæus*, said vnto him. *Agbarus* the gouernour sent for me, & cōmaunded that I should bring thee vnto him that thou mayst cure his diseafe. *Thaddæus* answered: I go, for it is for his sake that I am sent thus mightely to worke. *Tobias* stirring betimes the next day, tooke with him *Thaddæus*, and came to *Agbarus*. As he came euen at his entrance there appeared vnto *Agbarus* in the presence of his chiefe men, a great straunge show in the countenance of *Thaddæus* the Apostle, at which sight *Agbarus* did reuence vnto *Thaddæus*, so that all they which were present marueiled. They saw not the sight saue *Agbarus* alone which questioned with *Thaddæus*, & said: art thou of trueth a disciple of *Iesus* the sonne of God, which made me this promise? I will send vnto thee one of my disciples, which shal cure thy diseafe, and shew life vnto thee, and all thine. To whom *Thaddæus* made aunswere, because thou hast greatly beleued in the Lord *Iesu* which sent me, therefore am I sent vnto thee, but in case that thou beleue in him as yet, thy hartie petitions according vnto thy faith thou shalt obtaine. To whom *Agbarus*: I haue continewd so beleuing in him (sayth he) that I could haue found in my harte mightely to destroy the Iewes which crucified him, were not the Romaine empire a let vnto my purpose. *Thaddæus* sayd againe. Our Lord and God *Iesus Christ* fulfilled the will of his Father, which being finished, he is ascēded vnto him. *Agbarus* answered: & I haue beleued in him & in his Father. To whom *Thaddæus*: therefore (sayth he) in the name of the selfe same Lord *Iesu* I lay my hand vpon thee. Which whē he had done, he was forthwith cured of his malady, & deliuered of the paine that pressed him sore. *Agbarus* marueiled at this, that euen as it was reported vnto him of *Iesu* so in trueth by his disciple and Apostle *Thaddæus*, without Poticarie stuffe and vertue of herbes he was cured. And not onely he, but also *Abdus*, the sonne of *Abdus* griued with the gowte and falling at the feete of *Thaddæus*, recovered his former health by the laying on of his hāds. He cured also many others of his fellow citizens, working marueilous & miraculous thinges, & preaching the word of God. To whom *Agbarus* said againe: Thou *Thaddæus* through the power of God doest these thinges, and we haue the in admiration. I pray thee moreover that thou expound vnto me the cōming of *Iesu*, how he was made man, his might, and by what power he brought such thinges as we heard to passe. To whom *Thaddæus*: at this season (sayth he) I wilbe silet though I am sent to preach this word, but to morow call together to my sermō al thy people & fellow citizens, thē wil I shew vnto thē the word of God, & sow the word of life, and teach the maner of his comming how he was made mā, of his message, & to what end he came, being sent from the Father. Moreover of his miracles and misteries vitered in this world, & power in bringing thinges to passe. Besides this his new preaching, & how base, selender & humble he seemed in outward appearance. How he hūbled him selfe & died, & abated his diuinity, what great thinges he suffred of the Iewes, how he was crucified, & descēded into hel, & rent that hedge & midwall neuer seuered before, & raised the dead that of long time had slept, how that he alone descēded, but ascēded vnto the Father accompanied with many. how that he sitteth in glory at the right hand of God the father in heaven, & last of al how he shal come againe with glory & power to iudge both the quick & dead. Whē the morning was come, *Agbarus* cōmaunded his citizēs to be gathered together & to heare the ser-

The conference which *Thaddæus* had with *Agbarus*.

Agbarus is cured by *Thaddæus*.

Abdus is healed of the gowte.

mon of *Thaddæus*. Which being ended, he charged that gold coyned and vncoynd should be giuen him. But he receaued it not saying: In so much that we haue forsaken our owne, how can we receaue other mens? These things were done the three & forty yeare, which being translated word for word out of the Syrian tongue, we thought not amisse to declare in this place.

The censure of the Translator, touching the aforelayd Epistles.

BE it true or be it false, that there were such epistles, it forceth not greatly, as the effect and contentes thereof is not to be perferred before all other writing in truthe: so of the contrary, it is not to be reiectel for falshood and forged stuffe. Ierome with other graue writers, affirmeth such circumstances to haue bene. *Eusebius* whose credit herein is not small, reporteth the same to haue bene taken out of their records in the city of *Edessa*, registred there in the Sytian tongue, and by him translated out of the Syrian into the Greeke tongue. *Isidorus* and *Gelasius*, the first of that name, bishop of Rome, about the yeare of our Lord 494. together with 70. other Bishops, decreed that the Church of God should receaue the same epistles, for no other then Apocrypha, one thing I may not here runne ouer with silence, but admonish the Reader of, how that late writers, namely *Damasceus*, and that fabulous Historiographer *Nicephorus* haue added vnto this history fabulous reportes, how that *Abgarus*, gouernour of *Edessa*, sent his letter vnto Iesu, and with all a certaine painter which might vewe him well, & bring vnto him backe againe the liuely picture of Iesu, the which painter (as they reporte) being not able (for the glorious brightnesse of his gracious countenance) to bring his purpose to effect: our Saviour him selfe tooke an handkercher, and laid to his diuine and liuely face, and by the wiping of his face, his picture was therein impressed, the which he sent to *Abgarus*. *Nicephorus* patcheth other fables therunto: first he sayth, that the King of Persia sent a painter vnto Iesu, which brought vnto him the picture of Iesu, and also of *Mary* his mother. Againe that the *Edessians* in the time of *Iustinianus* the Emperour, being besieged and brought to such a narrow straitte, that there remained no hope of deliuerance, but a present foyle and ouerthrow, in the same lamentable plight, to haue runne vnto this picture for a refuge, where (as they say) they found present remedy. *Beleue* it who will, *Eusebius*, who searched their records, who laid downe the copie of the Epistles, who translated faithfully all that he found there, touching Christ, neither saw, neither heard, of any such thing, for he promised in the preface to his history, to omit nothing that should seeme pertinent. If the other writers found it, why did not *Eusebius* finde it? If the other writers thought expedient to publish the same, why did *Eusebius* omit it? Nay it was not there found at all, but forged. Therefore recount them for fables. The first that reported them, was a hundred yeares after *Eusebius*.

The ende of the first booke.

THE SECOND BOOKE OF THE ECCLESIASTICAL HISTORIE OF EVSEBIUS PAMPHILVS BISHOP OF CÆSAREA IN PALÆSTINA.

CAP. I.

Of the ordayning of Disciples, after the ascension of Christ.

What went before in the first booke, & what followeth now in the second.



At the former booke, as by way of proeme, we haue published which necessarily did concerne the Ecclesiasticall history, jointly cōtaining the declaration of the diuinitie of the word of saluation, of the auncient principles of our doctrine, of the antiquitie of Gospelike policy among Christians, of his late appearing among men, of his passion, and election of the Apostles. Now it remaineth that we deliue those things, which ensued after his assumption. So that partly we note them out of the sacred Scriptures,

Scriptures, & partly out of prophane histories, knitting to our historie those things which we haue firmly committed to memory. First of al the Apostleship is allotted vnto *Matthias*, in the royaume of *Iudas* the traytour, which (as it is manifest) was one of the disciples of the Lord. There were also seuen approued men ordained Deacons, through prayer & laying on of the Apostles handes, for the publike administration of the Churches affaires toynd with *Stephen*, which first after the Lord, as soone as he was ordayned (as though he were appointed for this purpose) is stoned vnto death, by them which slewe the Lord, & for this cause, as the first of the triumphing Partyes of Christ, according to his name he beareth a crowne. After him folowed *James*, called the brother of Christ, & counted the sonne of *Ioseph*. This *Ioseph* was thought to be the father of Christ, to whom the virgin was betrothed, which before they came together, was found to haue in her wombe of the holy Ghost, as the holy Gospel declareth. This *James* whom of olde they priueledged for his vertue, with the synname of *Iustus*, is sayd to be the first which occupied the bishopps See at Ierusalem. *Clemens*, in the 6. of his Hypotyposeon writeth thus: *Peter* (sayth he) and *James*, & *Iohn*, after the assumptiō of our Sauour, though they were preferred by the Lord, yet chalenged they not this prerogatiue vnto themselves, but appointed *James* the *Iust*, Bishop of Ierusalem. The same *Clemens* in the 7. of his Hypotyposeon, also maketh mention of him thus: the Lord after his resurrection, endued with knowledge *James* the *Iust*, *Iohn*, and *Peter*. They deliuered the same vnto the rest of the Apostles, the Apostles afterwards vnto the 70. disciples, of which number was *Barnabas*. There were two *Jameses*, the one termed *Iust*, which was throwne downe hedlong from the pinnacle, and brayned with a fullers clubbe. the other beheaded. Of him that was called *Iust*, *Paule* made mention, saying: I saw none of the Apostles saue *James*, the brother of the Lord. Those things which the Lord promised the King of the Osroenians, then were perfozmed. *Thomas* by diuine inspiratiō sent *Ihaddan* vnto the city *Edessa*, to be their preacher, and an Euangelist of the doctrine of Christ, as a litle before out of the recordes we haue alleaged. But he after his coming, and hauing cured *Aebarus*, by the word of God, & astonished all them with his straunge miracles, & workes, which he wrought, brought them to the worshipping of the diuine power of Christ, & ordained disciples of the doctrine of our Sauour. From that time vnto this day, the whole city of the *Edessians*, being addicted vnto the name of Christ, shew forth no small argument of the great goodnes of our Sauour towards them. But these thinges be premised, taken out of their auncient historicall recordes. And now let vs returne vnto the sacred Scripture. The first & the greatest persecution being raised of the Jewes against the Church at Ierusalem, about the time of the martyrdom of *Stephen*, and all the disciples, the 12. onely excepted, being disperfed throughout *Iudaea*, & *Samaria*, certaine of them, as the holy Scripture beareth witnesse, came vnto *Pharices*, and *Cyprus*, and *Antioche*. But these as yet durst not deliuer vnto the Gentiles, the word of faith, but shewed it onely vnto the Jewes. At that time also *Paule* raged against the Church, entring into the seuerall houses of the faithfull, and giuing forth precepts, that both men & women should be imprisoned. And *Phillip* one of the ordained Deacons with *Stephen*, and of the disperfed came to *Samaria*, & being plenteous as touching the diuine power, first of all preached vnto the inhabitantes there the word of God. The grace of God so mightely preuayled with him, that he drew vnto him by his preaching *Simon Magus* with many more. *Simon* at that time was so famous, holding in awe them that were bewitched with his sozcery, so that they supposed him to be the great power of God. He was then so amazed with the miracles which *Phillip* wrought by diuine power, that he came and grew so farre forwarde to mens seeming, that he dissembled euen vnto the baptisme, that is through faith in Christ. Which dissembling at this day is wonderfull in them that hitherto walowing in that most detestable heresie, treade the trace of their sozefather, encroatching vpon the Church, as a pestilent and noysome disease, infecting them which can not thoroughly discern the incurable, & intractable venime, lying hid within them, but diuerse of them (their impiety being reuealed) were thoroughly knowen, and reiected, of which number *Simon* himselfe being apprehended of *Peter*, receaued the sentence of damnation, due to his desert. When that the preaching of the Gospell dayly proceeded with increase, it came to passe: by reason of some domesticall affaires, that there came from the land of the *Ethiopians*, the cheife gouernour of the queene, which after the custome of their contrey, held the kingdome, for as yet the people of that contrey, haue to their Prince a Queene. This same being the first of the Gentiles, obtained of *Phillip*, the holy mysteries, by the inspiration of the

Act. 1.
Matthias chosen to be an Apostle.
Act. 6.
7. Deacons.
Act. 7.
Stephen signifieth a crowne.
Matth. 1.

James the first bishop of Ierusalem
Clemens. lib. 6.
Clemens. lib. 7.

James bishop of Ierusalem throwne downe from a pinnacle of the temple, and brayned.
Act. 12.
Lib. 1. cap. 14.

The persecution of the Apostles by the Jewes.
Act. 8.
The dispersion of the disciples.
Paula persecutor.
Act. 8.
Phillip preacheth in Samaria.
Act. 8.
Simon Magus a sorcerer.
Simoniani.

Simoniz.

Act. 8.

An Ethiopian Eunuche.

The Eunuch
couerted by
Phillip, pre-
acheth the
Gospell to
the Aethio-
pians his co-
treymen.
Psal. 68.
Paul a prea-
cher.
Act. 9.
Galat. 1.

heauenly word, was made the first frutes of: the faithfull throughout the world, and as it is reported after his returne vnto his native soyle, he preached the knowledge of the vniuersall God, which geueth life vnto men, and the comming of our Sauour. So that in his doing, the prophesy was fulfilled which said: Ethiopia shall stretch her hand before vnto God. About this time *Paule* the chosen vessel, is declared an Apostle not of men, neither by men, but by reuelation of *Iesus Christ*, and God the father which raised him from the dead, and is vouchsafed worthy of this vocation, by a vision, and a voice reuealed from heauen.

CAP. II.

The report of Pilate, the censure of Tiberius the Emperour, and the Romaine Senate, concerning Christ.

Tiberius
would haue
had Christ
canonized
in the num-
ber of the
Gods.
The wise-
dome of God
in this be-
halfe.

Tertull. in
Apol. g. ad
uers. gentes.
cap. 5.

A skomme.

When as the wonderfull resurrection of our Sauour, and his assumption into the heauens, was now made manifest vnto many, and the auncient maner among the heathen Princes had so preuailed, that if any nouelty by any were enterprised, the same forthwith should be signified vnto him that helde the Princely scepter, lest that he should be ignorant of any thing which was done: it came to passe that *Pilate*, made *Tiberius* the Emperour priuy of those thinges, which concerned the resurrection of our Sauour *Iesu*, and were published throughout *Palastina*, adding thereunto his maruelous workes, wherof he was credibly enformed, and how that now after his resurrection, he was of many taken for a God. The report goeth, that *Tiberius* made relatio therof vnto the Senate, which reiected his saying, for no other cause but for that they had not first approued the same, the auncient custome obserued, that none should be accounted of the Romaines, among the number of Gods: vnlesse he were canonized, by the sentence and decree of the Senate, which no doubt was done for this ende, that the wholesome doctrine of the diuine preaching, should not neede the approbation, and commendation of men. Though this petition touching our Sauour, were reiected of the Romaine Senate, after it was made vnto them, yet *Tiberius*, reseruing vnto him selfe his former opinion, conceaued no absurdity preiudiciall vnto the doctrine of *Christ*. These thinges *Terullian*, a man well experienced in the Romaine lawes, and besides, famous among them which flourished at Rome, in his Apologie which he wrote for the Christians, in the Romaine tongue, & by translation writeth thus: and that we may reason touching the originall of these lawes, it was an auncient decree: that no God should be consecrated by the Emperour, vnlesse it were first agreed vpon, by the Senate. The like did *Marcus Amilius* practise, concerning a certaine Idole of *Alburnus*, and this maketh for vs, that the deitie is weyed amongst you after mans will and iudgement. Vnlesse that God please man, he is not made God. So that by this decree, man must be gracious and fauorable vnto God. *Tiberius* then, in whose time, the Christian name was spread abroad in the world, when this doctrine was signified vnto him out of *Palastina*, (where it first sprang) communicated the same vnto the Senate, declaring withall, that this doctrine pleased him right well. The Senate reiected it, because they had not allowed the same. But he perseuered in his opinion, threatening them death, that would accuse the Christians. This was the wisdom of the diuine providence, lightning his mind, that the preaching of the Gospell should passe at the beginning, throughout the world, without let or hinderance.

CAP. III.

How that in short space, the Gospell was published throughout the world.

Psal. 19.

By the diuine power, and helping hand of God, the wholesome doctrine, sodainely, as it were sonne beames, shined throughout the world, & forthwith according vnto the sacred Scripture, the sound of the holy Euangelists, & Apostles, passed throughout the whole earth, & their wordes vnto the endes of the world. So that throughout all cities, & villages, after the maner of barne stowes replenished, forthwith very many, & the same very populous Churches, were established, & they which by auncient successe were blinded, through old error, & the rooted disease of superstitious Idolatry, now at length through the power of *Christ*, by the doctrine of his disciples together with the wonderfull workes wrought by them, were at liberty fro their cruell Lordes, & loosed out of their lothsome fetters, wholly abandoning the Idolatricall wor-
ship

ship of many Gods, confessing the one, and the alone God, the worker of all thinges, and worshipping him with the rites of true piety, through diuine, and pure religion, graffed in the heart of man, by our Saviour him selfe. But the diuine goodnesse, and grace of God, spred it selfe abroad among other nations, and first of all, *Cornelius* of Caesarea in Palastina, with all his household, by a diuine vision, and the ministry of *Peter*, embraced the faith of *Christ*, and many *Græcians* of Antioche, heard the preaching of those which dispersed them selues at the stoning of *Stephen*, when as at this time the Church of Antioche flourished and multiplied exceedingly, and many *Prophets* of Ierusalem (among whom were *Paule*, and *Barnabas*) frequented thither, and besides them, there was an other multitude of brethren there, so that the *Christian* name, there sprang first, as of a freshe, and fertill soile, and *Agabus* one of the *Prophets* then present, foretold them of the famine to come. *Paule* and *Barnabas* were chosen messengers for the ministry of the brethren. ✓

Cornelius the Centurion is conuer-
ted vnto the
faith.
Act. 10.
The Antio-
chians were
first called
Christians.
Act. 11.

CAP. IIII.

How that Caius Caligula, exiling Herode with perpetuall banishment, created Agrippa king of the Iewes. The commendation of Philo Iudeus.

Tiberius when he had reigned about 22. yeares, died. him succeeded *Caius*, which anone committed the principalltie of the Iewes vnto *Agrippa*, and beside that kingdome, he gaue him the Tetrarchies of *Philip* and *Lysanias*, and not long after also the Tetrarchie of *Herode*, which *Herode* together with *Herodias* being condemned for diuerse crimes and enormities, was committed to perpetuall banishment. the same *Herode* was he which liued about the passion of *Christ*. these thinges *Iosephus* doth witnesse. About this time *Philo* did flourish, a man not onely excelling our owne men, but also such as passed in prophane knowledge, he was by lineall descent an *Ebrue* bozne, inferior to none of them which excelled at *Alexandria*. But what labour and industrie he hath employed in diuine discipline, and the profit of his native countrey, his workes now extant, plainly do declare, and how farre forth he preyed in philosophicall, and liberall artes, of prophane knowledge, I suppose it not very needefull to reapeate. But imitating the trade of *Plato* and *Pythagoras*, he is sayd to haue excelled all the learned of his time.

Anno Christi
39. 40.
Caius Caligula.
Herode the
Tetrarch ex-
iled with his
harlot *Herodias*.
Herode Agrippa King
of the Iewes
Ioseph. Anti.
lib. 18. cap. 14.
Philo Iudæ.

CAP. V.

How Philo, being sent in Embassye for the Iewes vnto Caius the Emperour, behaued him selfe.

What befell vnto the Iewes vnder *Caius*, this *Philo* hath written in fīue bookes. wherein he setteth forth the madnesse of *Caius*, how he proclaymed him selfe God, & besides dealt spitefully an innumerable sorte of wayes. Moreover what calamities happened vnto the Iewes in his time, though *Philo* him selfe was sent in Embassye, for his owne nation which inhabited *Alexandria*, vnto the city of *Rome*, & how that he pleading for the lawes of his contrey people, gayned nothing but gibes, and iestes, returning with great hazard of his life. *Iosephus* made mentio of these thinges, in the eighteenth booke of his Iudaicall Antiquities, thus by word writing. When that dissention rose among the Iewes and *Græcians* inhabiting *Alexandria*, both parties seuerally, sent three legates vnto *Caius*, wherof *Apion* one of the legates for the *Græcians* of *Alexandria*, shamefully entreated the Iewes, with many opprobrious, and blasphemous termes, adding this withall, that they despised the maiestie of *Cesar*. And when as all they which were tributaries to the *Romaines*, dedicated altars and temples vnto *Caius*, and esteemed of him in all other respects as God: These only Iewes be they (said he) which disdainefully withstood this honour, done vnto him of men, and accustomed to prophane his name. After that *Apion* had thus spoken, yea many, and greuous thinges, to the ende he might incense *Caius* against them (as it was very like to be done) *Philo*, one of the Iewes legates drew nigh, a man excelling in all thinges, and brother of *Alexander Albarchus*, not ignoraunt in philosophie, and of habilitie sufficient, to aunswere the opprobrious crimes, laid to their charge. But *Caius* excluded him, commaunding him forthwith to departe, and because he was throughly moued, he seemed as though he went about to practise some mischief towards him. *Philo* being reuiled, went forth, and vnto the Iewes which were with him in company, he sayd: We ought to be of good cheare, for by right, God should take our part, Insomuch that *Caius* is in-

Ioseph. Anti.
lib. 18. cap. 8.
Apion.

Philo.

Seianus an
enemy vnto
the Iewes.
Pilate vexed
the Iewes.

censed the contrary. thus farre *Iosephus*: And *Philo* him selfe declareth at large, in his written Embassye, the thinges which then were done. Wherof omitting many things, I will presently touch that wherby it may evidently appeare vnto the Reader, what evils not long after, happened vnto the Iewes, for the villany which by rashe enterprise, they practised against *Christ*. First of all, *Seianus* in the city of Rome, vnder *Tiberius* in great credit with the King, endeouored with all might possible to destroy all the Iewish nation. And *Pilate* in Iudæa, vnder whom that villany was committed against *Christ*, practised against the temple, which stood at Ierusalem, that, which seemed vnto the Iewes vnlawfull, and intollerable, wherby he greuously vexed them. ✓

CAP. VI.

What miseries happened vnto the Iewes, after that hainous offence which they committed against *Christ*.

Philo Iudæ.

The cruelty
of Caius Ca-
ligula.

Ioseph. bell.
Iud. lib. 2.
cap. 8.

Iob. 19.

Ioseph. bell.
Iud. lib. 2.
cap. 8.

Pilate pla-
gueth the
Iewes.

Philo doth write, that after the death of *Tiberius*, *Caius*, hauing obtained the empire, vexed many with manifold, and innumerable afflictions, but chiefly among all others, the nation of the Iewes, which in few of his wordes may be gathered, writing thus: So greuous (sayth he) was the dealing of *Caius Caligula* towards all men, but specially bent against the nation of the Iewes, with great indignation, that in other cities (yet beginning in Alexandria) he would challenge vnto him selfe, their prayers, and supplications, painting in euery place, the figure, and forme of his proper picture, and reiecting all others, successiue by might and force to place him selfe, and dedicating the temple in the holy city (vntill that time vndesiled, & free euery way,) to him selfe, and his proper vse, translating and consecrating the name to new *Caius* as a famous God. And infinite more mischeues which can not be told, the same *Philo* reporteth, to haue happened vnto the Iewes at Alexandria, in his second booke of vertues. And *Iosephus* agreeth with him, which likewise signifieth all the miseries of these men, to haue had their originall, from the time of *Pilate*, & their rashe enterprise against *Christ*. Heare the what he sheweth in the second booke of the Iudaicall warres, thus writing word by word. *Pilate* being sent from *Tiberius*, as Lieutenent into Iudæa, covertly coueied by night into Ierusalem, the vayled picture of *Cesar*, which they call his Armes, which thing, when day appeared, moued the Iewes not a litle. For they which were nearest vnto them, at the sight therof, stamped them with their secte, as if they had bene abrogated lawes. They iudged it an hainous offence, that any carued image, should be erected in the city. But if thou conferre these with the trueth in the Gospell, thou shalt easily perceane, how that not long after, the voice pressed them, which they pronounced before *Pilate*, saying: We haue no other King but *Cesar*. Whereouer the same historiographer reporteth an other calamity, to haue ensued the former, saying: After this he raised an other tumulte, for their heaped treasure, which they call *Corbon*, was wasted vpon a conduite, reaching the space of three hundred furlongs. This was the cause of the commotion among the Iewes, and when *Pilate* was present at Ierusalem, they compassed him, crying out vnto him. But he foreseeing their conspiracy, assigned certaine armed souldiers, in outward shew of apparell, like vnto the common people, which he mingled with the multitude, commaunding that no sword should be vsed, but such as of the multitude, clamorously murmured (a signe being giuen from the tribunall seate) he caused to be beaten to death with clubbes. The Iewes being thus foyled, many perished of their woundes, and many in their flight, being trodden of their fellow citizens, were crushed to death. At this lamentable slaughter the multitude being thus quayled, was silent. Besides these an innumerable more altercations, to haue bene at Ierusalem, *Iosephus* declareth, teaching how that from that time, sedition, warres, and often practises of mischeues incessantly haue shaken not onely the city, but all Iudæa, vntill at length the vtter foyle, by their besieging vnder *Vespasian* ouerreached them. Thus hath vengeance lighted vpon the Iewes, for their horrible fact committed against *Christ*. ✓

CAP. VII.

How *Pilate* slewe him selfe.

The death of
Pilate.

I suppose it necessary to know this also, how that it is reported of *Pilate* (President in the time of *Christ*) vnder *Caius*, of whose time we made mentio before that he fell vnto such misery, so that necessity constrained him to vse violence vpon him selfe, & became his owne murderer. *Philo* being falsly accused by the Samaritans, was deprived of the gouernment of Iudæa, sent to Rome to answer the charges objected to him. He fell into so distressed a condition that he was constrained either by the greivous afflictions he endured, or by the wound of *Cesar* Curbing was an usual thing to become his owne executioner.

The iustice of God, as it seemed best vnto his wisdom, not long wincking at his wickednesse. Hereof the Græcians are witnesses, which commit to memory in their histories the Olympiades of times.

CAP. VIII.

Of the famine in the time of Claudius.

Vhen as *Caius* had not fully held the royall scepter, the space of foure yeares, *Claudius* the Emperour, succeeded him, vnder whom a great famine afflicted the whole world. The same also haue they deliuered in their Commentaries vnto vs, which farre dissent fro our doctrine. And the prophesy of *Agabus* the Prophec, foreshewing in the Actes of the Apostles, the famine that should ouerspyed the world, came thus to passe. *Luke* in the Actes signifieth this famine to be vnder *Claudius*, saying: that the brethren of the Church of Antioche sent reliefe, euery one after his habilitie, vnto the faithfull inhabiting Iudæa, by the handes of *Paule* and *Barnabas*.

CAP. IX.

The martyrdome of Iames the Apostle.

About that time (that is vnder *Claudius*) *Herode* the king stretched forth his hand, to vex certain of the Church, and slew *Iames* the brother of *John* with the sword. Of this *Iames*, *Clemens* in the 7. of his Hypotyposeon, reporteth a certaine history worthy of memory, which he receaued by relation of his predecessors, saying: He truly which drew him before the tribunall seate, when he saw that he would willingly suffer martyrdome, was therewith moued, and voluntarily confessed him selfe to be a Christian. Then were they both brought together, but he in the way requested *Iames* the Apostle, to pardon him, which after he had paused a litle vpon the matter, turning vnto him, answered: Peace be vnto thee, and kissed him, and so they were both beheaded together. Then *Herode* as the holy Ghost witnesseth, perceiving the death of *Iames* to haue pleased the Iewes, layeth waite for *Peter*, whom, when he had taken, he cast into prison, whose death he had procured, had not the Angell of the Lord, by diuine apparition, assisted him by night, miraculously lousing his fetters, and restoring him to the office of preaching: And such was the will of God concerning *Peter*.

CAP. X.

How that Agrippa otherwise called Herode, persecuting the Apostles, and exalting him selfe, felt the heauy hand of God, to his destruction.

The enterprises of the king, against the Apostles of Christ, passed not long unpunished. For immediatly after his priuy practises against the Apostles (as it is in the Actes) when he was in Cæsarea, vpon an high solemne day, arrayed in a gorgeous, and princely robe, preaching vnto the people from his lofty tribunall seate, the plague of God (as messenger of iustice) apprehended him. and when as the whole multitude in compasse, had shewed to his praise, that to their hearing the voice of God, and not of man proceeded from him: the Angell of the Lord (as the Scripture witnesseth) smote him, so that he was consumed of worms, & miserably finished his mortal life. And that consent is worthy of memory, which is found betwene holy Scripture in this miraculous fact, & the history of *Iosephus*, where he deliuereth vnto vs a manifest testimony of the trueth, to wit, in the ninetenth booke of Iudaicall Antiquities, writing this miracle in these wordes: Now was the third yeare of his Lieutenantsship throughout all Iudæa, come to an end, when he went to Cæsarea, which of old was called the tower of Straton. there he published spectacles, & stageplayes in the honour of *Cæsar*, & ordained a solemne feast day, for his prosperous affaires. Vnto this feast frequented the whole multitude of those which were chiefe in that prouince, and aduanced to highest promotion, & dignity. The second day of these spectacles, the king putting on a robe of siluer, wonderfully wrought, at the dawning of the day came to the theatre, where his siluer robe, by reflexe of the sunne beames being lightened, yielded so gorgeous a glittering to the eye, that the shining therof seemed terrible, and intollerable to the behoulders. Flatterers forthwith, one, one thing, and other, another thing, bolted out such sentences, as turned in the ende to his confusion, saluting him for God,

AF. 11.
Claudij Anno 4. Christi Anno 45.
1. Corinth. 16.
2. Corinth. 9.
Galat. 2.

AF. 12.
Clemens lib. 7. Hypot.

The tormentor of Iames suffered martyrdome with him.
AF. 12.

AF. 11.

Ioseph. Anti. lib. 9. cap. 7.

This Angell
in Iosephus
is an Owle.

The oration
of Herode
Agrippa a
litle before
his death.

If thou had-
dest lyued
well, no
doubt thou
shouldest haue
died well thy
life was very
ill, thine end
farte worse.
Herode A-
grippa king
of the Iewes
seue yeares.
He was cal-
led sometimes
Herod, some-
times Agrip-
pa.

and adding therewithal, be gracious, though hitherto we haue feared thee as man, yet hēceforth we confesse thee to be aboute mortall nature. These thinges the king rebuked not, neither repelled this impious flatterie. But when he a litle after looked about, he beheld an Angell hanging ouer his head. The same forthwith he supposed to be a messenger of euill, who before was of goodnesse. Sodenly he felt him selfe pricked at the hart with extreme and vehement paine in his bowels, and heauily beholding his friends, said: I which seeme to you a God, am now constrained to ende the race of this life. fatal destinie hath found fault, with your sonde flatteries, which of late you sounded to my praise. I which was saluted immortal, am now to be caried away, & ready to yeeld vp the ghost. This destinie no doubt is to be borne withal, which God hath decreed. For we haue liued not miserably, but in that prosperous estate which is termed blessed. When he had vttered these wordes he sickned more and more. Then was he carefully, and circumspectly caried, vnto the Palace. but the rumour was spread abroad, ouer all the contrey, that without paraduenture, he would dye shortly. The multitude forthwith together with women, and children, couered with sackcloth, after their contrey maner, made supplication vnto God for their king, so that all sounded of sorow, and lamentation. The king lying in an high lodging, and beholding the people prostrate vpon their knees, could not re- fraine frō teares. But after that he had bene vexed, the space of fūe dayes, with bitter gnawing of his bowels, he ended this life, being the fiftie, and fourth yeare, of his age, and the seuenth of his raigne. For the space of foure yeares he reigned vnder *Caius Cesar*, gouerning the Tetrarchie of *Philip* three yeares. And the fourth yeare, that which he tooke of *Herode*, the other three yeares, he passed vnder *Claudius Cesar*. These thinges I deeply way that *Iosephus*, and others together with the diuine scriptures, hath truly alleaged. But if any seeme to mislike with them selues touching the name of the king, the time it selfe, and the Actes do declare him, to be the same, so that either by the error of the wyiter, the name was changed, or that he had two names, as many others haue had.

The censure of the translatour touching the doubt raised about the
name of Herode, which was smitten of the Angell
with mortalitie.

Eusebius in this former chapter seemeth to cleare a certaine doubt, which may rise about the name of this king, whether he were called Herode (as *Luke* writeth in the Actes of the Apostles) or Agrippa, as *Iosephus* euery where termeth him. *Luke* sayth: Herode the king stretched forth his hand &c. *Act. 12.* Again, *Luke* sayth: Herode went downe from Iudaea to Casarea. *Eusebius*, & *Iosephus* do say, that Agrippa after he had continued three yeares in the kingdome of Iudaea, went downe to Casarea. *Antiq. lib. 19. cap. 7.* *Luke* sayth: Vpon a day appointed, Herode arrayed him selfe in royall apparel, and sate on the iudgement seate, and made an oration vnto the people, & the people gaue a shout, saying: The voice of God, and not of man. *Eusebius* & *Iosephus* say: Agrippa the second day of these spectacles, or stageplayes, putting on a robe of siluer which glistered &c. The flatterers saluted him for God. *Luke* sayth: The Angell of the Lord smote him. *Eusebius* sayth: He behelde an Angell hanging ouer his head. *Iosephus* sayth: he saw an Owle sit ouer his head, and forthwith he supposed her to be a messenger of ill lucke. last of all *Luke* sayth: He was eaten of wormes and gaue vp the ghost. *Eusebius* and *Iosephus* say: that he was pricked at the hart with extreme paine, and bitter gnawing of the bowelles, all which circumstances tend to one effect. The greatest disagreement that I see, is in the name. By perusing the histories of *Iosephus* & *Eusebius*, I can not perceauce, that there were more Herodes, from the birth of Christ (which were kings of the Iewes) vnto the utter overthrow of Ierusalem, vnder *Titus*, & *Vespasian*. (when as their kinges, & highpriestes were quite cut of) then two: the first: Herode the Idumean, who slue the infantes, called also Herode the great. The second: Herode the Tetrarche, called Herodes minor, whose begininges and endinges, the reader may beholde in the Chronographie printed in the ende of this present volume. *Eusebius* (*lib. 2. cap. 4.* also in his Chronicon, and *Iosephus*, *Antiq. lib. 18. cap. 11. & 14.* & *bell. Iud. lib. 1. cap. 10. 11.*) do write: that Agrippa (touching whom this present doubt doth rise) being the sonne of *Aristobolus*, nephew to Herode the great, brother to Herodias came to Rome, the yeare before *Tiberius* died, & was a suter vnto the Emperour *Tiberius*, for some office or other. *Tiberius* vpon displeasure conceaued against him, clapt him in prison. This Agrippa after the death of *Tiberius*, grew in such fauour & credite with *Caius Caligula* (who succeeded *Tiberius*)

Tiberius) That he accused Herode the Tetrarche before the Emperour of treason, for which crime Herode (being conuicted) together with Herodias was commaunded to perpetuall banishment, and he appointed king of the Iewes. This Agrippa was king seuen yeares, foure vnder Caius Caligula, and three vnder Claudius. of Claudius he obtained, besides his other dominions as Iosephus doth witnesse (*Antiqu. lib. 19. cap. 5.*) the kingdom which Herode his grandfather had ouer Iudaea, and Samaria, and withall the Tetrarchy of Lysania. His end and maner of death Luke, Eusebius, and Iosephus haue here described to be very lamentable. The time very well agreeth, his death to haue bene in the fourth yeare of Claudius, *An. Christi. 46.* though they differ in the name, Luke onely calleth him Herode, all other writers call him Agrippa. Yet in Iosephus (*Antiq. lib. 19. ca. 5.*) I find, that this Agrippa had to his brother one Herode. Agrippa (saith he) begged of Claudius, for his brother Herode, the kingdome of Chalcis. Again Iosephus saith there met Agrippa certaine kings, Pariter & Herodes frater eius, qui & ipse Chalcidis habebat imperiū: and withall his brother Herode, which also was king of Chalcis. *lib. 19. Antiqu. cap. 7.* Claudius wrote vnto the president of Alexandria, in the behalfe of the Iewes, supplicantibus sibi regibus, Agrippa, pariter & Herode, at the request of both Agrippa & Herode the kings. *Antiq. lib. 19. cap. 5.* againe in the same place Claudius him selfe in his edict, saith: Petenibus me regibus, Agrippa, & Herode charissimis &c. libenter hoc præbui: When as Agrippa and Herode, our deare princes, made the petition vnto me, I willingly condescended thereunto. I finde moreover mention made, that this Herode furnished his brother Agrippa. Iosephus writeth thus *Antiqu. lib. 20. cap. 1.* Herode the brother of the late deceased Agrippa, then king of Chalcis, requested of Claudius Cæsar, authority ouer the temple, the ordaining of Priestes, all which he obtrayned. a litle after it followeth: Herode remoued Canthara from the highpriesthood, and substituted Ioseph the sonne of Camus. Moreover Iosephus sayth: *Antiq. lib. 19. cap. 7.* that after the departure of his brother, he conspired the death of Syllas. this is all, that I find to haue ben done by this Herode. finally he died in his bed, his ende being come without any manifest or known disease. Iosephus sayth: Defunctus est Herodes frater regis Agrippæ maioris, octauo anno Claudij principatus, cuius regnum, Claudius Agrippæ iuueni dedit. Herode the brother of king Agrippa the greater, died the 8. yeare of the raigne of Claudius, whose kingdome Claudius assigned vnto young Agrippa *Antiq. lib. 20. cap. 5. bell. Iud. lib. 1. cap. 10. 11.* We may in no wise think that Luke erred herein, he might peraduenture meane this Herode, who had some doing in the temple, some dealing among the priests, some authority ouer the Iewes, who was careful for them, together with his brother Agrippa. but his ende hath no assiniue, with that of Luke, if we may credit Iosephus, who no doubt (being a Iew then liuing) was most skilfull, and best scene in the Iewish affaires. Wherefore to reconcile this disagreement, let vs call him Herode with Luke, & Agrippa with Eusebius and Iosephus. Nay lest that we seeme contrary to our selues in taking contrary partes, let vs make them friends and ioyning their bandes together, name the man Herode Agrippa which Eusebius meane, when he gathered the summaries of his chapters saying: *ὡς δὲ γράφει τὸ εὐαγγέλιον καὶ δὲ ἱστορίας διὰ τῶν δυνάμεων διὰ τῶν δυνάμεων*, how that Agrippa and Herode persecuting the Apostles. Eusebius also in the later ende of the chapter, supposeth the name either to haue bene chaunged, by some error of the writer, or els that he was διττον, called after two names. In as much as hitherto in this our censure, together with the other writers, we haue layd downe the names of the kings which gouerned the Iewes since the birth of Christ: there remaineth yet one (which Eusebius *lib. 2. cap. 19.* toucheth) to be spoken of, that the reader may find the history, laid downe in an ample, and perfect maner. The same is Agrippa the younger or lesser. After Herode the Idumean, or the great which reigned 37. yeares (foure only after the birth of Christ) succeeded Archelaus, which continued king nine yeares. The third, after the birth of Christ was Herode the Tetrarch, who reigned 24. yeares. The fourth was Agrippa maior (touching whose name this controuersie rose) who reigned seuen yeares. The fift and the last was Agrippa minor, some to the former Agrippa, whom the angell stroke. this Agrippa reigned 26. yeares to the destruction of Ierusalem, and the utter overthrow of the Iewes. Iosephus writeth of him (*Antiq. lib. 19. cap. 8.*) that he was but 17. yeares old, when his father died. This was he before whome Paule pleaded in the Actes of the Apostles when he said. I thinke my selfe happy king Agrippa, because I shall answer this day before thee &c. because thou hast knowledge of all customes, and quæstions, which are among the Iewes. In the ende Paule sayde: O king Agrippa beleuest thou the prophetes? I know that thou beleuest. Then Agrippa said vnto Paule: almost thou perswadest me to be a Christian &c. When all was done, Agrippa said vnto Festus, this man might haue bene loosed, if he had not appealed vnto Cæsar. *Act. 26.* He began his raigne vnder Claudius, he continued the raigne of Nero, Galba, Otho, Vitellius, & part of the raigne of Vespasian, and his sonne Titus. Iose-

phus commendeth him for diuers vertues, he exhorted the Iewes to cut off all sedition, and not to venture vpon that most dangerous warres, with the Romanes: volens & Romanis conseruare Iudæos, & Iudæis templū atq; patriam, willing, or being desirous to saue for the Romanes the Iewes, & for the Iewes the temple, & their native soyle. bell. Iud. li. 2. cap. 17. He entertained Vespasian in the time of the warres at Tiberias. Ioseph. bell. Iud. lib. 3. cap. 16. Ioyning with Vespasian at the siege of Gamala, he is wounded in the arme with a stone, out of a sling. bell. Iud. lib. 4. cap. 1. He is sent to Rome by Vespasian (who then was but generall captaine) vnto Galba the Emperour, and hearing by the way that Galba was dead, and that Otho succeeded him, went on his iourney neuerthelesse. bell. Iud. lib. 5. cap. 6. His last ende I find no where written. But touching the kingdome, the rule, and the government of the Iewes, after the vster ruine, and overthrow of Ierusalem, with the confusion of the Iewes: Vespasianus wrote vnto Tiberius Maximus liuetenant of Iudea, that he should sell all the land of the Iewes, reseruing only a place called Massada, vnto certaine souldiers. Ioseph. bell. Iud. lib. 7. cap. 26. Now (gentle reader) thou mayst hereby note the wisdom and providence of God touching this wicked broode, that as Iosephus (Antiqu. lib. 18. cap. 11.) writeth: Inter centum annorum spacium, cuncta Herodis origo consumpta est, within the compasse of one hundred yeares all the progeny of Herode was rooted out.

CAP. XI.

Of Theudas the forcerer and his adherentes.

AB. 5.

Ioseph. Ant.
lib. 20. cap. 4.

In so much that Luke in the Actes, brought in Gamaliel, who (when consultation was about the admission of the Apostles) said: that about the same time, there rose vp one Theudas, which came to nought, and as many as harkened vnto him: Now therefore let vs alleadge the testimony of Iosephus concerning him. He writeth in the place afoze cited these wordes. When Fadus was Liuetenant of Iudæa, a certaine forcerer, named Theudas, perswaded a great multitude to follow him, vnto the riuier Iordane, bringing with them, their whole substance. For he reported him selfe to be a prophet, and that at his commaundement, the riuier should deuide it selfe parting in the middelt, yeelding vnto them a free passage through, and in so saying, he seduced many. But Fadus suffered not their folly to take effect, for he sent out a troope of horsemen, which apprehending them vnawares, slewe many, tooke many aliue. But Theudas himselfe being taken, they beheaded, and brought his head to Ierusalem. After this consequently Iosephus reporteth of the famine, which was vnder Claudius in this manner.

CAP. XII.

Of Helene queene of the Osrœnians, and of Simon Magus.

AB. 11.

These Adiabeni were a nation dwelling beyonde Euphrates Ioseph. bell. Iud. lib. 6. cap. 7.

After this there fell a great famine in Iudæa, where queene Helene bought much corne of the Egyptians, & distributed to them that wanted. And these thinges accord with that in the Actes of the Apostles, how the disciples of Antioch, after their habilitie, sent succour vnto the Saints inhabiting Iudæa, to be deliuered vnto the elders, by the hands of Paul, and Barnabas. But of this Helene (whereof also this Historiographer mentioned) there remaine vnto this day certaine famous monumentes, in the suburbs of Elia. It is said of old that she was queene of the nation called Adiabeni. When that now the faith in our Sauour, and Lord Iesus Christ, was published among all people, the mostall enemye of mankind, endeavouring to withdraw the Regal citie, from the truth: conueyed thither Simon (whereof mentiō was made before) and furthering his deuellish enchauntments: seduced many of them which dwelled at Rome. This both Iustinus also declare, who a litle after the Apostles time, was famous as touching our doctrine. Concerning whom, I wil lay downe those things that may seeme agreeable vnto the time. This Iustinus in the former Apology, which he wrote in the defence of our doctrine saith thus.

CAP. XIII.

Of Simon Magus, and Helena a certaint witch his yokemate.

Iustinus Martyr in Apology.

After the ascension of our Sauour into the heauens, the deuell brought forth certaine men which called them selues gods, who not onely suffred no vexation of you, but attained vnto honor amongst you, by name one Simon a Samaritane, borne in the village Gitton,

Gitton, whom vnder *Claudius Cesar*, by the art of deuels, through whome he dealt: wrought deuillish enchaumantes, esteemed, and counted in your Regall citie of Rome, for a God, and honoured of you as a God, with a picture betweene two bridges, vpon the riuer Tiberis, hauing this Romane superscription. *Simoni deo sancto*. To Simon the holie god. And in manner all the Samaritanes, certayne also of other nations, do worship him, acknowledging him for the chiefe god. And together with him, one *Helen*, who at that time wandred to, and fro, with him, which first of all, had her abyding in Tyrus, a citie of Phœnicia at the receite of culstome, and termed of him the principall vnderstanding. Thus far *Iustinus*. Agreeable vnto this is that of *Irenæus*, in his first booke against Heresies, where he writeth of this man, and of his impious and damnable doctrine, which at this present to recite, I thinke superfluous: In so much that seuerally, if any be so disposed, he may easily vnderstand the originall, the liues, the fond argumentes, and the whole enterprizes of the graund heretikes of these latter times, which of purpose, are largely published in the aforesaid worke of *Irenæus*. This *Simon* wee learne to haue bene the first authoz of all heresies, and they that of him, hold this heresie vnto this day, sayning through puritie of life, the chaste philosophie of Christians renounced among all men: put in vze againe the pestilent superstition of pictures, from the which they seemed once to be free, falling prostrate before the pictures, and carued Images, of *Simon* and his gill *Helen* (mentioned of before) worshipping them with incense, and sacrifices, and sweete odours. They haue as yet certayne more detestable secrecies, and as for him which at the first heareth the same, they report therewith to become astonied, and that there is a written oracle among them, which bringeth astonishment. True it is these men are full of astonishment, craftie, and meere madnesse, so that not onely, they may not be committed to writing: neither also with modesty be bittered of chaste lippes, in so much they ouerflowe in filthinesse, and obscenitie. And what so euer may be imagined more foule then any filthinesse it selfe: the same hath their damnable heresie surpassed, who delude miserable women, pressed already with all kind of impietie.

This Helen was a common harlot. *Irenæus* lib. 1 cap. 20. calleth this Helen, Selen.

Simon the father of hereticks.

CAP. XIII.

How Simon Magus after his deuillish dealing in Iudea, got him to Rome, where he was met of Peter the Apostle,

THe malicious power of Sathan, enemy to all honestie, and foe to all humane health: brought forth at that time, this monster *Simon*, a father, and worker of all such mischiefs, as a great aduersary vnto the mighty, and diuine Apollies. But the diuine, and supercelestiall grace succoured her ministers, that by their apparition, and presence, the kindled flame of wickednesse was quenched, all pride by them abated, and humbled, which did set it selfe against the knowledge of God. Wherefore neither the strining of *Simon*, neither of any other, that then started vp, was able to withstand those Apostolike times. For the brightnesse of truth, and the diuine word, lately shining from aboue, preuayling on earth, working in his Apollies: victoriously overcame, and mightely ouergrawe all things. But the aforesaid forcerer, hauing the eyes of his mind lightened with a diuine, and some sodeine shining from aboue, after that first of all he was manifestly knowen to haue maliciously dealt against *Peter* the Apostle in Iudea: fledde a long iourney by sea, from the East vnto the West, thinking to get by that flight, and to liue afterwards at hartes ease. And comming into the citie of Rome, he was so ayded by his power, which preuaileth in this world, that in short time he brought his purpose to such a passe, that his picture was there placed with others, and he honoured as a God. But this his impietie did not long prosper, for incontinently, vnder the raygne of *Claudius*, the wonderfull prouidence of the God of all things, and carefull ouer mankind: guided vnto Rome *Peter*, that great and constant Apostle, chiefe of all the rest for vertuous fauour: against this so great a corruptor of Christian life: who like a valiant Captaine, furnished with the diuine armour of God, transported from East vnto West, the precious marchandise of spirituall brightnesse, the wholesome doctrine, and light of soules, that is, the preaching of the glad tidings of the celestiall kingdome.

The combat of light and darknesse.

Simon Magus cometh to Rome.

Peter came to Rome vnder *Claudius*

CAP. XV.

The soyle of Simon, and mention of the Gospell written by S. Marke.

These 1. cap.
in the greeke
were one.

The Romanes
request S.
Marke to write
a Gospell.

Clemens.
Papias.

1. Pet. 5.
Rome figura-
tively called
Babylon.

When the heavenly worde came thither, Immediately the power of *Simon*, together with him selfe came to nought, and the flame was quenched. But of the contrarie such a light of piety shined in the mindes of such as heard *Peter*, that they were not suffized with once hearing, neither satisfied with the unwritten doctrine, that was deliuered: but earnestly besought *Saint Marke* (whose Gospell is now in vze) that he would leaue in writing, vnto them, the doctrine which they had receaued by preaching, neither ceased they, vntill they had perswaded him, and so geuen an occasion of the Gospell to be written, which is now after *Marke*. It is reported, that the Apostle vnderstanding of this by inspiration of the holy spirite, was pleased with the motion of those men, and commaunded this Gospell now written, to be read in the Churches. *Clemens* in the first of his Hypotyposeon, reporteth this story. With him agreeth *Papias*, Bishop of Hierapolis in Asia, who sayth, that of this *Marke* mention is made by *Peter*, in his former Epistle, which he compiled being at Rome, and of him the cite of Rome figuratiuely to be called Babylon, the which is signified when he sayth: the Church partaker of your election, which is at Babylon saluteth you, and *Marke* my sonne.

CAP. XVI.

How that Marke first of all others, preached vnto the Egyptians the knowledge of Christ.

Cap. 15. after
the greeke.

Marke the
first preacher
of the Egy-
ptians.

* Cap. 16. in
the greeke.
Philo came
to Rome vn-
der *Claudius*

MArke is sayd first of all, to haue bene sent vnto Egypt, and there to haue both preached the Gospell, which he wrote, and first to haue settled the Churches of Alexandria, and so a great multitude of belauers, both men, and women, at the first meeting was gathered together, by a certaine philosophical, and diligent exercise, so that *Philo* thought god to commit in writing vnto vs, their exercise, their conuenticles, their diet, and all the other trade of their life. * It is reported that this *Philo* came to Rome vnder *Claudius*, and had conference with *Peter*, who then preached vnto the Romanes, neither is it unlike. That Commentary which we knowe to haue bene compiled by him in his latter dayes, containeth manifestly the Canons; hitherto conserued in the Church. And in so much that curiously he hath described vnto vs, the liues of our religious men, it is verie like, that he did not onely see those Apostolike men, of his time, being by originall Hebrewes, and therefore obserued the auncient rites, and ceremonies of the Iewes: but also allowed of them, as godly, and honest.

CAP. XVII.

*Eusebius reporteth out of Philo, the liues, the maners, the studie, the habita-
tions, the assemblies, the iudgement of the interpretation of the Scri-
ptures, of the religious men in Egypt, and there about
flourishing in his time.*

Philo Iudgus

First of all, this plainly appeareth, that *Philo* passed not the limites of veritie, by reason of him selfe, or of any other in reporting those things which he wrote in that booke, by him entituled: Of the life contemplatiue, or worshippers, saying: that the men and women were called worshippers, either because like cunning Physitians, they cured, & healed such as came vnto them of their malicious passions: or els because that religiously they worshipped the celestially godhead, with pure & sincere worship. But whether he gaue the this name of his proper person, for the aforesaid causes: or whether at the beginning they were so called, when as yet the name of Christians was not euery where published: I think it not needful curiously to shift out. Yet first of all this he witnesseth: that they renounced their substance, and their proper goodes: they which deined of philosophy gaue place, they seuered them selues from all the secular cares of this life: they forsaking the cities, solitarily liued in fieldes, gardens, or Orchardes: they accompanied them which followed the contrarie trade of life,

as vnprofitable and hurtfull vnto them which then liued thus (as requisite it was) to this ende, that with earnest and seruent desire they should imitate them which ledde this propheticall life. For in the Actes of the Apostles, whence no doubt this is rehearsed, it is written that all the familiars of the Apostles sold their substance, and possession, distributing to euerie one, as neede required, so that none wanted among them. For as many (sayth the text) as had landes or houses, sold them, bringing the price thereof, and laying it at the Apostles feete, to this purpose, that seuerally euery ones want, and necessity, might be supplied. The like doth the same *Philo* testifie, writing thus: In many places this kinde of people liueth (for it beho-ued as well the Grecians, as the Barbarians, to be partakers of this absolute goodnesse) but in Egypt, in euerie prouince (so they terme them) they abounde, and especiallie about Alexandria. From euerie where, the best conuay them selues, as it were into their natie countrey, into the soyle of these worshippers, as a most commodious place, adioyning to the lake of Marye, in a lower vale, very fitte, both for the securitie, and temperature of the ayre. Afterwardes describing the manner of their mansions, he writeth thus of the Churches of that region: In euery village there is a religious house, which they call Semnion, and a Monastrie, wherein they inhabiting, do celebrate the mysteries of honest, and holie life, carying thither nothing, neither meate, nor drinke, neither any other thing, necessarie for the sustentation of the bodie, but the lawes, & the oracles of the Prophets, Hymnes, and such like (wherby knowledge and piety is encreased) there are consummated. And a litle after, he saith: All the space that is from morning to euening, is of them spent, in godly exercise, for, reading the holy Scriptures, they meditate therevpon, handling allegoricallie, the diuine philosophy of their natie countrey. And they suppose those types of secrecie, which by figures are signified, to be made manifest by the exposition of the Scriptures. They haue certaine Commentaries of auncient writers, who being ringleaders of their opinions, haue left vnto their posterities, monumentes of many thinges Allegoricallie handeled, which they vsing as principall types, do imitate the drift of their trade. These thinges seeme to haue bene vttered by this man, as though he had bene an auditoz, vnto their exposition of the Scriptures. It is also verie like that the Commentaries (which he reporteth to haue bene among them) were the Gospelles, and the workes of the Apostles, and certayne expositions of the auncient Prophetes, partly such as that Epistle vnto the Hebrewes is, and also the other Epistles of *Paul* doe contayne. To bee short, that they newly compiled, and collected Psalmes, thus he writeth: They contemplate not onelie diuine thinges, but they make graue canticles, and hymnes vnto God in a more sacred rime, of euerie kinde of metre and verse. And many moze thinges he declareth in that booke, which we here mention. But those thinges seemed necessarily selected of him, which paint vnto vs the sure and certaine notes, of their Ecclesiasticall conuersation. But if any man suppose these thinges now spoken of, not properly to appertaine vnto the pollicie of the Gospell, but to be applied vnto others, besides these forementioned worshippers, let him at least wise credit that, which out of his wordes we will alleadge, and no doubt if he iudge indifferently, he shall finde an infallible testimonie. For thus he writeth: First of all, they place continencie in the minde, as a certaine foundation, next, they build therevpon other vertues. Not one eateth, or drinketh before sunne set, adiudging the diuine meditating of wisdom, to be a worke of light, and the curiouse feeding of the carkasse, to be a worke of darkenesse, giuing vnto the one, the day, vnto the other, the lesser part of the night. Manie thinke not vpon meate, no not in whole three dayes, being rauished with a greater desire of knowledge then of foode. Manie are so delighted, and enamoured with the foode of wisdom, which abundantly, copiously, and plentifully ministreth all kinde of learning, that they abstaine from meate, twise as long, and scarce in sixe dayes, they receaue their necessarie foode. These wordes of *Philo*, in our opinion, concerne without all contradiction, our men. But if any man as yet listly gaine say, and loke to be further perswaded, let him credit moze euident demonstrations, which he shall not finde among any others, saue onely the Christians who religiously rule them selues, according vnto the Gospell, for he saith: Among them of whome we speake, there are women to be found, whereof diuers are elderlie virgins, vowing chastitie not by compulsion, or necessitie, (as the guise and manner is of holy virgins, among the Gentiles) but rather voluntarily, for the zeale, and desire they haue to wisdom, with whose company, these women acquainting them selues, despise corporall lust, desirous

17.4.

Philo of the worshippers in Egypt.

Mansions, Churches, Religious houses.

Study of holy Scripture.

Psalmes and Hymnes.

The continencie of the worshippers. Abstinence.

Virgines.

To compell some to vow chastitie is paganisme.

Allegoricall
interpreta-
tions.

Synods.
Conference.

Fastinges.

Vigils.

Bedds made
of leaues,
chaffe, and
grasse.
Bread and
water.
Bishops.
Deacons.

not of mortall, but immortall children, which soly the amiable and godly minde of it selfe begetteth. And afterwards he setteth forth the same more plainly, for the interpretatiōs (saith he) of the sacred Scriptures, are among them Allegoricall, and figuratiue. For vnto these men the whole Scripture, seemeth like a living creature, so that the externall shewe of wordes, resemble the superficies of the bodie, and the hid sense, or vnderstanding of the words, seeme in place of the soule, which their religion began to contemplate, by the beholding of names, as it were in a glasse, obseruing a passing beauty with the bright beames of shining sentences. That neede we to adde vnto these, how that they gathered together, seuerally men, & seuerally women, and so had their conuersation? and what exercise they practised among them? which as yet are in vse among vs, and especially, such as we haue bene accustomed to vse in our fastings, vigils, and reading of diuine Scripture about the festiuall day of the blessed passion, which the aforesaid author hath diligently noted after the same maner as they are obserued among vs, and deliuered it in writing, but especially describing the vigils of that great feast, and the exercises thereof, with hymnes, as the maner is among vs. And how that one singing in verse, and the rest giuing diligent eare, with silence, they all close in the end, and sing with him, the last verse of the hymne. He hath written also, how that in the aforesaid dayes, they lye vpon greene pallets, tasting at all, neither wine, neither any living creature, but their drinke, cleare water, and their fode, bread with salt, and hyssope. He writeth moreover of their government, I say of them to whom the Ecclesiasticall Liturgies are committed, of their Deaconshippes, and of the presidency of Bishops, placed about all. But if any man be desirous to knowe these thinges exactly, let him repaire vnto the history of the aforesaid author. Now that Philo writing of these thinges, entreated of the first preachers of the Gospell, and the rites deliuered them of the Apostles of old, it is manifest to euery man.

CAP. xviii.

The commendation of Philo, the catalogue of his workes, whereof many are not extant.

This Philo flowed in words, he was deepe of vnderstanding, high, & profound in the contemplation of holy Scripture, he compiled a diuerous & variable exposition of the Scriptures, prosecuting after his order and maner, aswell the tract of the booke of Genesis, with the Allegories thereof, as the summe in the chapters contained, laying down the questions incident, and solutions to the same, entitling his booke: The questions and solutions throughout Genesis, and Exodus. There are besides extant, of his, seuerall tractes of his Problemes. Namely, two bookes of Husbandry, so many of drunkenesse, and certaine others, hauing their proper, and peculiar title, whereof one is: what the sober minde prayeth or voweth? also of the confusion of tongues, of wandring and finding, of Conuenticles vnto discipline. Of that: who can be heyre of the goods of God? or: what diuision can be of equalls and contraries? Of the three vertues, whereof Moses, with others hath written. Moreover: of them whose names are changed, and why they were changed, where he witnesseth him selfe to haue written againe, and againe of testaments. There is extant a volume of his, of banishment, & of the life of a perfect wise man, according vnto righteousness, or: of vnwritten lawes. Againe, of Gyants, or: that the Godhead is not changed, Of dreames, which according vnto Moses, are giuen from aboue, five volumes. And thus much of them which he wrote on Genesis, that came to our hands. We haue also knowne vpon Exodus, five bookes of questions, and of the tabernacle, & of the tenne commaundements, and foure bookes of them which by nature of lawes may be referred, vnto the tenne commaundements. Of the sacrifices of beastes, what kindes of sacrifices there be? of that: what rewardes are set forth vnto the good and godly, in the law? what punishments, and curses to the wicked. There are found also certaine seuerall bookes of his, as of Prouidence, and of the Jewes, of Politickes, and of Alexander, and concerning that: that brute beasts haue reason. Againe: that he is a slaue which is wicked. and there followeth another booke: that he is free which is godly. After these he wrote of the life contemplatiue, or worshippers, whence we borrowed these thinges, which we alleadged concerning the Apostolike mens liues, the interpretations of the Hebrue names in the lawe, and Prophetes, are attributed vnto his industry. This Philo comming to Rome in the time of Caius, wrote a booke of the impiety of Caius, wit-
tely

tely cloking it, with the title of vertue which booke being read before the Romane Senate, in the time of *Claudius*, was so well thought of, that his bookes were chayned in the publique library, as famous monuments. At the same time, when *Paule* had trauailed in compasse, from Ierusalem to Illyricum, *Claudius* bered the Iewes, when *Aquila*, and *Priscilla* with certaine other Iewes were expulsed Rome, and came to Asia, where they had their conuersation together with *Paule*, who then confirmed the Churches, whose foundations he had lately laid. Whereof the holy Scripture in the Actes of the Apostles, sufficiently enstructeth vs.

A. 18.

Anno Christi
51.

CAP. XIX.

What calamity happened vnto the Iewes in Ierusalem vpon Easter day.

When *Claudius* as yet reigned, so great a sedition, and sturre was raised in Ierusalem about the feast of Easter, that of them onely, which were pressed in the porches of the temple, crushed, and troden to death under foote, there were slaine thirty thousand Iewes, and that festinall day, was vnto the whole nation, a day of mourning, Lamentation being raised throughout all their dwelling places. And this, *Iosephus* doth write word by word: *Claudius* assigned *Agrippa* (the sonne of *Agrippa*) King of the Iewes. When *Felix* was sent to be Lieutenant of the whole prouince of Samaria, Galilæa, and the region beyond Iordane. Who after he had reigned thirteene yeares, and eight moneths, died, leauing *Nero* to succede him in the Empire.

The iustice
of God for
contemning
his sonne.
Ioseph. bell.
Iud. lib. 2. cap.
11.

CAP. XX.

What calamity happened at Ierusalem vnder Nero: the sedition betweene priests, and people. The death of Ionasas the high priest.

Vnder *Nero*, *Felix* being procurator of Iudæa, there was then raised a sedition betwene the Priests, which *Iosephus* in the twentieth booke of Antiquities describeth, thus: there rose dissension betweene the high priestes, and inferior priestes, and chiefe of the people at Ierusalem. Every one gathering vnto him, a company of ruffians, and cutters, played the captain, they skirmished among them selues, they vexed one another, they slinged one at another, but there was none to bridle the. And these things freely were done in the citie, as though there had bene no President. So impudent and past all shame were the high priestes become, that they sturke not to fend, and take away from the barne floores, the tythes due vnto the inferior priestes, so that in the ende it fell out, that the priests were seene to perish for poverty. The violence of these seditious persons preuailed beyond all right and reason. Againe the same Historiographer writeth that at Ierusalem, about that time, there rose a certaine multitude of theues, or robbers, which slue them by day that met them in the streets, and specially on the holy dayes mingling them selues with the multitude, and carying weapons covered vnder their garments, they wounded the chiefe men, and when the wounded fell downe, they drue them selues to them that were incensed against the theues, & so brought to passe through the cloking of their pranks, they could not be apprehended. To be brieue he writeth that *Ionasas* the high priest was slaine of them first, and dayly after him many, & the feare to haue ben greater the calamity it selfe, because that euery man, euery houre looked for death as in warre.

Ioseph. Anci.
lib. 20. cap. 13

Ioseph. Anti.
lib. 20. cap. 11

CAP. XXI.

Of the sedition that the Egyptian Sorcerer moued, whereof the Actes make mention.

Consequently after these, he annexeth other thinges, saying: with a greater plague, did the Egyptian, being a false prophet, afflict the Iewes. When he came vnto those partes, and chalenged vnto him selfe (being a sorcerer) the credit of a Prophet, he gathered together about a thirty thousand of seduced people, whome he guided from the wilderness vnto mount Oliuet: whence he might make an embusment vpon Ierusalem, and if he obtayned his purpose, to exercise tyranny, partly vpon the Romane watch, and partly vpon the people. Vnto his wicked enterprife, the companie of heady and wilfull swashbucklers. But *Felix*

Ioseph. bell.
Iud. lib. 2. cap.
11.

preuening his violence, met him with armed souldiers that were Romanes, with whom all the rest of the people conspired, ready to reuenge them selues of them. After their meeting, and assault given, the Egyptian with a few fled his way, and many of his adherents, were foyled and taken aliuē. Thus farre *Iosephus*, in the second booke of his histories. I thinke it also very expedient, to conferre with these, that which is read in the Actes of the Apostles, concerning this Egyptian, where vnder *Felix* it is sayd by the tribune of the souldiours, that was at Ierusalem, vnto *Paule*, when the multitude of the Iewes raised a tumult against him: art thou that Egyptian, which a fewē dayes ago, hast raysed with thee foure thousand common thecues, & leddest them vnto the wilderness? and such were the things that happened vnder *Felix*.

A.B. 11.

CAP. XXII.

The going of Paule vnto Rome, and his pleading there, with his Martyrdome.

Coloss. 4.

A.B. 18.

Whereof
reade the 15.
cap. of this 2.
booke.

2. Timoth. 4.

Festus is sent by Nero to succēde *Felix*, vnder whome *Paule* pleading for him selfe, is brought bound to Rome. There was with him *Aristarchus*, whom iustly in some place of his Epistles, he calleth his fellow captiue, and *Luke* when he had finished the Actes of the Apostles, concluded his historie here, saying: that *Paule* liued peaceably at Rome two whole yeares, and preached the word of God without impediment. The which being expired, same goeth that the Apostle (after accompt made of his doctrine) returned vnto the office of preaching, and afterwards when he came the second time vnto the city, vnder the same Emperour, to haue bene crowned with martyrdome. When he lay in prison he wrote the latter Epistle vnto *Timothe*, instructing him both of the accompt of doctrine that he made in his former captivity, and also of his death approaching nigh. Take hereof his owne testimony, for thus he writeth. At my former apparance none assisted me, for all forlooke me. I pray God that it be not laide to their charge, But the Lord assisted me, and strengthened me, that by me the preaching should be accomplished, and that all nations might heare. And I was deliuered out of the lions mouth. Plainely he sheweth by these wordes that he was befoze deliuered out of the Lyons mouth (meaning as it appeareth Nero, because of his cruelty) that the preaching might be supplied by him. Neither afterwards hath he added the like, for he will deliuer me out of the lions mouth. He saw in the spirit his death to draw nigh: Wherefoze immediatly he sayth: I haue bene deliuered out of the Lyons mouth, and the Lord will deliuer me from euerie euill worke, and reserue me vnto his heavenly kingdome. Noting, his martyrdome to drawe nigh. The which moze evidently he foresheweth in the same Epistle saying: For I am now ready to be offred, and the time of my dissoluing is at hand. In the latter Epistle, as he wrote, he declared *Luke* alone to be with him, but in his former apparance, & pleading, not one, no not *Luke* to be with him. Wherefoze it is plaine that *Luke* wrote the Actes of the Apostles vnto that time, knitting by his history, with his absence from *Paule*. These things haue we spoken to this end, that we may warrant the martyrdome of *Paule*, not to haue bene consummated whē *Luke* finished his history, that is, when *Paule* came to Rome. It is very like that the apologie of *Paule* for his doctrine, might haue bene at the beginning sooner accepted, when Nero was somewhat milder in affection, and dealing. But after that he fell vnto such outrageous wilfulness, he was quicke with others for the Apostles sake.

CAP. XXIII.

Of the martyrdome of Iames called the brother of Christ.

Iames bishop
of Ierusalem.

The Iewes, when their purpose sayled them in their pretended malice towards *Paul*, after his appellation made vnto *Cesar*, being sent from *Festus* vnto Rome: they turned theselues against *Iames*, the brother of Christ, who was placed of the Apostles, Bishop of Ierusalem. The like they practise against him, placing him in the muddell, and requiring of him, that in presence of all the people, he would renounce the faith of Christ. When as he contrary to their expectation, freely, & with greater audacity then they hoped, in presence of all the multitude, had confessed *Iesus* to be the sonne of God, our Saviour, and Lord, they could no longer abide his testimony, for he was counted of al. most iust, for his excellent wisdom, & piety, which he shewed in life. Vnn they slue, hauing gotten opportunity to the accomplishing of this ha-
nons

nous fact, by the vacancy of the Regall seat. For *Festus* gouernor of Iudæa being dead, the province wanted a President, or Procurator. But how *Iames* was slaine, the testimony of *Clemens* (heretofore of vs alleadged) hath largely declared, that he being thrown down from a pinnacle of the temple, and brayned with a fullers club, gaue by the ghost. And *Egesippus* who immediately succeeded the Apostles, repeateth the circumstance hereof exquisitely in his fift booke, after this maner: *Iames* the brother of Christ, tooke in hand the gouernment of the Church, after the Apostles, termed a iust and perfect man of all men, from the time of our Sauour vnto vs. For manie were called *Iameses* beside him, but this man was holy from his mothers wombe. He dranke neither wine, nor strong drinke, neither ate any creature wherein there was life. He was neither shauen, neither anointed, neither did he vse bath. Vnto him alone, was it lawfull to enter into the holy places, he vsed no wollen vesture, but wore a Syndone, and alone frequented he the temple, so that he was found prostrate on his knees, and praying for the sinnes of the people. His knees were after the guise of a camels knee, benumbed, & bereft of the sense of feeling, by reason of his continuall kneeling in supplication to God, and petitions for the people. For the excellency of his righteousnesse he was called *Iust*, and *Oblis*, which soundeth by interpretation: the bulwark, or defence of the people in righteousnesse, as prophecies do go of him. When diuers asked him touching the heresies among the people, whereof (we mentioned before) which was the gate or dore of Iesu, he answered: the same to be the Sauour, by whose meanes they had beleued *Iesus* to be Christ. But the aforesaide heresies acknowledge neither the resurrection, nor the comming of any iudge, which shall reward to euery one according to his workes. For as many as beleued, they beleued by meanes of *Iames*. When many of the Princes were perswaded, there rose a tumult of the Iewes, Scribes, and Pharises, saying: It is very dangerous lest that the whole people looke after *Iesus*, as though he were *Christ*, & being gathered together they said to *Iames*: we pray thee stay this people, for they erre in *Iesu*, as though he were trewe Christ. We pray thee perswade this people, which frequent to this feast of the Pasche, concerning *Iesu*, for we all obey thee, yea we, and all the people, testifie of thee, that thou art iust, and respectest not the person of any man, perswade therefore this multitude, that they erre not in *Iesu*. For the whole multitude, and we, obey thee. Stand therefore vpon the pinnacle of the temple, that thou maist be seene aloft, and that thy word may be perceaued plainly of all the people, for because of this Pasche, all the tribes are met here, together with the Gentiles. The aforesaide Scribes, & Pharises placed *Iames* vpon the pinnacle of the temple, & shouted vnto him, & said: Thou iust man, at whose commandement we all are here, in so much that this people is seduced after *Iesu*, who was crucified, declare vnto vs, which is the dore or way of *Iesu* crucified. And he answered with a loude voice: why aske ye me of *Iesu*, the sonne of man, when as he sitteth at the right hand of the great power in heauen, & shall come in the cloudes of the ayer? When as he had perswaded many so that they glorified God at the testimonie of *Iames*, and sayd: *Hosanna* in the highest the sonne of *Dauid*: then the Scribes, and Pharises said among them selues, we haue done very ill, in causing such a testimony of *Iesu* to be brought forth. But let vs clime vp and take him, to the end the people being stroken with feare may renounce his faith. And they shouted saying O, O, and the iust also is seduced, and they fulfilled the Scripture which saith in Esay: Let vs remoue the iust, for he is a stumbling blocke vnto vs. Wherefore they shall gnaw the buddes of their owne workes. They climed vp, & threw down headlong *Iustus*, saying: let vs stone *Iames Iustus*. And they went about with stones, for after his fall he was not fully dead, but remembring him selfe fell on his knees saying: I beseech thee Lord, God, and Father, forgieue them, for they wot not what they doe. And as they were a stoning of him, one of the Priests, the sonne of *Rechab*, the sonne of *Charabim* (whose testimonie is in Ieremy the Prophet) cried out: cease, what do you? This iust man prayeth for you. And one of them that were present, taking a fullers club (with which they pounce, and purge their clothes) stroke *Iustus* on the head, and brayned him, and so he suffred martirdome, whom they buried in that place. His pillar, or picture as yet remayneth hard by the temple engrauen thus: This man was a true witnesse both to the Iewes, and Gentiles, that *Iesus* was Christ. And *Vespasianus* immediately hauing ouer runne Iudæa, subdued the Iewes. These at large recorded by *Egesippus*, are correspondent with these thinges which *Clemens* wrote. This *Iames* was so famous and renowned among all men for his righteousnesse, that the wise among the Iewes, imputed the cause of this sodaine besieging of Ierusalem after his martyrdome (which no doubt

Egesippus
lib. 5.

Esay.

Sep. 2.

Iosephus.

Antiq lib. 10
cap. 16.

therefore hapned vnto them) to be for the presumptuous offence, practised against him. Iosephus stuck not to testify the same in these words. These things happened vnto the Iewes in way of reuenging the death of Iames the Iust, which was the brother of Iesu whom they call Christ. For the Iewes slue him when he was a very iust man. The same Iosephus describeth his death in the twentieth booke of Antiquities, saying: Caesar hearing of the death of Festus, sendeth Albinus President into Iudæa. But Ananus the yonger, whom we reported before to haue taken vpō him the high priestthood, was a very presumptuous and heady cockbraine, he claue vnto the sect of the Saduces, which were mercilesse in iudgement, among all the Iewes, as we signified before. Ananus then being such a one, hauing gotten oportunitie to his thinking, in so much that Festus was dead, and Albinus not yet come: called vnto him a counsell, commaunding the brother of Iesu, called Christ, whose name was Iames, with certaine others to be brought forth, accusing them that they had transgressed the law, and deliuered them to be stoned. As many in the citie as were iust and due obseruers of the lawe, tooke this fact grieuouly, sending priuily vnto the King, & beseeching him to write vnto Ananus, that thence forth he should not attempt the like, in so much that his former fact was vnaduisedly, and impiously committed. Certaine of them met Albinus as he came from Alexandria, and enstructed him hereof, that it was not lawfull for Ananus to summeone a counsell contrarie to his commaundement. Albinus being thus perswaded wrote furnishly vnto Ananus, threatening reuengement vpon him, for this fact. And king Agrippa when he had gouerned the high priestthood three monethes, depriued him, placing in his roome Iesus the sonne of Damens. Thus farre touching Iames, whose epistle that is reported to be, which is the first among the vniuersall Epistles. Yet haue we to vnderstand that the same is not void of suspition, for many of the auncient writers make no mention therof, like as neither of that, which is vnder the name of Iudas, being one of the seuen called vniuersall, yet notwithstanding we know them to be publikey read in most Churches.

The translator for the remouing of all suspition, concerning the canonicall Epistle of Iames.

Touching this Iames whose Epistle hath ben suspected, take this lesson of Ierome, against Heluidius disce Scripturæ consuetudinem eundem hominem diuersis nominibus nuncupari, learne the maner of the Scripture which calleth one and the same man after diuers names, he is called in Matth. 10. Marke 3. Actes 1. Iacobus Alpha, and numbred among the 12. Apostles. Though Ierome lib. 5. cap. 17. vpon the Prophet Esay, call him decimum tertium Apostolum, and Dorotheus Bishop of Tyrus do terme him one of the 70. Disciples. He is called Iacobus frater Domini, Iames the brother of the Lord, in Matth. 13. 27. Mark 6. 15. Galat. 1. and in this present history. But in what sense he might be called his brother, being his mothers sisters sonne, reade Hierome against Heluidius, which handleth that question purposely. He is called Iacobus Iustus, and Oblas in the former chapter of Eusebius. This history reporteth him to haue bene placed by the Apostles, Bishop of Ierusalem, and there to haue gouerned the Church the space of 30. yeares, for oft in the Scripture he is found at Ierusalem, as Act. 1. 14. 21. 1. Corinth. 15. Galat. 1. 2. Concerning his epistle, and other parcels of holy Scripture, that they were not generally receaued, no maruell at all, considering the malice of the deuill, in obscurring those things which proceede from the holy Ghost. Eusebius writeth, that besides the Epistle of Iames, the Epistle of Iude, the latter of Peter, the 2. and 3. of Iohn, with the reuelation, were called into controuersie, so that some reiecte them, some cleaue vnto them, tāquam certis, & indubitatis Scripturis, as certaine, and vndoubted Scriptures. Ierome in Catalog. Eccles. Scrip. of Iames writeth thus: vnam tantum scripsit epistolam, quæ & ipsa, ab alio quodam sub nomine eius ædita asseritur. He wrote one epistle, which is thought to haue bene published by another, vnder his name. If this be the whole, no danger at all. The Canons commonly called the Apostles, Canone. 84. haue decreed this, of the Epistle of Iames, together with the other parcels of holy Scripture, that it was to be receaued for canonicall. So hath the counsell of Laodicea, vnder Damasus, cap. 59. about the yeare of our Lord 371. And the third counsell of Carthage, vnder Siricius, about the yeare 417. cap. 47. Innocentius the first, about the yeare of our Lord 408. in his Epistle to Euxperius, cap. 7. and Gelasius the first, about the yeare 494. together with seuentie Bishops, haue receaued them for Canonicall, of this mind is Ierome ad Paulinū, & Augustine de doctrina Christiana, lib. 2. cap. 8. so that from that time vnto this day, they were generally allowed, and receaued for Canonicall Scripture. Thus much I thought good here to note, lest that the

Ierome.
Mat. 10.
Marke 3.
Act. 1.
Dorotheus
in Synopsi.
Mat. 13. 27.
Marke 6. 15.
Galat. 1.
Act. 1. 15. 21.
1. Corinth. 15.
Galat. 1. 2.
Euseb. Eccl.
hist. lib. 3. cap.
21.
Lib. 3. cap. 22.
Ieron. Cata.
Eccle. Script.

Ganon Apo.
canon. 84.

Concil. Lao.
dic. cap. 59.
Concil. Car.
thag. 3. ca. 47.

Innocen. epi.
ad Euxperiu,
cap. 7. Gela. 1

simple

simple reader, snared by the subtilty of Satan, (which in these perillous dayes throweth in bones for the true Christians to gnaw upon) should doubt of anie part, or parcel of holy Scripture, that might tende to his confusion.

CAP. XXIII.

How that after Marke, Anianus was appointed Bishop of Alexandria.

VVhen Nero had reigned the space of eight peares, first after Marke the Apostle, and Euangelist: Anianus took the government of the church of Alexandria, a man both vertuous, and renowned, in all respects.

CAP. XXV.

Of the persecution which happened vnder Nero, when as Peter, and Paule, suffered martyrdom at Rome.

Nero now settled in his seate, fell into abominable factes, & took armour against the seruice due vnto the vniuersall, & almighty God. How detestable he was become, it is not for this present time to declare. for there be many that haue painted out his wilful mallice, which may easily appeare if we consider the furious madnes of that man. Through the which, after that beyond al reason he had destroyed an innumerable company, he fell into such a sucking vaine of slaughter, that he abstained not from his most deare, and familiar friends. Hee he tormented with diuerse kinds of death, his owne mother, his brethren, his wife, & many of his nearest kinsfolke, as if they had bene enemies, & deadly foes vnto him. But it behoued vs to note this one thing of him about the rest, that he was counted the first enemy of all the Emperors, vnto the seruice of God. Of him doth Tertullian in Romane letters write thus: reade your authors, there shall ye find Nero, chiefly to haue first persecuted this doctrine at Rome: when the whole East was now subdued, he became cruell vnto all men, we boast and bragge of such a famous persecutor. For they which knew him may easily perceauce, that this our doctrine had neuer bene condemned by Nero, had it not bene passing good. This enemy of God (wherein he was first espied) set vp him selfe to the destruction of the Apostles, for they write that Paule was beheaded, and Peter crucified of him at Rome, and that maketh for the credit of our history which is commonly reported, that there be churchyards vnto this day, bearing the name of Peter and Paul. In like maner Gaius a Romane, and an Ecclesiasticall person, & (after Zepherinus) Bishop of Rome, writing vnto Proculus, captaine of the heresie which the Cataphrygians held, speaketh thus of the tombes wherein the Apostles were layd. I (sayth he) am able to shewe the banners of the Apostles. For if thou wilt walke vnto Vaticanum, or the waye Othenes, thou shalt finde there victorious banners, of such as haue builded this Church. And that they were both crowned with martyrdom at the same time, Dionysius bishop of Corinth affirmeth in his epistle vnto the Romanes. And you obtaining so goodly an admonition, haue coupled in one, the building of the Romane, & Corinthian Churches, for they both instructed vs, when they planted our Church of Corinth.

CAP. XXVI.

How the Iewes were wonderfully vexed at Ierusalem vnder Florus, and of the sturre in Syria raised against them.

Likewise such as taught together in Italy, suffered martyrdom the same time, and that this history may bring with it the more credit, Iosephus declareth, that after the manifold miseries which happened vnto this nation, many and the same innumerable, and of them that were among the Iewes in estimation, were scorged in the city of Ierusalem, by the commaundement of Florus, and nayled to the tree. He writeth that Florus was Lieutenant of Iudaea, when as the warres being begunne of olde, increased in the twelue peare of the raigne of Nero. Again, because of the rebellion of the Iewes throughout all Syria, there rose such a tumult, that the Gentiles without all compassion, as deadly foes destroyed the Iewes which inhabited the cities, so lying all along, hauing that vncouered, which nature commaunded to be kept in secrete, and the whole prouince miserably afflicted with vspeakable calamities, and greater was the feare (sayth he) of that which was like to ensue, then the harme already committed. such was then the lamentable state of the Iewes.

The end of the second booke.

Ierome and Paul. August. de doctrina Christi lib. 2. cap. 8.

Nero the first of all the emperors who was against the christianity.
Tertul. in A. polog. cap. 5.

Gaius.

Dionys. Bishop of Corinth.



THE THIRD BOOKE OF THE ECCLESIASTICAL HISTORIE OF EVSEBIUS PAMPHILVS BISHOP OF CÆSAREA IN PALESTINA.

CAP. I.

In what countreyes the Apostles preached Christ.

1. *Pet. 1.*
Peter the Apostle was martyred at Rome Anno Christi 70.
Rom 15
Paul was beheaded at Rome vnder Nero.
The first of the 10 persecutions, was vnder Nero.
Linus Anno Christi 70.
2. *Timoth. 4.*



When as the Jewish affaires stood as befoze is declared, the holy Apostles and Disciples of our Saviour, were dispersed throughout the world. *Thomas* (as by tradition we receaue) chose Parthia: *Andrew*, Scythia: *John*, Asia: where he made his abode, and died at Ephesus. *Peter* is reported to haue preached to the dispersed Jewes throughout Pontus, Gallacia, Bithynia, Cappadocia, and Asia, who about his latter time, tarrying at Rome, was crucified with his head downewards, which kind of death, he him selfe desired. What shall I say of *Paul*, which from Ierusalem to Illyricum, filled all places with the Gospel of Christ. And at the last suffred martyrdom at Rome vnder Nero? These thinges are manifestly, and word by word declared by *Origen*, in the third tome of his Commentaries vpon Genesis.

CAP. II.

Who was the first Bishop of Rome.

Ihus first, after the martyrdom of *Peter* and *Paul*, was chosen Bishop of Rome. *Paul* about the latter end in the salutation of the epistle which he wrote vnto *Timothe*, frō Rome, maketh mention of him, saying: *Enbulus* saluteth thee, and *Pudent*, and *Linus*, and *Claudia*.

CAP. III.

Of the Epistles which the Apostles wrote.

2. epistles of Peter.

Forged writings published vnder the names of the Apostles.

14. epistles of Paul.

The epistle vnto the Hebrews.
The Actes of Paul counterfet.
Rom 16.
The booke of Hermes called Pastor was wont to be read in the Church.

The Epistle of *Peter* which is in number the first, hath ben receaued without controuersie. The elders of old without any doubting, haue alleadged this in their works, but the latter Epistle we haue learned, not to be allowed. And yet because it seemed profitable, of many it was read amongst the rest of the Scriptures: but the Actes, which are called *Peters*, and the Gospell vnder his name, and the preaching of his, published vnder his name, with the reuelation termed his, are no where receaued, as canonical scripture: neither hath any auncient or late writer alleaged testimonies out of them. But in the proccesse of our history, we thought good to signifie, together with the diligent annotation of successions: what ecclesiasticall writers there doyd in their seuerall times: & what contrary allegations they vsed: & what writings they lawfully receaued: & what they reiected. But of the writings attributed to *Peter* (whereof we acknowledge one epistle lawfully receaued, & neuer doubted of, among the auncient fathers) thus much shall suffice. Fourtene Epistles of *Paul*, are manifest & well known, but how that diuerse reiected the Epistle which is vnto the Hebrews, alleaging the contradiction of the Church of Rome, that it was not *Pauls*: I thinke it requisite to know, & what our predecessors hereof haue thought, I will lay down when occasion serueth. The Actes which go vnder the name of *Paul*, were neuer taken as vndoubted for his. And because the same Apostle in his Epistle vnto the Romanes, saluteth certaine, and amongst other *Hermes*: therfore appoint they the booke called Pastor to be his, which hath bene gainesaid of many, therefore not to be numbred among those books, which are for certaine. Others thought this booke very necessary, especially vnto the that haue neede of an elementall introduction, but we haue known him to haue ben publicly read in the Church, and alleadged of many auncient writers in their works. Let this much be spoken of the holy Scriptures, as well of the generally receaued, as of the doubtfully reiected.

CAP.

CAP. IIII.

Of the succession of the Apostles.

That Paul preaching vnto the Gentiles, planted the Churches fro Ierusalem, vnto Illyricum, it is manifest, both by his owne wordes, and the testimony of Luke in the Actes. In what prouinces Peter preached vnto them of the circumcision, and deliuered the doctrine of the new testament, it appeareth by his wordes, and also by the Epistle which of truth is said to be his, the which he wrote to the Hebrewes that were scattered throughout Pontus, Gallacia, Capadocia, Asia, and Bythinia. But how many, and what sincere followers haue gouerned the Churches planted by the Apostles, it can not be affirmed, but as farre forth as may be gathered out of the wordes of Paul: He had many fellowe laborers, and companions as he called them, wherof diuers haue purchased immortall memozy, for so much as he maketh continuall mention of them in his Epistles, and Luke in the Actes repeating the most famous, remembreth them by name. *Timothe* is reported to be the first Bishop of Ephesus, and *Titus* of the Churches in Creta. Luke by line of Antioche, by profession a Physician, hauing his conuersation of purpose for the most part with *Paule*, and the rest of the Apostles: left vs proofes of skyll, comprised in two volumes, medicinable for our soules health, the which he sought out amonge them. One of the Gospell, which he reporteth to haue published, accordinge as he receaued of them, which from the beginninge were beholders, and ministers of this doctrine, so that he searched all from the originall: the other of the Actes of the Apostles, where he compiled not onely the thinges hearde with his eares, but also the thinges which he sawe with his eyes. And of *Paule* they saye, that he accustomed to mention the Gospell of Luke when he spake, as of his owne, sayinge: accordinge vnto my Gospell. Amonge the other fellowes of *Paule*, *Crescens* is witnessed to haue bene sent by the Apostle him selfe into Fraunce. Touchinge *Linus* we spake before, that he was the firste Bishop of Rome, after *Peter*, whome he remembreth to haue bene with him at Rome, in his latter Epistle vnto *Timothe*. And *Clemens* the thirde Bishop of Rome, is proued by his testimony, to be *Pauls* fellowe laborer, and companion. Moreover *Dionysius* the Areopagite, whome Luke in the Actes reporteth to haue firste beleued, at the Sermon of *Paule* vnto the Athenians, preached in Areopagus: was the first Bishop of Athens. But an other *Dionysius* there was, Bishop of the Church of Corinthe. In proceste of our history, we will dilate of the successors of the Apostles, in their severall tymes succeeding. Now let vs returne vnto that, which consequently dependeth vpon the history.

Row. 15.
Act. 19. 1. 4.
2. Tim. 4. 1. 1. 1. 1.

Peter & Paul
had many
low laborers

Timothe the
first Bishop
of Ephesus
Titus the first
Bishop of
Creta.

Luke wrote
a gospell and
the Actes of
the Apostles
Luc. 1

2. Timoth. 2.
Eusebius sayth
Crescens was
sent into
Fraunce. S.

Paul. Tim. 4.
sayth he set
him to Gallacia.

hereby
we may gather
that the
epistle to the
Galathians
was writte by
S. Paul vnto
the Fréchiné

CAP. V.

Of the viter besieging of the Iewes after the passion and resurrection of Christ.

After that Nero had raygned thirtene yeares: *Otho* and *Galba* one yeare, and sir mone thes *Vespasianus* was counted a potent Prince in Iudæa, amonge the armyes appoynted agaynst the Iewes, and being proclaimed Emperour of the hoast that ther was, forthwith he is sent to Rome, committing vnto his sonne *Titus* the warres then in hande agaynst the Iewes. Therefore after the ascension of our Sauour, because the Iewes, besides the heinous offence committed agaynst Christ, had compassed also manifold mischiefes agaynst his Apostles: firste stoning *Stephen* to death, next beheading *James*, the sonne of *Zebede*, and the brother of *Ihon* with the sword, and aboue all, *James* their firste Bishop after the ascension of our Sauour, after the manner afoze mentioned: and drawn out of Iudæa, the rest of the Apostles, pursuing them to the death with innumerable wyles, when as now they were sent by the power of Christ to preach vnto all nations, sayinge vnto them: goe teache all nations in my name: Yea and the congregation of the saythfull in Ierusalem forewarned by an oracle, reuealed vnto the best approued amonge them, that before the warres beganne, they shoulde departe the cytye, and inhabite a village beyonde Iordan, called *Bella*, into the which when the Christians leauing Ierusalem had entred, and the holy men had forsaken the princelie, and head cytye of the Iewes, together with all the lande of Iudæa: the heauye hand of God apprehended that wicked generation utterly to rote them from amonge men, which had practised so presumptuously agaynst Christ.

Vespasian is
proclaymed
Emperour.
Anno Do 72.

Stephen stoned
Act. 7.
James beheaded
Act. 12.
James the
first Bishop
of Ierusalem
martyred.
The Apostles
persecuted.
Matth. 28.

*Math. 24
Daniel 9*

A million is
tenne thou-
sande.
Iosephus bel.
Iud. lib. 7. cap
17. sayth that
the iust num-
ber came to
seuen & twen-
ty hundred
thousande.

and his Apostles. But how many mischieses haue happened at that tyme vnto this whole nation: and how they chiefly which inhabited Iudaea, were giuen to extreme misery: and how many millions of men throughout euery age, together with women and children, perished with the sword, with famyne, and with infinite other kindes of death: and how many, and what cities of the Iewes were destroyed: to be shott, how many calamities, and more then calamities they salve, which fledd vnto Ierusalem, as the Metropolitane and best fortified city: to recover the state of the whole warres, and the severall adtes thereof: and how at length the abomination of desolation foreshewed by the Prophets, standing in that famous temple of God of olde, suffered all manner of destruction, and an utter ouerthrowe by fire: he that listeth to know, let him read the history of Iosephus, wher all these are diligently described. I thinke it necessary to note howe Iosephus writeth, that vppon the solempne dayes of Easter, there were gathered together at Ierusalem, out of all Iudaea, to the number of three hundred Millions, and ther shutte vp as if were in prison, saying: It was requisite that destruction due for their desert, drawinge nigh, by the iust iudgement of God, shoulde apprehende them vpon those dayes (being as it were shutte vp in prison) in the whiche they before, had drawne the Sauour and benefactor of all men, the anoynted of God, vnto his passion. Omitting those thinges which particularly happened vnto them, eyther by sword, or by other kinde of misfortune: I thinke it expedient to expresse their only calamities by famine, so that the reader may partly herby coniecture, how that God, not longe after was reuenged on them, for their impiety practised agaynst Christ. go to then, hauing our recourse againe vnto the first booke of the histories of Iosephus, let vs peruse their tragicall affayres.

CAP. VI.

Of the great famine that fell among the Iewes, and their miserable estate.

Iosephus bel
Iud. lib. 6. cap
11.

The cruell
of seditious
persons toge-
ther with
this famine
vexed them
fore.

For the rich men to abide in the citye (sayth Iosephus) was nothinge but deathe. And vnder pretence of their trayterous flyght vnto the enemy, they were slayne for their substance. The woodnes of these seditious men encreased together with the famine, & both mischieses daylye as a double fire waxed hotte. Foode there was noe where any openlye to be founde they rushed into the houses, and made searche, if they found any, they beate them which denied it, if they founde none, they tormented them as though they had with diligence hidde it from them. the carcases of the poore wretches declared, whether they had foode or no. They which were of strong bodyes seemed to haue abundance of meate, but such as pined away, were ouerskiped, for it was iudged an absurde thing, to slay them which were ready to dye for want of vitayles. Many exchanged priuely their wealth, the richer sorte for a measure of wheate, the poorer sorte for a measure of barley, then they hiding them selues in the inner and secrete corners of their houses, some for meere pouertye, chewed the vnready graynes of rawe wheate, some other sodde it, as necessity and feare constrained them. There was no where any table covered. The meate as yet rawe, was snatched from the coales. The meate was miserable, the sight was lamentable, the mightier sorte abounded, the weaker sorte lamented. Famyne exceedeth any dolefull passion. For nothinge sayleth here so much as shamefastnes, the thing otherwise reuerenced is here quit contemned, wiues from their husbandes, children from their parents, & that which was most miserable, the mothers snatched the meate from their infants mouthes, And when their dearest friendes pined away in their armes, they pitied them not so muche, as to permitte them one droppe of drinke to saue their lyues. Neither yet escaped they thus miserably feeding. For on euery side they were besett with seditious persons, greedily bent vppon their spoyle, where they espied any doore shut, they coniectured straight, that there was meate in preparinge, and forthwith rushing in, with the breakinge open of the doores, they violently did wringe out all from them, yea the very lumpes of breade out of their iawes. The olde men were buffeted, if that egerly they endeouored to retayne their vittayles: the women were hailed and lugged by the heare of the heade, if they hidde ought of that they had in their handes. No compassion was had on the hore headed, or the tender sucklinges. The infantes together with their nourishment, where at they honged, and helde faste, were lyfted vp, and throwne to be crushed agaynst the pauement. Towardes them

them whiche preuented their assaulte, and launished, (whiche was preiudiciall to their raue-
ninge,) they vsed more crueltie, as if they had bene iniured by them. They inuented cruell
kindes of torment, for the searchinge out of vitayles. They stopped vnto miserable men,
the passage of their priuie members, with the graynes of the herbe Orobus: and pricked
their fundamentes with sharpe twiggess: so that horrible thinges to be hearde of, were ex-
ercysed, and suffered, for the extorting to confession of one lose of breade, and knowledge
of one handfull of meale. But the tormentors them selues tasted not of hunger. That is euer dea-
med of lesse crueltie, which commeth to passe of necessitie. But they thus practising their
rage, provided coitage, or viaticall preparation, agaynst the dayes folowing: and meeting
them, whiche in the night season crept out, as farre as the Romaine watche, to gather pott her-
bes, and greene grasse, now being escaped the enemy them they spoyled. And when as they had
often made supplication, and called the dreadfull name of God to helpe, that at least wise they
might haue some portion of that, which they had gotten with daunger: nothinge was graun-
ted, so that at length it seemed gratefull vnto them, that were spoyled, that they perished not
with their vitayles. *Unto these thinges Iosephus addeth saying:* All hope of safety was denied
the Iewes, together with their passage excluded, and the famyne encreasing throughout their
houses, and families, deuoured the people. The houses were full of carcases, of women, and
children: and the crosse wayes replenished with the carcases of old men: children, and yonge
men that wandred, were brought to the markett place, after the likenes of pictures, and eury
one fell downe, where the fitt tooke him. Eury one being brought low, was not able to bury
his kinsfolkes, & therefore waxed faint by reason of the multitude of dead men. And because that
eury one doubted of his owne life, many fell downe dead vpon the carcases that they buried:
many seeing no way but one, went and laid them downe vpon the beeres, to welcome death.
neither was their lamentation, or weeping in these calamities, for famine suppressed eury ones
passion. They whiche were very loth to die, behelde with drie cheekes, the death of those
which hastened out of this life vnto rest. The citie was in deepe silence, the night nothinge
but deathe, and theeuers more intolerable then all these miseries. They digged vp houses, and
tumbes: they spoiled the deade: they tooke of the winding sheetes, or couerings of the deade
carcases: in a mocke they tried the sharpnes of their swordes, vpon the deade bodies. They
launched certaine of them whiche laye along, and yet aliue, for the triall of their speares: such as
praied them to exercise ther might, and crueltie vpon them, being wearie of their liues: them
they contemptuouslye referred for famine. Eury one yelding vp the ghost, behelde the temple
with immouable and stedy countenance, sorowing that he lefte there behind, seditious persons
aliue. They whiche first by commaundement receiued rewarde out of the publike tresurie to
burie the deade: by reason of the intollerable stinche, and greatnes of the multitude, threwe
them into a great trenche or pitt. When *Titus* passing by, sawe the trenche filled, and the noi-
some putrefaction stilling, and issuing out of the dead carcases, and running downe the sinkes,
he sighed, and stretched forth his handes, and called God to witnes, that he was not the cause
of this calamitie. *Agayne after a fewe lines he addeth,* saying: I can not refraine my selfe,
but that I breake out, and signifie my griefe: If the Romaines were slacke in ouercomming
wicked persons, I thinke verilie that the citie woulde either sincke, at the gaping of the
earth: or be drowned with a deluge: or after the manner of Sodome, be ouerthrowne
with fire. It brought forth abroode farre more pernicious, then they are that suffer this: and
for their impietie, all this people walloweth in destruction. *And in the seuenth booke he wri-
teth thus, of them whiche perished by famine:* the multitude was infinite, the afflictions, whiche
did fall on them can not be vttered. In eury house where there appeared but a shadowe or
shewe of meate, there was variance, so that the dearest friends stroue among them selues, one
seely soule depriving an other of his daily sustenance, and prouision. And lest the dying should
be thought to want, the theeuers searched them that were ready to die, lest peraduenture anie
had hidd meate in his bosome, & therefore fained him selfe to die. They which greedelie gaped
by reason of their want: wandred and trotted, like madd dogges, falling vpon dores like madd
men, rushing into the same houses, twise and thrise in an howre, as men bereft of their
wittes. Necessitie made all meate that came to the mouth, supplying to be eaten those thin-
ges, which were not commodious, no not for the filthiest brute beastes. At length they
abstained not from girdles and shoes, they ate the leathren skinnes that couered their tar-

Ioseph bell.
Iud. lib. 6.
cap. 14.

O tragicall
factes.

Titus sorow-
eth at themi-
serable sight
of the Iewes
that were
dead.
Ioseph with
griefe vtter-
ed these
wordes, bell.
Iud lib. 6.
cap. 16.
Lib. 7. cap. 7.

Ioseph. lib. 7.
Cap. 8.

An horrible
history.

A mother
slayeth her
owne childe
to eate.

getts. Many eate chopt haie, or minced grasse that was withered, other some gathered swept and scraped dust, & dounge, selling the least measure thereof for foure pence. But what should I rehearse, howe that famine spareth not thinges that haue no life, vnlesse with all I declare this worke of her: whose like was neuer reported, to haue bene done among the Gentyles, nor Barbarians: horrible to be spoken of, but true to the hearer. I of myne owne parte woulde gladly passe this calamitie, with silence, lest that I seemed to laye forth the monstrous lies vnto the worlde: Vnlesse I had infinite witnesses in this behalfe. For otherwise I shoulde recompence my country with colde thanke, if I restrained the rehearfall of such thinges, as they smarted for.* A certaine woman which dwelled beyond Iordane, called Marie, the daughter of Eleazar, of the village Barhezor, which signifieth Hissope: of good kindred and greate wealth: fled with the rest of the multitude vnto Ierusalem, and there was besieged the rest of her substance, which she had procured vnto her, out of the region beyond Iordane, and caused to be caried into the citie, the tyrants of the countrey, tooke awaie: the reliques that were left and the prouision for foode, the catchpoles rushing in daylye, snatched away. A certaine grievous indignation inuaded this feeble woman, so that often times she prouoked against her selfe, by railing and scolding, the cruell rauenners. When as none either moued with pitie, or prouoked with anger, slewe her: & she labored about, seeking vittailles, and could no longer finde any: and famine had entred into her bowels, and inner partes: furious motions more then famine, inflamed her mind so, that she being ledd with the heat of anger, & pinching or pining necessity, offred violence vnto nature. For taking her sonne in her armes, which was a suckling, she said: O wretched infant, for whome shall I reserue thee in these warres, in this famine, in this seditious conspiracie? Among the Romaines, if so be that we shall liue vnder them, there shall be bondage: this bondage hath famine forgone: these seditious persons do afflict vs more grievously then both. Passe on, be thou meate vnto me: a furie vnto these seditious men: a fable vnto the worlde: whiche yer alone hast not felt the Iewish calamities. And immediatly with these wordes she slewe her childe, and boiled him: being boiled, she ate halfe, the rest she saued, and hidd secretly. Anone, these of the conspiracy come in, stamping & staring, threatening present death vnto her, vnlesse with speade she bring forth what meate she had prepared. She answered that she reserued the better portion for them, bringing forth and shewing with all the reliques of her litle childe. A sodaine horror, and traunce of trembling minde, tooke them that they were astonied at the sight thereof. But she said: this is my naturall sonne, and this is the worke of myne owne handes: Eate, for I haue eaten: be not you more tender then a woman, or proner to compassion then a mother. If you are so godly, and mislike this my sacrifice: I cruelly haue eaten in your name, and that whiche remaineth, I reserue for my selfe. whiche when she had said, they all trembled at this one horrible fact, and scarce leauing this meate for the mother, they departed with greate feare. In a while after, this hainous offence was bruted ouer the whole citie, so that euery man behoulding before his eyes this affliction, was no lesse moued, then if the fact had bene committed against him selfe. But they that were pressed with famine, desired death earnestly, and happy were they accompanied whome death so preuented, that they neither hearde nor sawe the greate misery that happened. Such were the rewarde of iniquity, & impiety committed by the Iewes against Christ and God. It shalbe thought well, if we add the true prophery of our Saviour, declaring these thinges after this maner to hane come to passe.

CAP. VII.

*The prophcies of Christ, touching the destrucion of
Ierusalem.*

Matth. 24.

*Ioseph. bel.
Iud. lib. 7. cap.
17) saith the
number was
tenne hundred
thoufande.

WOe be to them which are with childe, and giue sucke in those dayes, (sayth Christ) but praye that your flight be neither in winter, nor on the Sabaoth daye, for then shall be greate tribulation, suche as was not from the beginning of the worlde, vnto this time, neither shall be. When the Historiographer had collected the number of them that perished by sword, and famine, he reporteth that it mounted to a hundred & ten millions. Besides the seditious and the Iewish rauenners, betrayed on by an other, & slayne after the winning of the citie: and yong men of high stature, and comlynes of bodie; that were reserued for their

their exercise in triumphe, of the rest of the multitude, as many as passed seuentene yeare old, they were sent bounde to druggerye in Egypt, many were sent into the prouinces, that being layde on theatres, subiect to the sword, and crueltie of beastes, so they might perishe. Such as were vnder seuentene yeare old, were brought vnto captiuitie, and soulede, the number of these he reporteth to haue mounted to nyne Myriades, or millions. These things happened after this manner, in the second yeare of the raigne of *Vespasian*, truly, according vnto the foreshelued prophesy of our Lord and Saviour *Jesus Christ*, which by his diuine power, as if they had bene then present, he foresawe: and with the shedding of teares, as the holy *Euangelistes* testifie, he betwailed: whiche alleadge these his wordes then vttered to *Ierusalem*. If thou haddest knowne (sayth he) these things whiche belonge vnto thy peace, euen at this daie, thou wouldest take hede. But nowe are they hidde from thine eies, for the dayes shall come vpon thee, that thine enemyes also, shall cast a banke about thee, and compasse thee rounde, and keepe thee in with vexation on euerie side, and make thee euen with the grounde, and thy children also. Then sayth he of the people: there shalle be greate trouble in the lande, and wrath ouer all this people, and they shall fall through the edge of the sword, and shall be ledde away captiue vnto all nations, and *Ierusalem* shall be troden downe of the Gentiles, vntill the time of the Gentyles be fulfilled. If any will conferre the wordes of *Christe* with the rest of those things that the *Hystoriographer* hath writtten concerninge the whole warres: how can he but fall into an admiration, and confesse, that the prophesy, and prescience of our Saviour was wonderful, and passing naturall reason: of those things which (after the passiō of our Saviour, & ther crying, whē h̄ whol multitude of the Iewes craved a thefe and a murtherer to be deliuered) happened vnto this whole natiō, I thinke it not necessary to entreate. But this is needfull to be noted, which commendeth the godnes of the prouidence of God, in deferring their destruction, for the space of forty yeares after their presumptuous rashnes against *Christ*, in the whiche yeares, many of the *Apostles* and *Disciples*, (*Iames* by name, their first Bishop, called the brother of the Lord) as yet aliue, and abiding in the city of *Ierusalem*: haue endured and continewd as a most sure fortreffe, for that place, God winking al that while, if peraduenture they would repent, to the ende they might be pardoned, and saued. And besides so notable a patience, how wonderfull signes from aboue were exhibited, to happen vpon the impenitent, which of the aforesaid *Hystoriographer* are sett forth to perpetuall memory, and are now to be deliuered of vs, vnto the Readers handes. I will therefore propose what he hath published in his seuenth booke of *hystories*.

CAP. VIII.

Of the signes foreshewing the warres.

Seducers (sayth he) and authors of lyes against God, deceaued at that time, that scellie and wretched people, so that they neither marked those euident ougly shapes, foreshewing the desolation to come: neither gaue anie credit therunto. but as astonied, both blind & senselesse, contemned the demonstrations of God: so that a starre stoode ouer the city, like vnto a sword, and a Commett enduring the space of a whole yeare. Againe, before their rebellion, and warlike tumulte, when the people frequented the feast of sweete breade, the viij. day of the moneth Aprill, in the night, at nyne of the clocke: so greate a light ouerspred the altar, and the temple, that it seemed to be cleare daye, continewing the space of halfe an howre, which sight vnto the vnlearned seemed good, but was numbered of suche as exercised them selues in the holy Scripture, among things whiche shortly should happen. At the same feast, a cowe ledde by the high priest to sacrifice, calued a lambe, in the midst of the temple. Moreouer the East gate of the inner temple, though of brasse, and most stronge, so that in the euening, twentie men coulde scarce shutt it, being boulted with iron barres, and strengthened with longe postes, and pillars: in the night time, about the sixt houre, was seene to haue opened voluntarilie, of it selfe. A fewe dayes after the feast, the xxj. daye of Maye, there was seene the figure, and shape of the deuill, almost incredible. Some woulde thinke that I went about to reporte, a monstrous lye, vnlesse it had bene reported by them, that sawe it: and the afflictions whiche folowed, were correspondent vnto the signes. For before sunne sett, there were seene in the ayre, throughout the contrie, charettes, and armed souldiers,

Iosephus saith the number of the captiues was fourescore & seuentene thousande.

* Anno Domini 73 forty yeares iust after the passion of *Christ*.

Luk 19
Luk 21

Luk 23

Ioseph. bel
Iud lib. 7 cap.
12.

A starre like
a sword.
A Commet.

A light in
the temple
in the night
time.

A cowe cal-
ued a lambe.
A great gate
opening it
selfe.

A deuill in
the forme of
man.

An army of
souldiers in
the cloudes.
A cōmotion
in the aere.
A voyce
heard in the
temple, Let
vs go hence.
One Iesus
the sonne of
Ananias. 4.
yeres before
the warres,
cried conti-
nually woe
woe all a-
bout Ierusa-
lem.

An oracle to
be vnder-
stoode of
Christ.

Psal. 2.
Psal. 19.

marching in the cloudes, and compassing the citie. In the feast of Pentecost, when the priefles after their maner, went into the temple, in the night season to offer sacrifice, they reported to haue hearde a commotion, and a raling sounde, with this voyce folowing: Let vs goe hence, And that which was more terrible on Iesus, the sonne of Ananias, a rude, and a countrey fellow, came vnto the feaste, in the which the lawe geuen by God, was deliuered vnto all, as in the tyme of their tents, foure yeaes before the warres, when the citie was in peace, and prosperitie, and sodainly about the temple cryed out, and sayde: A voyce from the East: a voyce from the West: a voyce from the foure windes: a voyce vpon Ierusalem, and the temple: a voyce vpon the bridegrome, and newe married wife: a voyce vpon all this people. This, day, and night, cried he out, in the crosse wayes of the streates, many of the chiefe of the people, not pleased with this infortunate voyce, were throughly moued, so that they chastised, and scourged him, with many, and grievous stripes: he of the contrary, saying nor a worde for him selfe, ceased not to cry seuerally, vnto them that were present, the same songe. The magistrates supposing him to be possessed of a fanaticall spirite, as it was in deede, brought him vnto the Romaine president, wher he was scourged, from tope to toe, so that the bare bones might be seene, yet neuer entreated he for him selfe, nor shed a teare, but as much as in him lay, lifted his voice vnto lamentation, sounding at every stripe, woe, woe, vnto Ierusalem. An other thing yet more straunge, the same Historiographer writeth, that a certaine oracle was found in the holy Scriptures, containing in it this sense: that there should one rise out of their owne region, which should rule the world, which Iosephus understandeth to haue ben ment by Vespasian. Yet ruled he not the whole world but the Romaine Empire. This oracle may better be referred vnto Christ, vnto whom it was said of the Father: Aske of me, and I will geue thee the Gentiles, for thine inheritance, and the endes of the earth, for thy possession, the sound of whose Apostles, went at the very same tyme, throughout the earth, and their wordes to the endes of the worlde.

The translator vnto the Reader, touching the infinite number of Iewes
which perished in all the warres, betwene the Romaines, and
the Iewes, diligently gathered out of Iosephus.

I thinke it not amisse (gentle Reader) to note here vnto thee the infinite number of Iewes which perished, from the beginning of the warres, betwene the Romaines, and the Iewes, that is from the 12. yere of Nero, and the 2. of the Licutenantship of Florus, Anno Christi 68. out of Iosephus a Iewe, whiche was present in the warres) vnto the overthrowe of Ierusalem, and the burning of the temple by Titus, the which Eusebius, in these former chapters, hath partly mentioned, and partly omitted. To the end we may behold either the longe suffringe, and goodnes of God, for the amendement of our liues, by repentance, which winked so long at the wickednesse of these Iewes, to prouoke vs: or els the ire, wrath, and heauy hand of God, ouer impenitent persons, to terrifie vs to feare his name, and tremble at his plagues. The land of Sodome for their abominable sinne was overthrowne, with fire, and brimstone from heauen. The Lord him selfe sayd: (Genes. 18.) that their sinne was exceeding grieuous. Abraham pleading with the Angell of God (which came to destroy them) for pardon, could not finde tenne iust persons, no not in fine cities, if they could haue bene founde, all the rest had bene pardoned for their sakes. Iosephus writeth of Sodome thus: (bell. Iud. lib. 5. cap. 5.) Terra Sodomitica olim tam fructibus, quam substantia ciuitatum fortunata, nunc autem omnis exusta, atque habitatorum impicrate, fulminibus conflagrasse memoratur. denique adhuc in ea Diuini reliquias ignis, & oppidorum quinque videre licet imagines, & renascentes in fructibus cineres, qui colore quidem sunt edulibus similes, carpentium vero manibus in fumum dissoluuntur, & cinerem. The land of Sodome is knowen of olde to haue bene fortunate, both for frute and welch of cities, but now to lye all parched, and to haue bene burnt with lightnings, for the sinne of the inhabitants. To be short, as yet a man may there see reliques of the fire, which God sent, and tokens of the fine cities, and ashes to spring againe, and growe in the frute, which in color are like vnto the eateable frute, but being plucked downe in the hand of the gatherer, they are dissolued into smoke, and ashes. The tenne plagues of Egypt were very grienous, yet was the hart of Pharaos, and of the Egyptians so hardened, that they could not repent, so that in steed of the

Iosephus. lib.
5. cap. 5.

the salt teares of repentance, which should haue trickled downe their cheekes, to the washing away of their sinnes: the redd sea was faine to open, & so wipe away such monsters from of the face of the earth: God ouerthrewe infinite nations, before the face of his owne people (I meane the Iewes) to make away, for them into the land of promise. Let forgiue they al his goodnes, and benefices bestowed vpon them. How shamefull a thing is it for the sonne to disobey his father, for the seruant to dishonour his Lord and master for the patient to cast of the phisition, for the chosen people to forsake their proper, & peculiar God? this haue the Iewes done, wherefore behold what happened vnto them. Iosephus writeth (bell. Iud. lib. 2. cap. 13.) that in the 12. yeare of the raigne of Nero, the 17. yeare of the raigne of King Agrippa in the moneth of May, and the 2. yeare of the Lieutenantship of Florus, the Iewes beganne to rebell, and to take armour agaynst the Romaynes, reueling the solemnitie done in the temple, to the honour of Caesar. The chiefe cause that moued them therunto, was the cruelty of Florus. Wherefore this Florus, to geue the Iewes a taste of his authority, for displeasure conceived agaynst some which reuiled him, caused such a slaughter at Ierusalem, that the number of the slayne, mounted to six hundred and thirtie persons. Iosephus bello Iudaico. lib. 2. cap. 14. Againe through wiles, and deceate, this Florus rayed a great commotion at Ierusalem, to the slaughter of many. cap. 14. The inhabitours of Cesarea, slewe in one day all the Iewes which dwelled there, aboue twenty thousande in number, all that fled, Florus tooke, and imprisoned. The Iewes seeing this, thought to reuenge them selues, vpon the Syrians, in which skirmish there were slayne thirtene thousand Iewes, & all their substance taken for spoile. bell. Iud. lib. 2. cap. 19. Other contreries in like sorte, set vpon the Iewes: the Ascalonites slewe two thousande. The inhabitants also of Ptolemais destroyed two thousande. The Tyrians imprisoned a great many, & slew very many. The Pippines and Gadarites set packing the stoutest of them, and watched the rest very narrowly. Varus the procurator of King Agrippa, slewe seuentie of the noblest, and sagest Iewes, being sent as Legates vnto him. lib. 2. cap. 20. The people of Alexandria, slewe fifty thousande Iewes, cap. 21. Cestius gathered an host, went into Iudea, he burned Zabulon, he tooke Ioppe, he destroyed eyght thousand, and forty persons. cap. 22. Casemius Gallus, ouerrunneth Galilee, he destroyed in Asamon two thousande. cap. 23. The inhabitants of Damascus, destroyed tenne thousande Iewes, whiche dwelt among them. lib. 2. cap. 25. The Romayne souldiers vnder Antonius their captayne, tooke Ascalon, and destroyed tenn thousande Iewes, immediatly at another skirmish, in the same place aboue eyght thousand bell. Iud. lib. 3. cap. 1. Vespasian is sent from Nero into Iudea, he innadeth Galilee, he taketh Gadara, he burneth the citie, and the villages rounde about. lib. 3. cap. 5. 6. The city Aphaca was taken by Titus, the 25. day of Iune, there were slayne fiftene thousande Iewes, and two thousand, a hundred, and thirty persons taken captiues. lib. 3. cap. 11. Vespasian tooke Samaria, the 27. daye of Iune, and slewe eleuen thousande, and six hundred. lib. 3. cap. 12. Vespasian tooke Iotapata, sett all the castles a fire, the 13. yeare of Nero, the first of the Calendes of Iuly, he slewe forty thousande, he tooke a thousande, and two hundred captiue. lib. 3. cap. 13. Vespasian tooke Ioppe, the second time, the Iewes seeing no way but one, slewe them selues, and fell headlong into the sea, so that the sea was imbrued with blood, the number of dead bodies which the sea threwe vp, was foure thousande and two hundred. The rest otherwise slayne, there remayned not one to bring tydings thereof into Ierusalem. lib. 3. cap. 15. Vespasian besieged the Taricheans, he slewe in their citie six thousande, and five hundred, he tooke many a Iew, whereof he commaunded a thousande, and two hundred of the noblest, and elder sorte of them to be slayne, he sent six thousand of the lustier to Nero, vnto Isthmon. He sold thirty thousande and foure hundred persons, besides those which he gaue to King Agrippa, this was done, the sixt of the Ides of September. Ioseph bell. Iud. lib. 3. cap. 19. The citie of Gamala, beganne to rebel. the 21. of September, the citie was taken, the 23. of October, there were slayne therein, foure thousande, besides these, there were founde other fiue thousande, which had cast them selues headlong, and broke their neckes, nor one of the whole citie left aliue, but only 2. women. lib. 4. cap. 3. Titus tooke the city Gascala, the inhabitants fledd to Ierusalem, they were ouertaken, two thousande slayne, and three thousande taken captiue. And thus was al Galilee ouerrunne, and now to Iudea. lib. 4. cap. 4. In Ierusalem there was such a sedition, and conspiracy among them selues, which opened a gappe for the enemy to come vpon them, that euen in the first bickering, there were founde dead eyght thousande, & five hundred Iewes. lib. 4. cap. 7. Again the seditions persons among them, called Zelota, by the helpe of the Idumeans, slewe twelue thousand of the chiefe of the Iewes. lib. 5. cap. 1. Vespasian tooke Gadara, and slewe thirty thousande, besides these, the number was infinite that drowned them selues, the number of the captiues came to two thousande, and two hundred. lib. 5. cap. 3. Vespasian tooke Gerasion, and slewe a thousande yong men, which had not fled. lib. 5. cap. 6. Vespasian now at length, after the death of Ne-

beginning of the
Iewish war and
C.P.

ro, Galba, Otho, and Vitellius the Emperour: is chosen Emperour, and goeth to Rome, he committeth the wares in Iudea to his sonne Titus. li. 5. cap. ult. The misery of the Iewes in Ierusalem waxed so great, that the sedition afore time but one, was now become three folde, every one having their captayne. Titus layeth siege to the city. Ioseph. bel. Iud. lib. 6. cap. 1. 2. Their estate was miserable, the famine lamentable, the slaughter out of all measure. Such as came out of the city, were hanged on gibbets: such as fledde away, were taken: of the fugitives two thousand had their bowels ript, to see whether they had swallowed up any golde. lib. 6. cap. 15. report came vnto Titus, that from the 14. of Aprill, vntill the 14. of Iune, there were brought out at one gate of the citie, fiftene thousande, one hundred and foure score Iewes, which died of famine. bell. Iud. lib. 6. cap. ult. The temple is set on fire, the priestes, the women, and children, with other people which hid them selues in vaults, in walls, and in corners of the temple, which also were burnt to asbes: came to six thousande. lib. 7. cap. 11. Titus tooke the ciye, the soldidours killed vntill they were weary. Titus commaunded all that wore armour to be slayne: such as were olde: weake, and feeble, the soldidours dispatched. The yong, the lusty and profitable, they shute vp in a certayne place of the temple for further consideration. Many were sold for a small price, there were many to be sold, but few to bye. All the theeues, robbers, and seditious persons within the city, he commaunded forth with to be dispatched. The chosen yong men of goodly bodies, and tall stature, he reserued for triumphe: seuentene thousand of elderly yeares, he sent bound to Egypt for slavery, & druggery. Many others through out the prouinces, he allotted for spectacles, and teeth of wild beastes. As many as were vnder sixtene yeeres of age, were sold. Of such as were shute vp in the temple for further consideration, during the time of this deliberation, and disposed order: there died twelue thousand of famine. Ioseph. bel. Iud. lib. 7. cap. 15. 16. The number of the captiues, during the time of the warres, mounted to foure score and seuentene thousande. The number of all that died, during the sledge within Ierusalem, came to tenne hundred thousande. No manuell at all, that the city could comprise so many. For at the feast of the Pascheouer, Cestius being Lieutenant of Iudea sent Nero worde, that the high priestes had numbred, at his request, all that came to offer, which came to seuen and twenty hundred thousande. lib. 7. cap. 17. and such was the wofull, and miserable ende of the Iewes. Iosephus moreouer (lib. 7. bell. Iud. cap. 18.) writeth of Ierusalem, that it was taken at sondry times before, his wordes be these: Ierusalem was taken the 2. yeare of the raigne of Vespasian. the 8. day of September, it was taken siue tymes before, & then againe destroyed. Antiochus King of the Ægyptians: after him Antiochus: then Pompeius: & after these Herode and Sosius tooke the citie, and kept it. And before that time the King of Babylon. by conquest destroyed it, a thousande three hundred three score yeares, eight moneths, and six daies after the building thereof. The first founder of this citie, was the most potent Prince of the Chananits, called after his contrey language. The iust king. For such a one he was in deede. Therefore he first ordained a priesthood vnto God, and hauing first builded the temple: he termed the citie Ierusalem, which afore was called Solyma. Leobius King of the Iewes, hauing vanquished the Chananits, deliuered the citie to be inhabited of his owne people, the which was ouerthrowne by the Babilonians, foure hundred, three score, foure yeares, and three moneths after. From Leobius the King, which was the first Iewe that reigned in it, vnto the ouerthrow vnder Titus, there were one thousand, one hundred, seuenly, and seuen yeares. Yet for all that, neither did antiquity preuaile, neither great riches profit, neither the same dispersed throughout the whole worlde, fauour them, neither the great glory they put in their religion, helpe them at all, that the ciye should not perishe.

Iosephus. lib.
7. bell. Iud.
cap. 18

Discite iustitiam moniti non temnere Christum.

CAP. IX.

Of Iosephus, and his commentaries, in the ninth and tenth chapters following.

BEfores al this, I thinke it good, not to be ignorant of Iosephus him selfe, that hath stode vs in so great stead, for the furnishing of this our present history, whiche, and of what kindred he came, which circumstance he him selfe sheweth, saying thus: Iosephus the sonne of Mattathias, a priest, of Ierusalem, which him selfe also at the first impugned the Romaines, and was necessarily present, at the final end of their wofull miseries, because of the Iewes of that time. This man was famous, not onely amonge his owne nation, but also amonge the Romaines, so that at Rome, he was thought worthy the honor of a grauen picture, and the books which diligently he wrote, were thought worthy of the publike library. He wrote twenty books of Iudaicall

Iosephus of
him selfe Antiq.
lib. 16. cap. 7. bell. Iud. lib. 2. cap. 15. lib. 1. contra Apionem.

daical Antiquities. He testifieth him selfe, therefore worthy of credit, that he gathered in seven bookes the Romaine warres of his time, and published it both in the Greeke, and Hebrew tongues. Certaine others worthy the reading, passe vnder his name, for example: Two volumes of the Antiquities of the Iewish nation, where he answereth *Epion Grammaticus*, and certaine others: which at that time impugned the Iewes, and endeavored to disgrace the countrey lawes of the Iewish nation. In the first he laith downe the number of the booke of the old testament, deliuered by tradition, and receaued without gainsaying, of the Iewes, saying as foloweth:

CAP. X.

How Iosephus mentioned the bookes of the old testament, and diuery of his owne.

The bookes of the holy Scripture (sayth he) are not innumerable amongst vs neither disagreeing, & dissenting one from an other, but only xxij. Containing the circumstances of all times, and worthy of credit. Fiue of these are *Moses* workes, containing the lawes, and the state of man, continued vnto his death. The time of them containeth little lesse, then three thousand years. The Prophetes which liued after *Moses*, comprised in thirtene bookes, the famous actes of their times, from the death of *Moses*, to *Artaxerxes*, who after the death of *Xerxes*, was king of Persia. The other foure, containe Hymnes vnto God, & admonitions for the amendmēt of mans life. From *Artaxerxes* vnto our times, there are continuall bookes, yet not of such credit as the former, in so much there is not diligently laid downe a continuall succession of the Prophets. It is very apparent, what affection we beare vnto our Scriptures, because there is now so much time past, and yet none of vs dare presume, either to adde anie thing thereto: or to diminish anie thing thereof: or to alter any thing thereof. This is engrafted in the Iewes, from their youth vp, that they perswade them selues, this doctrine to be the writings of God, and to perseuere in the same, and willingly, if necessity so constraine, to die in the quarrell. These wordes I haue thought comoniously to haue ben by vs alleadged out of his commentaries. This writer hath published on other, and no simple volume of the rule of reason, which some haue fathered vpon the Machabees, because it containeth the combats of the Hebrewes, so termed in the bookes of the Machabees, manfully fighting in the defence of their piety towards God. And about the end of the twentieth booke of Iudaicall Antiquities, *Iosephus* him selfe signifieth, that he wrote foure bookes, of the proper opinions of the Iewes. Of God. Of his essence. Of the lawes. And why according vnto them, certaine thinges are lawfull, and certaine forbidden. He mentioneth in his workes other treatises of his. It shall seeme agreeable with order, if we recite those thinges which he wrote about the ende of his Iudaicall Antiquities: that our allegations may the better be confirmed, for he endeavoring to confute *Iustus Tiberianus*, (who writinge the history of that time, reported many vntruthes,) among others, of his confutations, thus he saith: I feared not thy censure so much of my writings, but that I exhibited my bookes vnto the Emperours themselves, when the deedes done, were now fresh in memorie, my conscience bare me witnes, that I erred not, but deliuered the truth, hauing obtained their testimonies which I hoped for. And to diuers others, I offered my historie, whereof some were encombred with the warres, as kinge *Agrippa*, and diuers of his kinsfolkes. And the Emperour *Titus* him selfe would haue the certain knowledge of these warres, deliuered vnto the world, by my books onely, commanding them to be published, with the priuiledge of his owne hand. King *Agrippa* wrote threescore, & two epistles, wherein he testifieth of the true historie deliuered by me. Two of these epistles he alleadgeth. But so farre concerning *Iosephus*, now we wil proceede to that which foloweth.

CAP. XI.

How after Iames the Iust, Simeon was Bishop of Ierusalem.

After the martirdome of *Iames*, and the captiuitie of Ierusalem now ended, the report goeth, that the Apostles and Disciples of our Lord, which then were a line (whereof many yet remained) gathered them selues from euery where, vnto one place, together with the kinsmen of the Lord, according to the flesh, there to haue consulted, who was thought best worthy to succeed *Iames*: so that all, with one voice, iudged worthy of the sea of Ierusalem, *Simeon* the sonne of *Cleopas*, mentioned in the Gospell, and called the cousin of *Christ*, for *Agrippinus* writeth that *Cleopas* was the brother of *Ioseph*.

Ioseph lib. 1.
contra Apion
The Iewes
acknowledg
22 bookes.
5. Bookes of
Moses,
13. Bookes of
the Prophetes
4 bookes of
psalmes and
admonitions

This is found
in Iosephus
first booke
against Apion

CAP. XII.

How Vespasian commaunded the posteritie of David diligently to be sought out, in the Churches of Ierusalem.

Moreouer, he declareth that Vespasian after the siege of Ierusalem, caused enquire to be made, of suche as were of the lyne of David: lest that any remayned yet amonge the Jewes, of the royall bloud, so that therby agayne, ther was rayfed a great persecution among the Jewes.

CAP. XIII.

After Vespasian, and Titus: Domitian raigned, vnder Titus: Linus, and Anacletus were Bishops of Rome, vnder Domitianus: Anianus, and Abilius, were Bishops of Alexandria.

Titus created Empe-
rour Anno
Domini 81.
Linus.
Anacletus.
Domitius cre-
ated Empe-
rour Anno
Domini 83.
Anianus.
Abilius.

The 2. of the
tenne perfec-
tions was
raised by this
Emperour
Domitian.
Clemens.
*Cap. 15. after
the grecke.
Philip. 4.
*Cap. 16. after
the grecke.
The epistle
of Clemens
vnto the Co-
rinthians
read in the
Churches.
*Cap. 17. af-
ter the greke
Domitian dy-
ed Anno Do-
mini 98.
Cap. 18. af-
ter the greke

Iohn being
exiled into
Patmos An-
Domini. 97.
wrote the re-
velation.
Irenaeus lib 5.

Cap. 19 after
the grecke.

When Vespasian had raigned tenne yeares, Titus his sonne, succeeded him in the empire in the second yeare of whose raygne, Linus after he had bene Bishop of Rome, the space of xii. yeares, deceased, and him succeeded Anacletus. When Titus had raygned two yeares and two monethes, his brother Domitian toke the imperiall crowne. In the fourth yeare of the raigne of Domitian: Anianus the first Bishop of Alexandria, (having continued ther xii. yeares) dyed, the second after him that succeeded, was Abilius.

CAP. XIII.

Of Clemens, his Bishopricke, his testimony, his epistle.

In the twelue yeare of the raygne of Domitian, when as Anacletus had bene Bishop of Rome twelue yeares: Clemens succeeded, whome S. Paul writing to the Philippians, calleth his fellow laborer, when he sayth: "with Clemens, and the rest of my fellow laborers, whose names, are written in the booke of life." one vndoubted epistle ther is of his, extant, both worthy & notable the which he wrote from Rome, vnto Corinthe, when sedition was rayfed among the Corinthians: the same Epistle we haue knowne to haue bene reade openly, & publikely, in many churches, both of old, and amongst vs also. That at that tyme ther was rayfed a sedition amongest the Corinthians, Egesippus is a witnes of creditt.

CAP. XV.

Of the persecution, and ende of Domitian, warryng agaynst God.

Domitian, whē he had executed much cruelty agaynst many, & put to death no smal multitud of the Nobles of Rome, and notable men, beyond all rightfull iudgement: and punished an infinite company of famous men, with the hurtful exile & losse of their substance, dyeth: and appoynteth him selfe successor of the hatred owed to Nero, & of the warre agaynst God. This man secondarily rayfed persecution agaynst vs, although his father Vespasian practised no presumptuous Lordshynes towards vs.

CAP. XVI.

When Iohn the Euangelist was banished into Patmos.

About this time, Iohn y^e Apostle, & Euangelist, is sayd to haue bene banished into the Ile Patmos, for the testimony of the word of God. Irenaeus in his fifth booke agaynst the heresies writing of the epitheton of Antichrist, layd downe in the reuelation of S. Iohn, saith thus word by word of Iohn: If his name ought publikely to haue bene preached, at that present tyme: by him verily it was preached which wrote the reuelation. For it was not seene a long time after, but welnigh in this our age, about the ende of the raigne of Domitian. Our religion so flourisheth in the foresaid times, that the heathen writers, noting exactly the tymes: vouchsafed to publish in their histories, this persecution, and the martyrdomes suffered in the same.

CAP. XVII.

Of Flavia Domitilla, a noble gentlewoman, banished into the Ile Pontia: and the edict of Domitian for the destroying of the posteritie of David.

Ther

They haue written that in the fiftenth yeare of *Domitian*, one *Flavia*, descending of the sister of *Flavius Clemens*, which then was of the Romaine consuls, was exiled with many others vnto the Ile Pontia, for the testimony of Christ. When *Domitian* commaunded such as lineally descended out of *Danid* to be slayne, the old report goeth, that certayne of this secte and opinion, were accused to haue come out of the auncetors of *Iudas*, who was the brother of Christ, according vnto the flesh, as if by this meanes they were of the stocke of *Danid*, and the kinsmen of Christ. This *Egesippus* declareth saying: ther suruiued as yet certayne of the kindred of the Lord, nephewes of *Iudas*, called his brother, according vnto the flesh, whom they brought forth, as being of the line of *Danid*. These *Iocatus* doth bring before the Emperour *Domitian*, for he feared the comming of Christ, euen as *Herod* did, and demaunded of them, whether they were of the stocke of *Danid*. Which when they had acknowledged, he demaunded againe, what possessions they enioyed, and what money they had. They answered: both we haue onely ix. thousande pence, so that halfe that summe sufficeth either of vs, yet this summe haue we not in money, but in vallowed land, contayning not aboue xxxix aeres, out of the which we pay tribute, and relieue our selues through our labour, and industry. Then shewed they him their hands, for testimony that they labored them selues, and the hardnes of their bodies, and the hard brawne of their handes growen by continuall labour. And when as they were asked of Christ, and his kingdome, what maner, when, and where, it should appeare, they answered: that his kingdome, was neither wordly, nor earthly, but celestially and Angelicall, and that it shoulde be at the consummation of the worlde, when that he comming in glory, shall iudge the quicke and the dead, and rewarde euery man according vnto his workes. After they had thus answered, the report goeth, that *Domitian* condemned them not, but despised them, as vile, and base creatures, & let them goe free, & stayed by his edict, the persecution then raised against the church. When they were gone, it is sayde, that they were rulers ouer Churches, in so much that in the ende they were martyres, and of the line of our Lorde, and afterwarde peace ensuiuing, the report goeth that they liued vntill the raigne of *Traian*. So farre *Egesippus*. *Tertullian* also reporteth the like of *Domitian*, *Domitian* (sayth he) some time assayed the like practise, being a portion of *Neroes* cruelty, but he hauing some humane sense, (as I suppose) forthwith relented, calling home againe such as he had exiled.

CAP. XVIII.

Nerua succedeth Domitian, and Traian succedeth Nerua in the empire. Cerdo succedeth Abilius, in the Church of Alexandria.

After that *Domitianus* had raygned fiftene yeares, and *Nerua* had succeeded him: the Historiographers of that time do write, that the Romaine Senate decreed, that the honours exhibited vnto *Domitian* should cease, and such as were iniuriously exiled, should returne vnto their native soyle, and receaue their substance agayne. It is also among the auncient traditions, that then *Iohn* the Apostle returned from banishment, and dwelt agayne at Ephesus. When *Nerua* had raygned a little aboue a yeare: *Traian* succeeded him. In the first yeare of whose raigne, *Cerdo* succeeded *Abilius*, which was Bishop of Alexandria, the space of thirtene yeares. This is the third after *Anianus* of that Church.

CAP. XIX.

The succession of the first Bishops in three Churches, Rome, Antioch, Alexandria.

At that tyme *Clemens* ruled the Church of Rome, being the third Bishop after *Paul*, & *Peter*. The first was *Linus*. The seconde *Anacleus*. And of them which gouerned the church of Antioche, the first was knowen to be *Enodius*. The second *Ignatius*. Likewise *Simeon* at the same tyme, the second after the brother of our Saniour, gouerned the church of Ierusalem.

CAP. XX.

An history of Iohn the Apostle, and a yong theefe converted by him.

As yet the Apostle and Euangelist, whome the Lord loued, remayned alieue in Asia, who after the death of *Domitian*, being returned from the Ile Patmos, gouerned the churches ther in Asia. And that he liued at that time, & confirmation of two witnesses shal suffice.

Cap. 20. after the greke *Egesippus*.

The kinsme of Christ according vnto the fleshe, make an accompte of their sayth, before *Domitian* the Emperour.

Tertullian in Apolog. cap. 5.

Cap. 11 after the grecke.

Nerua created Emperour Anno Domini 99 *Traian* created Emperour Anno Domini 100 The 3. persecution of the 10. famous persecutions was vnder this *Traian*. *Cerdo*. Cap. 22 after the grecke. *Peter*. *Linus*. *Anacleus*. *Clemens*. *Euodius*. *Ignatius*. *Simeon*. Cap. 23. after the Grecke.

Irenæus lib.
2. cap 39
Irenæus lib.
3 cap 3.

Sozomenus
an Historio-
grapher is
crept into
this greeke
copy, I wot
not how, he
liued an hun-
dred and odd
yeares after
Eusebius, &
dedicated
his history
vnto Theo-
dorus iunior
the author
thereof of
this history
touching
Iohn, was
Clement as
Eusebius wri-
teth before
& after.

The wordes
of Iohn the
Euangelist
vnto the
sheefe.

They are worthy of credit, such as haue gouerned the Church with sound doctrine. These are Irenæus and Clement Alexandrinus. The former in his second book agaynst the heresies, writeth thus: All the Elders beare witnes, which liued together with Iohn, the Disciple of our Sauour in Asia: that he deliuered these things. He endured with them vnto the tyme of Traian. Also in the thirde of his sayd argument, he declareth the same in these wordes: The church of the Ephesians planted by Paul, confirmed by Iohn, which remayned there vntill the tyme of Traian, is a true testimony of this Apostolicke tradition. Clement with all, signifieth the tyme, and also a very necessary history is by him adioyned, for such as are recreated with honest and profitable things. Vtherof also one Sozomenus in his history hath made mention, at large in his commentaries, if thou reade it, thou shalt finde thus writtten. Heare a fable, and yet no fable, but a true tale reported of Iohn the Apostle: deliuered vnto vs and committed to memory after the diseale of the tyrant. When he had returned to Ephesus, out of the Ile Patmos, being requested, went vnto the contreyes adioyning, partly to consecrate Bishops, partly to set in order whole Churches, and partly to chuse by lott, vnto the Ecclesiasticall function, of them whome the holy Ghost had assigned. When he was come vnto a certayn city not farre distant (the name whereof diuers doe expresse) and among other things had recreated the brethren: beholding a yong man of a goodlye bodye, a gracious face, and seruente minde, he turned his face vnto him, that was appointed chiefe ouer all the Bishops, and sayd: I commend this yonge man vnto thy custody, with an earnest desire as Christ, and the Church, beare me witnes. When he had receaued his charge, and promised diligence therein: he spake and protested vnto him, the selfe same, the second time. Afterwardes he returned to Ephesus, but the elder taking the yong man, that was deliuered vnto him, brought him vp at home, ceased not, cherished him still, and in proceffe of time baptized him. He came at length to be so diligent & seruiceable, that he made him a phylactene or liuery garment, signed with his masters Armes. But this yonge man became dissolute out of season, perniciously accompanied him selfe with them, of his owne yeares, idle, dissolute, and acquainted with ill behauiour: first they bringe him to sumptuous banquetts: next they guide him in the night to steale, and to robbe: after this they require that he consent vnto the committing of a greater offence. But he acquainting him selfe by a litle, and a litle, through the greatnes of his capacitye, much like a horse of a hardned mouth, fierce, strong, and hardy, forsaking the right way, with the byting of the bridle, bringeth him selfe vnto a bottomlesse pitt, of all misorder and outrage. At length despayring of the saluation that cometh of God, being past all hope of grace, he practised no toy nor trifle, once being ouer the shoes, he proceeded forwardes, and tooke the like lott with the rest of his companions, takinge vnto him companions, and a rout of theeuers being gathered together, he became a most violent caprayne of theeuers, wholly bent to slaughter, & murder, & extreame cruelty. In the meane while, necessitye so constraining, the Bishops sent for Iohn: he when he had ended, and finished the cause of his comming, goe to (sayth he) O Byshop: restore vnto vs thy charge, whiche I, and Christ haue committed vnto thy custody, the church whereof thou art heade, bearing witnes. The Bishop at the first was amazed, supposing some deceite to be wrought touching money, which he had not receaued, yet was he not able to aunswere them, for that he had it not, neyther to mistrust Iohn. But when Iohn had sayd: I require the yonge man, and the soule of our brother, then the elder looking downe, with a heauy countenance, sobbing and sighing, sayde: he is dead: to whome Iohn spake, howe? and what kinde of death? which aunswered: he is dead to God. For he is become wicked, and pernicious, and to be short, a theefe. for he keepeth this mountayne ouer against the church, together with his associates. The Apostle then renting his garment, and beating his heade with great sorow, sayde: I haue left a wise keeper of our brothers soule: prepare me a horse, and let me haue a guyde. He hastened out of the church, & rode in post, being come vnto the place appointed, he is straight wayes taken of the theeuish watch, he neither flyeth, neither resisteth, but exclaimeth: for this purpose came I hither, bringe me vnto your captaine, who in the meane space as he was armed, behelde him comming. But esions when he sawe his pace, and knewe that it was Iohn, he was stricken with shame, and fledd away. The old man forgetfull of his yeares, with might pursueth him flying, and cryeth: My sonne, why flyest thou from me thy father, vnarmed and olde? O sonne tender my case, be not afrayde, as yet ther remayneth hope of saluation, I will vndertake for thee with Christe, I will dye for thee, if need be, as Christ did for vs. I will hazard my soule for thine, trust to me, Christ

Christ sent me. But he hearing this, first stood still, turning his countenance to the ground, next shoke of his armour, anone trembled for feare, and wept bitterly. He embraced the olde man, & comming vnto him answered as well as he could for weeping, so that againe he seemed to be baptized with teares, the shaking of the hand onely omitted. The Apostle when he had promised and protested to procure for him pardon of our Sauour, and prayed, and fallen vpon his knees, and also kissed his right hand, nowe cleansed through repentaunce, brought him vnto the Church againe. When that also he had powred forth often times prayers for him, and strougled with him in continuall fastinges, and mollified his minde with diuers and sundry sermons, and confirmed him: departed not (as the report goeth) before he had fully restored him vnto the Church, and exhibited a great example of true repentance, a great triall of newe birth, and a singular token of the visible resurrection. **This haue I taken out of Clemens, partly for the history, and partly also for the profit of the Reader.**

CAP. XXI.

Of the order of the Gospelles

Cap. 24 after the Greeke.

Now we will forwarde, and intreate of the vndoubted writings of this Apostle. And first let there be no staggering at his Gospell, which is well knowne of all the Churches vnder heauen. Why it was of old placed the fourth, after the other three, it shall thus appeare. The diuine and holy men, namely the Apostles of Christ, leading a passing pure life, hauing their minds bedecked with euery kind of vertue, vsed, rude and simple speach, yet of a diuine & forcible power, which they had receaued of Christ, neither knew they neither endeavored they to publish the doctrine of their maister, with curious painting of wordes: but vsing the demonstration of the holy spirit which wrought with them, and the onely power of Christ, which brought miracles to perfection, they shewed the knowledge of the kingdom of heauen to the whole world, being nothing carefull at all for the writing of booke. And this they brought to passe being occupied with a greater work, and in maner exceeding the strength of man. *Paul* the mightiest of all the rest, in the setting of wordes, and best armed with the power of perfect senses, wrote but very short epistles, whereas he might haue layd downe infinite things, yea & secretes, being rapt vnto the third heauen, and beholding celestiall things, yea brought into paradise it selfe, and there thought worthy to heare secrete mysteries. Neither were the rest of the Disciples of our Sauour, namely the twelue Apostles, & the seuentie, with other innumerable, ignorant and vnskilfull herein. And yet of all these the Disciples of our Sauour, *Matthew* & *John*, wrote Gospells. *Math* (as report goeth) were constrained thereunto. For *Matthew*, who he had first preached vnto the Hebrewes, & now passing vnto other people, wrote his Gospell in his countrey language, supplying by writing in his absence, that which was desired in his presence. When *Marke* & *Luke* had published their gospells, *John* (say they) in al that space preached without writing, but at length was moued to write for this cause. It is reported that when the booke of the three Euangelists were throughout the world, and come into his hands, he allowed them, and yeldest of them a true testimony, wishing that the declaration of such thinges had bene printed in their booke, which were done at the first preaching of Christ. The Reader may perceiue these three Euangelistes to haue onely set forth the doings of our Sauour, one yeare, after the imprisonment, and captivity of *John* the Baptist, which may be gathered by the beginning of their histories. For after the xl. dayes feasting, & the annered temptation, *Matthew* sheweth the tyme of the beginning of his history, saying: When he had heard that *John* was taken, he returned from Iudaea into Galilee. And *Marke* likewise: after that (saith he) *John* was taken, *Iesus* came into Galilee. And *Luke* also before he had mentioned the doings of *Iesus* obseruing the same maner: *Herode* (saith he) proceeding in his haynous offences, shut vp *John* in prison. *John* the Apostle being for these causes entreated, wrote of the time, which the other Euangelistes passed ouer with silence, and therein the Actes of our Sauour, namely which went before the imprisonment of *John*, which he partly signified, writing thus: this was the first of the miracles which *Iesus* did: partly withall mentioning the doings of *John* the Baptist, who as then baptized in Aenon, by Salem. Which is euident, when he saith: for as yet *John* was not cast into prison. *John* then in his Gospell, deliuereth such things as were done of Christ, before the committing of *John*. The other three, beginne with the mention of *John*s imprisonment.

The Gospell of Iohn.

The Apostles in their preaching vsed no curious eloquence.

2 Corinth. 12.

The Gospell after Matthew written in Hebrew. Why Iohn the Apostle wrote a Gospell.

Math. 4.

Marke 1. Luke 3.

John 2.

John 3.

Why Luke
wrote a Go-
spell.

Unto him that reconcileth the Euangelistes thus they shal not seeme discrepant, in so much that the Gospell of *Iohn* containeth the former doings of Christ, the other, the latter, lasting vnto the end. Therefore not without cause *Iohn* passeth ouer with silence, the genealogie of our Sauiour according vnto the flesh, being afore amply laid downe by *Matthew*, and *Luke*, and beginneth with his diuinity, reserued of the holy Ghost for him, as the mightier. Thus much shall suffice concerning the Gospell written by *Saint Iohn*. The cause why *Marke* wrote his Gospell we haue declared before. *Luke* in the beginning of his historie, sheweth the occasion of his writing, signifying that diuers now already had employed their diligent care, to the setting forth of such thinges, as he was fully perswaded of, deliuering vs very necessarily from their doubtfull opinion, whilest that he by his Gospell, declareth vnto vs the sure, and certaine narration, of such thinges whereof he had receaued the truth sufficiently, partly by the company, and conuersation of *Paule*, partly through the familiarity had with the rest of the Apostles. But of these thinges thus farre. For hereafter more properly in place conuenient, we will mention what the fathers of old hereof haue written. And the rest of *Iohns* writings, his first epistle hath bene generally of olde, & late writers receaued, without any staggering. The two latter, haue bene gainesaid. Touching his Reuelation as yet among many, there is a variable opinion, some allowing, and some disallowing of it. Likewise of this hereafter, what the Elders haue thought shall be declared.

Cap. 15 after
the Greeke.

CAP. XXII.

The bookes of the newe Testament, canonically, and Apocrypha.

4. Euangelists
The Actes of
the Apostles.
The Epistles
of Paule.
The 1. epistle
of Iohn.
The 1. epistle
of Peter.
The reuelati-
on of S. Iohn
The epistle
of Iames.
The epistle
of Iude.
The 2. of Pe-
ter.
The 1. and 3.
of Iohn.
Acts of Paul.
Pastor.
Reuelation
of Peter.
Epistle of
Barnabas.
Doctrine of
the Apostles.
The Gospell
vnto the He-
brewes.
Also of Pe-
ter, Thomas,
Mathias, An-
drewe. &c.
Cap. 16. after
the Greeke.
Menander the
Sorcerer col-
leth him selfe
a Sauiour.

It shall seeme conuenient if in this place we collect briefly, the bookes of the new Testament. In the first place we must set the fourefoulde writings of the Euangelistes: next the Actes of the Apostles: Then the Epistles of *Paule* are to be added: after these the first of *Iohn*: and that of *Peter*, which is autenticke: lastly, if ye please, the Reuelation of *Iohn*. Of the which what is to be thought shall follow hereafter, all these are receaued for vndoubted. The bookes which are gainesaid, though well known vnto many, are these: the Epistle of *Iames*: the Epistle of *Iude*: the latter of *Peter*: the second and third of *Iohn*: whether they were *Iohns* the Euangelistes, or some others of the same name. Take these which followe for forged workes: the Actes of *Paule*, the booke called Pastor, the Reuelation of *Peter*. Whereouer the Epistle fathered vpon *Barnabas*, and the Doctrine called the Apostles, and the Reuelation of *Iohn* (if it so please you) which (as I haue said afore) some disallowe, some other receaue as an vndoubted true doctrine. Diuers do number among these the Gospell vnto the Hebrewes, vled specially of them, which receaued Christ of the Hebrewes. These writings are they which commonly of all others are impugned. I suppose that to great purpose we haue made a rehearsal hereof, to the end we may discern and seuer the vnfained, the vndoubted, and the true writings, according vnto the Ecclesiasticall tradition: from the vnlawfull writings of the newe Testament, from such as are impugned, and yet dayly read of diuers Ecclesiasticall persons, that we may know them and such as are vnder the name of the Apostles, as of *Peter*, of *Thomas*, of *Matthias*, and besides, the Gospels of others, as of *Andrew*, of *Iohn*, containing the Actes of the other Apostles: are published by Heretickes, whereof not one Ecclesiasticall writer hath with reuerence alleadged in his Commentaries. Whereouer the forme of the phrase, varieth fro the manner of the Apostles: their sentence: their drift in discourse disagreeeth very much with the truth of the tried doctrine. For now being conuined, they plainly expresse the fond fomentes of hereticall persons. In fine they are not to be placed as forged, but altogether to be reiected as absurd and impious. But let vs proceede vnto that which followeth.

CAP. XXIII.

Of Menander the Sorcerer.

Menander succeding *Simon* the Sorcerer, is found nothing inferior vnto him for deuellish operation, for inuention, and behauiour. He was also a Samaritane, and preuailed no lesse in the blinde misteries of magicall artes, then his maister. Yea rather added vnto these monstrous fained illusions, somewhat of his own, terming him selfe one while a Sauiour, sent down from

from aboute of the inuisible worldes for the saluation of mankind, teaching withall, that none is otherwise able to subdue the Angels, workers of this world, then first of all by his magickall experience, deliuered for the purpose, and by the Baptisme receaued of him, the which as many as do accept of it, they purchase vnto them selues (saith he) sempiternall immortallitie, yea in this present life, so that they die no more, but continually remaine among them selues, without wrinkled olde age, and become immortall. These thinges out of *Irenaeus* may easilie appeare. And *Iustinus* likewise making mention of *Simon*, remembreth also this *Menander*, saying: we haue knowen one *Menander*, and the same a Samaritane, of the village Caparactra, the disciple of *Simon*, throughly moued of deuilles, and abiding at Antioch, to haue bewitched manie with magickall artes, perswading his followers, that they should not die. And as yet there be diuers which can testifie the same of him. It was the vrist of the deuill by the meanes of such Sorcerers, cloked vnder the name of Christians, to defame by magick the great mysterie of godlinesse, and by them to choke the Ecclesiasticall doctrine, which concerned the immortality of the soule, and the resurrection of the dead. But such as embraced these Sauiores, haue lost the sauing health of their soules. When the spite of *Sathan* could not seuer vnto him selfe such as sincerely bare affection towards Christ, he linked vnto him selfe the waue- ring and wandring turne coates.

Iustinus Martyr Apologia pro Christo.

The craft of the deuill.

CAP. XXIIII.
The heresie of the Ebionites.

Cap. 27. after the Greeke.

Ebionites.

These the Elders properly called Ebionites, that is poore men. For they were poore and abiects in deliuering the doctrine which concerned Christ, they iudged him a simple and a common man, and for his perfection of maners found iustified as man onely, borne by reason of the company of man, and his mother *Marie*. Again they thought the obseruation of the law to be necessarie, as though saluation were not by faith alone in Christ, and conuersation of life correspondent to the same. Other some of the same name haue auoyded the fowle absurditie of the workes, not denying the Lord to haue bene borne of the Virgine, and the holy Ghost: yet when they confesse him to be God, the word and wisdom to haue bene before his natiuity in the flesh they sinke in the same sinne, with their former fellowes, especiallie when as they busilie go about to fet by the corporall obseruation of the Lawe. These Hereticks all do reiect the Epistles of the Apostle *Paule*, accusing him that he fell from the Lawe. They vse onely the Gospell which is after the Hebrewes, other they passe not for. The Jewish Sabbath, and other their ceremonies, they obserue a like, with the Iewes. They celebrate the Sundayes, as we do, in remembrance of the resurrection of our Saviour. For hence it came to passe by reason of these their fancies, that they allotted vnto them selues the name of Ebionites, signifying their pouertie. For by this name or title poore men are called of the Hebrewes. About the same time, we learne there was one *Cerinthus*, an author of another heresie, *Gaius* whose wordes we haue before alleadged, in the controuersie caried about vnder his name, writeth thus of him.

The heresie of the Ebionites, which thought that sayth alone did not iustifie.

Ebionites what it signifieth.

CAP. XXV.
Of Cerinthus the Heretick.

Cap. 28 after the Greeke.

Cerinthus also by reuelations written, as of a great Apostle, brought vnto vs certayne monstrous thinges, sayning them to haue bene reuealed vnto him by Angels. That the kingdome of Christ after the resurrection should become earthly: that in Ierusalem our flesh againe should serue the concupiscence and lust of the flesh: and being set wholly to seduce, as enemie vnto the worde of God, he sayd there should be the terme of a Millenarie feast allotted for mariage. *Dionysius* also Bishop of Alexandria, in his second booke, after he had remembred the reuelation of *Saint Iohn*, receaued by tradition of old, he reporteth of this man, thus: *Cerinthus* founder of the Cerinthian heresie, gaue his figment a name for the further credit thereof. His kinde of doctrine was this: he dreamed the kingdome of Christ should become earthly, and set vpon those thinges which he lusted after even then being couered with his flesh, and compassed in his skinne, that is: the satisfying of the bellie, and the

Gaius writeth thus of *Cerinthus* the Heretick.

Dionysius bishop of Alexandria lib. 2

Irenæus lib.
3. cap. 3.

things vnder the belly: with meate, with drinke, with mariage, and that he might the more considerably bring his deuillish deuises to passe, he dedicated thereunto holy dayes, oblations, and slaughter for sacrifices. So farre *Dionysius*. But *Irenæus* in his first booke against the heresies, layeth downe certaine moze detestable opinions of his. And in his thirde booke he reporteth a history worthy the memorie, as receaued by tradition of *Polycarpus*, saying: that *Iohn* the Apostle on a certaine time to bayne him selfe, entred into a bath, and vnderstanding that *Cerinthus* there within bayned him selfe also, started aside, and departed forth, and not abiding any tarriance with him vnder the same rouffe, signifying the same to his companie, and saying: let vs speedely go hence, lest that the bath come to ruine, wherein *Cerinthus* the enemy of the truth baineth him selfe. ✓

Cap. 19. after
the Greeke.

CAP. XXVI.

Of *Nicholas*, and such as of him are called *Nicholaites*.

Apo. 2.
Nicolas the
7. Deacon.
Act. 6.
Clemens Bi-
shop of Ale-
xandria.

Eusebius ex-
cuseth this
Nicolas,
whose fol-
lowers the
holy Ghost
in the reuel-
ation abhor-
reth.
Marthias.

At the same time the heresie of the *Nicolaites* sprong, which lasted not long after, whereof the reuelation of *S. Iohn* made mention. They boast, that he was one of the Deacons, ordained together with *Stenen*, by the Apostles, to minister vnto the poore. *Clemens Alexandrinus* in his third booke of *Stromatōn* reporteth thus of him. This *Nicolas* (saith he) hauing a beautifull woman to his wife, after the ascension of our Sauour, was accused of ielousie, and to cleare him selfe of that crime, brought forth his wife, and permitted him that lysted to marie her. But his followers say, that their doing is agreeable with that saying, that is: the flesh is to be bridled: and so following that doing and saying without all discretion, they siene without all shame, in filthie fornication. But I heare that *Nicholas* accompanied with none other, then his proper wife, which was allotted vnto him by wedlocke: and of his children, his daughters to haue continued virgins: his sonne to haue remayned vncorrupt. The case being thus, in that he brought forth his wife (for ielousie ouer the which he was accused) into the midst of the Apostles, it was to cleare him of the crime layd to his charge, and to teach the bridling of the flesh, by containyng and refraining voluptuous lust and pleasure. He would not (as I suppose) according vnto the precept: serue two maisters; lust, and the Lord. They say that *Marthias* after this maner, commaunded by instruction, the flesh to be overcome, and tamed, yelding vnto it not one tose which might tend vnto pleasure, and that the soule hereby should take encrease by faith, and knowledge. Thus much shall seeme sufficiently spoken, touching them which then depaured the truth, and sodainely came to naught. ✓

Cap. 30. after
the Greeke.

CAP. XXVII.

Of the Apostles which liued in wedlocke.

Clemens A-
lexandrinus.
Peter.
Philip.
Paule was
married *Phi-*
lip. 4.
Clemens A-
lexandrinus.

The wordes
of *Peter* vnto
his wife whe
she went to
martyrdome.

Clemens whose wordes lately we alleadged, after the premises, against them which reiect and rebuke mariage, reciteth the Apostles which liued in wedlocke, saying: What doe they condemne the Apostles? for *Peter*, and *Philip*, employed their industrie, to the bringing vp of their children. *Philip* also gaue his daughters to mariage. And *Paulin* in a certaine epistle sticke not to salute his wife, which therefore he ledde not about, that he might be the readier vnto the ministratō. In so much then that we haue made mentiō hercof, it will not seeme tedious if we alleadged an other history worthy the noting, which he wrote in his seuenth booke after this maner: they say that *Saint Peter* going to his house, and seeing his wife ledde to be executed, reioyced greatly because of the calling, & cried out vnto her vehemently, exhorting and comforting her, calling her by her name, and saying: O woman remember the Lord. Such was the mariage of the godly, and the entire affection of faithfull friendes. And thus much as pertinent to my purpose hercof, I thought god here to alleadged.

CAP. XXVIII.

Of the death of *Iohn*, and *Philip* the Apostles.

Cap. 31. after
the Greeke.

Of the death of *Paule*, and *Peter*, the time eke, and the manner, their resting place also after their departure hence, we haue spoken of befoze, and of *Iohn* touching his appointed time, we haue told befoze. But of his resting place or tombe, we are entrusted

ated by *Polycrates* his epistle, (this *Polycrates* was Bishop of Ephesus) which he wrote unto *Victor* Bishop of Rome, where he remembereth also *Philip* the Apostle, and his Daughters after this maner: for in Asia (saith he) great pledges of Christian religion rested them selues, which shall rise the last day at the coming of the Lord, when he shall come from heauen with glorie, to seeke out all the Sainctes. *Philip* one of the twelue Apostles, resteth in the dust of the earth at Hierapolis, and two of his daughters which ledde their whole life in virginie. The third whose conuersation was directed by the holy Ghost, resteth at Ephesus. And *Iohn* (which leaned on the brest of our Sauour, who being also a priest, wore the garment petalum, A martyr and a doctour,) rested at Ephesus. Thus much of their endes. In the Dialogue of *Gaius* mentioned before, *Proclus*, (against whom he proposed the question) testifieth agreeable unto that before, of the death of *Philip*, and his daughters, saying: After this the foure Prophetesses, the Daughters of *Philip*, were at Hierapolis in Asia, their sepulcher is there to be seene, & their fathers also: so farre he. *Luke* in the Actes of the Apostles, maketh mention of the Daughters of *Philip*, dwelling at Caesarea, in Iudæa, with their father, which were endued with the gift of prophetic, saying: We came to Caesarea, and entred into the house of *Philip*, the Euangelist, which was one of the seuen, and there made our abode. This *Philip* had foure daughters which were virgins, and Prophetesses. Thus much of the Apostles, and apostolike times: & the things deliuered unto vs by holy Scriptures: of the Canonickall, and disallowed Scriptures, though read of many in many Churches: of the forged, and farre from the Apostolickall rule, as farre forth as we could learne. Now to that which followeth.

Polycrates
Bishop of
Ephesus, vn-
to *Victor* Bi-
shop of
Rome.

See Epistle

Iohn the A-
postle called
a Priest, he
wore a Bi-
shops atyre
called Petalū
ergo mini-
sters had the
peculiar ap-
parell.
Act. 21.

CAP. XXIX.

The martyrdome of *Symeon* Bishop of Ierusalem.

Cap 32. after
the Greeks.

After *Nero*, and *Domitian*, vnder that Emperour, whereof we mind now to entreate, the rumoz went euery where throughout the cities, that persecution was raised against vs Christians, through popular seditions, in the which we learned that *Symeon* the sonne of *Cleopas*, the second Bishop of Ierusalem, ended his life with martyrdome. Her of is *Egesippus* a witnesse, whose words we haue oft alleaged. For he writing of certaine Heretickes geareth vs to vnderstand, how that the aforesaid *Symeon* was the diuersly by them accused to be a Christian, for the space of many dayes he was scourged, so that the Iudge, and his company, was maruelously amazed, & in the end he died a death agreeable with the passion of Christ. But let vs heare the Historiographers owne wordes. Certaine (saith he) of the Heretickes accused *Symeon* the sonne of *Cleopas*, that he lineallie descended of the stocke of *Dauid*, and that he was a Christian. He suffered martyrdome being a hundredth and twenty yeares olde, vnder *Traian* the Emperour, and *Atticus* the Consull. The same *Egesippus* reporteth, how that his accusers (enquiry being then made of such as came of the royall Iewish tribe. Who soeuer waipeth this, with himselfe, he wil confesse, that this *Symeon* was of them, which both heard, and saw the Lord, in that he liued so long a time, and in that the Gospell maketh mention of *Marie Cleopas*, whose sonne we haue sayd before this *Symeon* to haue bene. Againe the same Historiographer writeth, how that certaine others of the posterity, of some one of them, called the byethren of our Lord, namely *Iude*, were alius, untill the same time, yea after the testimony of them which vnder *Domitian* were tried, for the true faith of Christ. For thus he writeth they came and governed whole Churches, as martyrs, being also of the kindred of Christ. When peace nowe had possessed the Churches, they remayned alius vnto the time of *Traian* the Emperour, vntill the aforesaid *Symeon* the Lordes cousingmaine, the sonne of *Cleopas*, was ill entreated of Heretickes, accused vnder *Atticus* the Consull, often scourged, tollerated such martyrdome, that all wondred, & the Consull him selfe maruelled, how that he, being a hundred & xx. yeares old, was able to endure that bitter torment, to be short, in the end he was by commaundement crucified. Vnto the aforesaid the same Historiographer annexeth this: vnto those times the Church of God remained a pure & an vncorrupted virgin. For such as endeuored to corrupt the perfect rule & the sounde preaching of the worde (if then there were any such) hid them selues vnto that time in some thicke mist, or dungeon of darkenesse, but after that the sacred company of the Apostles, was worne, & come to an end, & that that generation was wholly spent, which by special fauour had heard

Egesippus
writeth thus
of *Symeons*
martyrdome
Symeon the
2. Bishop of
Ierusalem
was crucified
Anno Dom.
110 being a
hundred and
twenty yeare
olde.
Egesippus
writeth of
the kinsmen
of Christ.

The Church
of God was a
pure virgine
110. yeares
after Christ.

with the eares, the heauenly wisdom of the sonne of God: then the detestable error of conspiracy, through deceit of such as deliuered straunge doctrine, tooke rooting, and because that not one of the Apostles suruiued, they published boldly, with all might possible, the doctrine of falshood, and impugned the open, manifest, and knowen truth. Thus of these thinges, hath this Historiographer written. Nowe to that which by order of historie we are bound vnto.

Cap. 33. after
the Greeke.

CAP. XXX.

How Traian caused to cease the inquisition for Christians.

Plinius secundus wrote vnto the Emperour Traian in the behalfe of the Christians.

So great a persecution was rayled against vs in sundrie places, that *Plinius secundus* a notable President, made relation thereof vnto the Emperour, being very much moued with the number of martyrs, which suffred death for the testimony of their faith, signifying with all, that they committed no haynous offence, that they transgressed no law, sauing that they rose before day, & celebrated Christ with himnes, as God: forbidding adulteries, & slaughter, with such other like abominable factes shewing conformity in all things agreable vnto the lawes. After which report, it is written that *Traian* commaunded by edict, that the Christian nation should not be enquired for, but if happily they were found, they ought to be punished. By which edict, the vehement heate of that grauous persecution was somewhat delayed, yet neuertheless, there was scope enough left for such as were willing to afflict vs. So that in one place the people, in another place the Princes, and rulers of the regions, layed waite for our men, whereby seuerall persons suffred martyrdom in their prouinces, & sundry of the faithful, sundrie kinds of death, without open or manifest persecution. Which historie we haue selected out of the latine Apology of *Tertullian*, whereof we haue alleadged before, by interpretation thus: Although we haue knowne the inquisition directed for vs to be inhibited, it was by reason of *Plinius secundus* President of the prouince, which hauing condemned some of the Christians, & deprived some others of their dignities, was moued with the greatnesse of the multitude, and doubted what was best to be done. He made the Emperour *Traian* priue thereof, saying: that he found nothing in them that was impious, but that they refused the worshipping of Idols. Signifying this withall, that the manner of the Christians was to rise before day, to celebrate Christ in Psalmes as God: and to the end their discipline might straitly be obserued, to forbid shedding of blood, adulterie, fraude, trayterous dealing, & such like. For answer hereunto, *Traian* wrote againe: that there should be no inquisition for the Christians, but if they were met with, they should be punished. And thus went the affaires of the Christians then.

Tertullian
Apolog. ca. 2.

CAP. XXXI.

Of Euaeristus the fourth Bishop of Rome.

Cap. 34. after
the Greeke.

Euaeristus.

Among the Bishops of Rome, when as the aforesaid Emperour had raigned thre yeares, *Clemens* committed the ministry vnto *Euaeristus*, and finished his mortall race, when he had gouerned the Church, and preached the word of God, the space of ix. yeares.

Cap. 35. after
the Greeke.

CAP. XXXII.

Howe after Symeon, Iustus succeeded, the third Bishop of Ierusalem. And of the famous Bishops then lining: Polycarpus, Papias, Ignatius, and his Epistles.

Iustus Bishop
of Ierusalem.
Polycarpus
Bishop of
Smyrna.
Papias Bi-
shop of Hierap-
opolis.
Ignatius Bi-
shop of An-
tioch.

After *Symeon* had such an end, as before we haue reppited, a certaine Iewe, called *Iustus*, one of that infinite number, which of the circumcision beleued in Christ, was placed in the Bishops sea of Ierusalem. And vnto that time *Polycarpus* a Disciple of the Apostles, lined in Asia, being placed Bishop of the Church of Smyrna, by such as saue the Lord, and ministred vnto him. The same time flourished *Papias*, Bishop of Hierapolis, a man passing eloquent, and expert in the Scriptures. And *Ignatius* likewise vnto this day, amongst most men famous, the second Bishop by succession after *Peter*, of the Church of Antioch. The report goeth, that this *Ignatius* was sent from Syria to Rome, for the confession of his faith, to be fode for wild beasts, who passing through Asia, and curiously garded with a great trope of keepers, confirmed the

congre

congregations throughout euery city where he came, with preaching of the word of God, and wholsome exhortations, and specially giuing charge to auoide the heresies lately sprung, & at that time ouerflowing, & to cleaue stedfastly vnto the traditions of the Apostles, which for the auoiding of error, & corruption, he thought very necessary to be diligently written. And being at Smyrna where Polycarpus was Bishop, he wrote an epistle vnto the Church of Ephesus, making mention of Onesimus their Pastor. Another vnto the Church of Magnesia, lying on the riuer Meander, making mentio of Damas their Bishop. An other vnto the Church of Trallis, whose ouerfeer then was Polybius, & besides these epistles, he wrote vnto the Church of Rome, pressing an exhortation, lest that they refusing martyrdom, should be depriued of the hope layde vp for them. But it may seme needefull, that we alleadge thence some part of the wordes for profe hereof, for thus he writeth: " from Syria (sayth he) vnto Rome, I strue with beasts, by sea, by land, nightes, and nightes, fettered among tenne Leoparades, that is a band of souldiers, and the more benefit they receaue, the worse they become. I thus exercised with their iniuries, am the more instructed, yet hereby am not I iustified. I desire to enioy the beastes prepared for me, which I wish to fall vpon me with fierce violence, yea I will allure them forthwith to deuoure me, that they abtaine not from me, as they haue left some for feare vntouched. If they as vnwilling will not, I will compell them to fall vpon me. Pardon me. I wot well what this shall auaille me. Nowe do I beginne to be a Disciple, I way neither visible, nor inuisible thinges, so that I gaine Christ, let fire, gallows, violence of bealts, brusing of the bones, racking of the members, stamping of the whole bodie, and all the plagues inuented by the mischiefe of Satan light vpon me, so that I winne Christ Iesu. This he wrote fro the aforesaid city, vnto the Churches befoze named. And being beyond Smyrna, he wrote vnto the Churches of Philadelphia, and Smyrna, and feuerally to Polycarpus their Bishop, whome he knewe for a right Apostolike man, commending as a sincere and right Pastor ought to do, the congregation of Antioche, praying him to be carefull of the businesse there, namely about the election of a Bishop in his roome. This Ignatius writing vnto the Church of Smyrna, reporteth certaine wordes uttered by Christ, which he found I wot not where: I knowe and beleue that he was in the flesh, after the resurrection, for comming vnto them which were with Peter, he sayde vnto them. Come, feele me, and knowe that I am not a spirite without bodie, and anone they felt him, and beleueed. Irenaeus also knewe his martyrdom, and remembred his epistles, writing thus: Euen as one of our men condemned vnto the beastes, for the confession of his faith sayde: In so much that I am the wheate of God, I am to be grinded with the teeth of beastes, that I may be found pure bread or fine manchet. And Polycarpus maketh mention hereof in the epistle vnder his name vnto the Philippians, writing thus: I beseech you all, that you be obedient, and exercise patience, which you haue throughly seene, not onlie in blessed Ignatius, Rufus and Zosimus, but in diuerse of your selues, and in Pante, with the rest of the Apostles, being perswaded for certaine, that all these ranne not in vaine, but in faith, & righteoulesse, now telling them with the Lord, in the place appointed, due for their deserts, with whom they suffred together. They loued not this present world, but him that died for our sinnes, and rose againe for our sakes. Againe he addeth: both you, and Ignatius, wrote vnto me, that if anie did trauell vnto Syria, he might conuey thither your letters, of which I will be carefull, if fit opportunitie be offred, whether I my selfe go, or send, that your businesse there, may be dispatched. According vnto your request, I haue sent you the epistles of Ignatius, both vnto vs written, and the others in my custodie, annexed vnto this epistle, where you may gaine much profit, they containe faith, and patience, and all maner of edifying in the Lord. Thus much concerning Ignatius, whom Heros succeeded in the Bishoppe of Antioch.

*Cap. 36. after the greke. Ignatius epi. ad Rom.

Ignat. epi. ad Smyrnen- ses.

Irenaeus lib. 5

Polycarpus epi. ad Phil- lip.

Heros.

CAP. XXXIII.

Of the Euangelistes then flourishing.

Cap 37. after the Greeke.

Among them which were then famous, was Quadratus, whom they say together with the Daughters of Philip, to haue bene endued with the gift of prophesying, and many others also at that same time flourished, which obtaining the first step of Apostolicall succession, and being as deuine Disciples of the chiefe and principall men, builded the Churches euerie where, planted by the Apostles: preaching, & solving the celestiall seede of the kingdome of heauen, throughout the world, filled the barnes of God with encrease. For the greater part of the

Quadratus.

*The epistle vnto the Hebrewes vndoubted is Pauls, writte by him in Hebrewes, but translated into greece, by Clemens bishop of Rome, or by the report of Clemens bishop of Alexandria, (as Fuesb. lib. 6. cap. 13. writeth) translated by Luke the Euangelist.

disciples then lining, affected with great zeale towarde the word of God, first fulfilling the heauenly commaundment, distributed their substance vnto the poore: next taking their iorney, fulfilled the worke, and office of Euangelistes, that is they preached Christ, vnto them which as yet heard not of the doctrine of sayth, and published earnestly the doctrine of the holy Gospell. These men hauing planted the faith in sundry newe, & straunge places, obtained there other Pastors, committing vnto them the tillage of the newe ground, and the oversight of such as were lately conuerted vnto the sayth, passing them selues vnto other people, and countreys, being holpen thereto by the grace of God which wrought with them, so: as yet by the power of the holy Ghost they wrought miraculouse, so that an innumerable multitude of men, embraced, yea at the first hearing, with prompt and willing minds, the Religion of the Almighty God. In so much that it is impossible to rehearse all by name, when, and who were Pastors, & Euangelistes, in the first succession after the Apostles, in the Churches scattered throughout the world: it shall seme sufficient onely to commit to writing and memorie, the names of such as are recorded vnto vs by tradition, from the Apostles them selues, as of *Ignatius* in the epistles before alleadged, and of *Clemens* mentioned in the epistle which for vndoubted he wrote vnto the *Corinthians*, in the person of the Roman Church, where he imitating very much the epistle written vnto the Hebrewes, and alleadging thereof whole sentences word by word, manifestly proueth, that this Epistle vnto the Hebrewes, was neither newe, neither of late found: wherefore it seemed good to number it among the rest of the Apostles writings. When as *Paul* wrote vnto the Hebrewes in his mother tongue, some affirme that *Luke* the Euangelist: wrote other (which seemeth more agreeable) that *Clemens* translated it, for both the epistle of *Clemens*, and that vnto the Hebrewes, vse the like manner of speech, and differ not much in sense.

Cap. 38 after the Greeke.

CAP. XXXIII.

Of the Epistle of Clemens, and other writings forged vnder his name, and fathered vpon him.

WE haue to learne that there is a second epistle of *Clemens*, yet not so notable, and famous as the former, & we knowe that the elders did neither vse, neither alleadge it. Now diuerse haue thrust out in his name, certaine babling, and tedious commentaries, containing the dialogues of *Peter*, and *Apion*, which none at all of the elders haue mentioned, neither do they obserue the sincere forme, and rule of the Apostolike doctrine.

Cap. 39. after the Greeke.

CAP. XXXV.

Of the writings and workes of Papias.

The workes of Papias.

Irenaeus.

Papias in the proeme to his bookes.

John the Euangelist.

The vndoubted writings of *Clemens* are apparent, we haue spoken likewise of the writings of *Ignatius*, and *Polycarpus*. The writings of *Papias*, are sayd to be fine bookes entitled the exposition of the Lords sermons. Of these *Irenaeus* reporteth, as written alone by this man, saying thus: This truly *Papias* the auditor of *John*, the companion of *Polycarpus*, testifieth in the fourth booke of his writings, for he wrote thus. Thus farre *Irenaeus*. *Papias* him selfe in the preface to his bookes signifieth that he neither heard, neither saw the Apostles, but receaued the vndoubted doctrine of faith, of their familiars, and disciples. When he sayth: It shall not seme grieuous vnto me if that I compile in writing, and commit to memorie, the thinges which I learned of the elders, and remember as yet very well, with their expositions, hauing fully tryed already the truth thereof. Neither am I pleased with such as say manie thinges (as manie are accustomed to do) but with such as teach true thinges: neither with such as repeate straunge precepts, but with such as alleadge, the thinges deliuered of the Lord, for the instruction of our sayth, proceeding from the truth it selfe. If anie came in place which was a follower of the Apostles, forthwith I demaunded the wordes of the elders. What *Andrew*, what *Peter*, what *Philip*, what *Thomas*, or *James*, or *John*, or *Matthew*, or anie other of the Lordes disciples: what *Aristion*, and the elder *John*, disciples of the Lord had sayd. I beleueed verely not to profit my selfe so much by their writings, or bookes, as by the authoritie of the persons, and the lyuelic voyce of the reporters, making relation thereof. It may seme worth the noting, that by these wordes wee marke the name of *John*, to be twice repeated

repeated. The first numbered with *Peter, James, Matthew*, & the rest of the Apostles, signifying *Iohn* the Euangelist: the second with a different serime, without the catalogue of the Apostles, naming him with *Aristion*, and plainly calling him the Elder: that hereby the truth of the history may appeare, which declareth two of the same name, to haue bene in Asia, and two seuerall monuments of them both, to be at Ephesus, whereof both as yet beare the name of *Iohn*, which may not lightly be passed ouer of vs: for it is verie like, that the second (vnlesse ye are pleased with the first) saw that reuelation, which beareth the name of *Iohn*. *Papias* then (of whom we spake before) confesseth him selfe to haue heard the words of the Apostles, of them which were their followers, namely of *Aristion*, and *Iohn* the elder. For oftentimes by mentioning them, he alleadgeth their traditions in his booke. I suppose these things to haue bene spoken to good purpose. Again, to that which hath bene already spoken, I thinke it not amisse to adde out of the booke of *Papias*, things very straunge, which he reporteth to haue receaued by tradition. Before we haue written how that *Philip* the Apostle, together with his daughters, had his abode at Hierapolis, now we haue to signifie how that *Papias* remainyng amongst them, reporteth a certaine history told him by the Daughters of *Philip*. He writeth that a dead man rose to life againe, & mozeouer another miraculous thing to haue happened to *Iustus*, whose surname was *Barsabas*, that he dronke deadly poyson, and toke thereby no harme, the godnesse of God preferring him. The history of the Actes declareth of this *Iustus*, how that after the ascention of our Saviour, the holy Apostles seuered him together with *Matthias*, praying ouer them, that ereoother of them might be allotted into the place of *Judas*, the traytor, to the cōplete number of the Apostles: They appointed two, *Ioseph* called *Barsabas*, by surname *Iustus*, and *Matthias*. Certaine other things the same writer reporteth, of the which some he receaued for tradition, by worde of mouth: also certaine straunge parables of our Saviour, mixt with fabulous doctrine, where he dreameth that the kingdome of Christ shall corporallie here vpon earth, last, the space of one thousand yeares, after the resurrection from the dead, which error (as I suppose) grew hereof, in that he receaued not rightly the true, and mysticall meaning of the Apostles, neither deeply wayed the thinges deliuered of them, by familiar examples. For he was a man of small iudgement, as by his booke plainly appeareth. Yet hereby he gaue vnto diuers Ecclesiasticall persons, occasion of error, which respected his Antiquity. Namely vnto *Irenaeus*, and others, if there be any found like minded. Other traditions be alleadged of *Aristio*, & the Elder *Iohn*, vnto the which we referre the studious reader, yet one thing touching *Marke* the Euangelist, the which he reporteth, we may not omit, for thus he writeth: The Elder (meaning *Iohn*) sayd: *Marke* the interpreter of *Peter*, looke what he remembred, that diligently he wrote, not in that order, in the which the Lord spake, and did them. Neither was he the hearer, or folower of the Lord, but of *Peter*, who deliuered his doctrine not by way of expoficiō, but as necessitie constrained, so that *Marke* offended nothing, in that he wrote as he had before committed to memorie. Of this one thing was he carefull, in omitting nothing of that he had heard, and in deliuering nothing which was false. So farre of *Marke*. Concerning *Matthew* he writeth thus: *Matthew* wrote his booke in the Hebrew tongue, which euerie one after his skill interpreted by allegacions. *Papias* alleadged testimonies out of the first epistle of *Iohn*, & of *Peter*. He expounded a certaine historie of a woman accused before Christ of many crimes, writtē in the Gospell after the Hebrewes, of these things thus much we suppose to haue bene needfully spoken, and added vnto that which went before.

Iohn the Elder.

AE. 1.

Papias was of the heresy of the Chilianists. Tradition and not the truth ledde him therunto. *Irenaeus* a Chilianist.

Papias reporteth of *Mark* the Euangelist.

Matthew.

The end of the third booke.

THE FOVRTH BOOKE OF THE EC-
CLESIASTICAL HISTORIE OF EVSEBIVS
PAMPHILVS BISHOP OF CÆSAREA IN PALÆSTINA.

CAP. I.

*What byshops were of Rome, and Alexandria, in the time
of Traian the Emperour.*

Anno Chri-
sti. III.
Primus.
Alexandret.



About the twelſe yeare of the raigne of *Traian* after the death of the Biſhop of *Alexandria* beſoꝛe mentioned: *Primus* was placed the fourth biſhop, after the Apoſtles. The ſame time *Alexander* (when *Euarestus* had gouerned full eyght yeares) was the eight biſhop of the Church of Rome, after *Peter* and *Paul*.

CAP. II.

What calamities the Iewes ſuffered in the time of Traian.

The rebellio
and tumultes
of the Iewes
in Egypt
Anno Chri-
ſti. II.

The doctrine of our Sauour, and the Church of Chriſt, ſo flouriſhed, that daily it increaſed, and was moꝛe and moꝛe furthered. But the calamities of the Iewes, grew ſo great that one miſchiefe enſued vpon another. When the Emperour was now come to the eightieth yeare of his raigne, the rage of the Iewes was ſo ſtirred that a great multitude of their nation was deſtroyed. For at *Alexandria*, and throughout the reſt of Egypt, and Cyren, the Iewes (as if they had bene poſſeſſed of a raging, ſeditious, and ſanaticall ſpirit) ſo be ſtirred them ſelues, that they made an vproze among the Gentiles where they abode, & kindled ſuch ſerie ſedition, that the yeare following, they waged no ſmall battaile. *Lupus* then being preſident throughout Egypt, In the firſt battaile the Iewes had the victoꝛy. Then the Gentiles fled to *Alexandria*, and as many Iewes as they found there they toke and executed. The Iewes which wandꝛed throughout Cyren, a region of Egypt being deſtitute of ayde, ſpoyled the con- trey of coꝛne and cattell, hauing one *Lucas* to their captaine, againſt whome the Emperour ſent *Marcus Turbo*, with a great power of ſotmen and hoꝛſemen by land, and with a nauy by ſea, who neither in ſhoꝛt ſpace, neither without long and cruell warres ſue many millions of the Iewes, not onely of them of Cyrene, but alſo of the Egyptians, which ayded their king & captaine *Lucas*. The Emperour alſo ſuſpecting the Iewes, which inhabited *Meſopotamia*, leſt that they trayterouſly ſhould ioyne with the other, commaunded *Lucius Quincius* to baniſh the the prouince, who hauing gathered an hoſt, marched towaꝛds them, and ioyning with them, ſue a great multitude of the Iewes there abiding, for the which fact he was appointed by the Emperour, preſident of Iudæa. Theſe thinges haue the heathen hiſtoꝛiographers then liuing painted, for the knowledge of the poſteritie following.

The calami-
ties of the
Iewes in Me-
ſopotamia.

CAP. III.

*Of them which in the raigne of Adrian, publiſhed Apologies; in the
deſence of the ſayth.*

Traian ray-
ned 19. yeares
and fixe mo-
neths. Him
ſucceeded A-
drian, Anno
Domini. 119.
Quadratus
Apolog.

When *Traian* had raigned twenty yeares, ſix moneths excepted, *Ælius Adrianus* ſucce- ded him in the Empire. vnto whom *Quadratus* dedicated a booke, intituled an Apolo- gie of the Chriſtian faith. For certaine ſpiteful, & malicious men, went about to mo- leſt the Chriſtians. This booke is as yet extant among diuerſe of the brethren, & a copy thereof remaineth with vs. By the which we may perceauẽ, and vnderſtand, the marks of this man, to be accoꝛding vnto the true vnderſtanding, & the right rule of the Apoſtolicke doctrine. That he was of the auncient elders it may be gathered by his owne teſtimonie, where he writeth thus: The works of our Sauour were maniſeſt and open, for they were true. Such as were healed, & rayſed

Of Eusebius Pamphilus. Lib. 4.

rayfed from the dead, were not onely healed, and rayfed in fight, and outward shew, but they continuallie and constantlie remained such in deede. Neither lived they onely the time that our Sauour had his abode here on earth, but a long time after his ascension, yea and a number of them, vnto our time. Such a man was *Quadratus*. *Aristides* likewise, a saythfull man, one that laboured for the furtherance of godlinesse, published an Apologie (as *Quadratus* did before) of the Christian sayth, with a dedicatoꝝ epistle vnto *Adrian* the Emperour, which booke of his, is read in many handes at this day.

59 *ye. had sayd
liued a long
while after*

Aristides an Athenian Philosopher, wrote an Apologie of the christian sayth.

CAP. IIII.

Of the Bishops of Rome, and Alexandria, under Adrian.

The third yeare of this Emperours raigne, *Alexander* bishop of Rome, after that he had gouerned tenne yeares, departed this life, whom *Xystus* succeeded. And about that time *Primus* Bishop of Alexandria, when he had preached there twelue yeares, dyed: after whom *Iustus* succeeded.

Anno Domini. 122.
Xystus b. of Rome.
Iustus b. of Alexandria.

CAP. V.

The number, and the names of the Bishops of Ierusalem, from our Saviour vnto the 18. yeare of Adrian.

The yeares of the bishops of Ierusalem, I find written no where. It is sayd they liued a short time. Onely out of certaine bookes, I haue learned that untill the destruction of the Iewes vnder *Adrian*, there were fiftene bishops of Ierusalem, successiuelly, all which they say by auncient line, to haue bene Hebrewes, and sincerely to haue embraced the word of God, and there to haue bene thought worthy to rule, by such as then could well discerne such things. The Church then stood, and flourished through the faithfull Hebrewes, which continued from the Apostles vnto that calamity, in the which the Iewes rebelling againe vnder the Romanes with no small warres were ouerthrowne. Because that then the bishops of the circumcision sayled: I thinke it necessary to name them from the originall. The first was *Iames*, called the brother of the Lord: the second, *Symeon*: the third, *Iustus*: the fourth, *Zachens*: the fift, *Tobias*: the sixt, *Beniamin*: the seuenth, *Iohn*: the eight, *Marthias*: the ninth, *Philip*: the tenth, *Seneas*: the eleuenth, *Iustus*: the twelue, *Lewi*: the thirteenth, *Ephrem*: the fourteenth, *Ioseph*: the fiftieth and last of all, *Iudas*. So many bishops were there of Ierusalem, from the Apostles times, vnto the sayd *Iudas*, and all of the circumcision. In the twelue yeare of the raigne of *Adrian*, after that *Xystus* had bene bishop of Rome tenne yeares *Telephorus* succeeded him, being the seuenth from the Apostles. After a yeare, and fewe moneths *Eumenes* was chosen bishop of Alexandria, the first by succession, when as his predecessoꝝ had gouerned that Church, eleuen yeares.

15. Bishops of Ierusalem from the Apostles vnto the 18. yeare of *Adrian* all Hebrewes. *Telephorus* b. of Rome. *Eumenes* b. of Alexandria.

CAP. VI.

The last besieging of the Iewes in the time of Adrian.

When as the Jewish rebellion waxed vehement, & greuous, *Ruffus* Lieutenant of Iudæa, being sent with a great power from the Emperour, fiercely withstood their furie. And forthwith, sue an innumerable multitude, of men, women, & children, destroying (as by law of armes it was lawfull) their regions, & contries. The Iewes the had to their captaine one called *Barchochebas* which by interpretation is a star, a man otherwise giuen to murder & theft. Which alluding to his name, lied shamefully, saying y^e he was come from heauen, as a light, to shine comfortably, in the face of the Iewes, which were now oppressed with slavery, & bondage, & afflicted to death. When the warres, in the 18. yeare of the Emperour *Adrian*, waxed hote about the towne *Beethera* (well fortified, neither farre distant, & belonging to Ierusalem) & the siege lasting longer then was looked for, and the rash raisers of sedition, by reason of famine, were ready to yield by the last gaspe, & the guide of the vngodly dealing had receaued due vnto his desert (as *Aristion Pellani* writeth) this whole nation was banished that towne, and generally, the whole countrey of Ierusalem, by the lawes, decrees, and speciallie, the constitutions of *Adrian*, so that by his commaundement it was not lawfull for these sixty soules, to behold their native soyle, no not through the least chinke of the doze. This city then to the bitter ruine of the Jewish nation, & the manifould ouerthrowne of auncient inhabitours,

Ruffus procurator of Iudæa, *Barchochebas* the Iewes captaine.

The Iewes being foiled, Ierusalem was ouerthrowne.

& called after the emperors name *Elia*. Marke of the Gentiles the first bishop of Ierusalem. When persecution layed then heretics sprang.

Menander.

Saturninus of Antioch. Basilides of Alexandria. Irenæus lib. 1 cap. 22, 23.

being brought to confusion began to be inhabited of strange nations, and after that it was subdued to the Romane empire, the name was quite changed, for unto the honour of the conquerour *Elus Adriannus*, it was called *Elia*. And the church being gathered there of the Gentiles, *Marke* was first bishop there, after them, of the circumcision. When as the Churches of God now shined as starres throughout the world, & the faith of our Lord, and Saviour *Iesu Christ*, flourished: *Sathan* enemy to all honesty as a twoyne aduersary to the truth, & mans health and saluation, impugneth the church with all meanes possible, arming himselfe against her with outward persecution, then he being barred of that, vsed the aide of subtle sozcerers, & sleight iuglers, as fit instruments, & authoꝛs of perdition, to the destruction of sily soules. Which sozcerers, and iuglers bearing the same name, and title, and in shew professing the same doctrine with vs (by his subtle inuention) might the soner snare the faithfull, in the slippery way of perdition, & vnder pretence of reducing them to the faith, to ouerwhelme them in the whirpoule, and deepe dungeon of damnation. Out of *Menander* therefore (whome before we termed the successor of *Simon*) there budded out, a doubtfull, a viperous, and a two fold heresie. by the meanes of *Sathan*, hauing two heads: 02 capitaines, varying among them selues: *Saturninus* of Antioch, & *Basilides* of Alexandria, wherof the one throughout Syria, the other throughout Egypt, published hereticall & detestable doctrine. *Irenæus* saith that *Saturninus* for the most part dreamed the same with *Menander*: & that *Basilides* vnder pretence of more mysticall matters, enlarged his deuise into infinitie, inuventing monstrous fables to the furtherance of his heresie.

CAP. VII.

What heretikes, and ecclesiasticall writers lived then.

Agrippa Castor confuted Basilides. Barcabus. Barcoph.

Irenæus lib. 1 cap. 24. The opinions of Gnostici, whose father was Carpocrates.

The heretiks were a slaughter vnto christian religion

Fallhood vaniseth away the truth remaineth still.

When as many ecclesiasticall persons in those dayes, strived in the behalf of the truth, and contended with sure and certaine reasons, for the Apostolike, and Ecclesiasticall doctrine: some also as forerescers, haue exhibited instruction to the posterity, by their commentaries, leuealing at the aforesaid heresies, of which number one *Agrippa Castor*, a stout champion, and a famous writer of those times, published a confutation of *Basilides*, disclosing al his Satanical iugling. Hauing displayed his secrety, he reporteth that *Basilides* wrote 24 books vpon the Gospell, sayning vnto him selfe prophets, whom he calleth *Barcabus*, and *Barcoph*, & certaine others neuer heard of before: Inuventing those barbarous names, to amaze the hearers withall: teaching that indifferently things offered to Idols may be eaten: that in time of persecution, the faith with periury may be renounced: commanding silence after the maner of *Pythagoras*, for the space of five yeares. And such like heresies of *Basilides*, the said writer hath plainly confuted. *Irenæus* writeth, that in the time of these two: *Carpocrates* lived, & father of that heresy, which the *Gnostici* hold, who thought god, not to publish the sozcery of *Simon* priuily, after his maner, but openly. Clozping of charmed loue drinks: of deuclish, & broken dreames: of assistent, and associate spirits: with other like illusions. They teach farther, that who so wil attaine vnto the perfection of their misteries, or rather abominable deuises, must work such factes, be they neuer so filthy, otherwise can they not overcome (as they terme them) the secular potentates, vnlesse euery one play his part, after the same secret operation. So it came to passe that *Sathan* reioicing in his deuclish subtlety, seduced many of the thus already snared, whom he led to perdition, by the meanes of such wicked ministers, & gaue hereby great occasiõ to the infidels, of blasphemy against the diuine doctrine, & spred a great slaughter in that the same of them was bruted abrode throughout christendome. By this meanes it fel out often that the infidels of those times conceaued a wicked, absurd, & shamefull opinion of vs, saying that we vsed the vnlawful company, of mothers, & sisters: that we fed vpon the tender infants & sucklings. But these reports preuailed not long for the truth tried it self, & in time folowing shined as the sunne beames. For the sleights, & subtleties of the aduersaries turned to their owne confusion, whilest that new heresies dayly sprong, creeping one vpon another, the latter taking place, the former vanished away, & increasing into diuerse, & manifold sectes chaunging now this way, anone that way, they were destroyed. The brightnes of the catholike, and onely true Church, continuing alwayes the same, encreased, & enlarged dayly the bounds therof, that the grauity sincerity, liberty, and temperancy of Godly conuersation, and Christian philosophy, shined & flourished among all the nations, both of the Grecians, and Barbarians. Thus the slaughter sided away

away with the time, and the doctrine famous among vs, and furthered of all men, specially for the pietie, and modestie, for the diuine, and mistickall doctrine thereof, toke place: so that from that time vnto this day, none durst note the same of any hainous crime, or infamy, as they durst before, which conspired against vs, and the Christian faith. But the trueth brought forth, many in those dayes which contended and dealt with these Heretickes, some with inuincible argumentes, without the Scriptures: some with manifest proofes, and authorities of Scripture, confuting their hereticall opinions.

CAP. VIII.

What notable writers liued then.

Of this number was *Agrippus*, whom we haue before oftentimes alleadged, one of the Apostles time, who in fise booke wrote the sincere traditiō of the Apostles preaching, signifying his owne time, & making mentiō of such as in former times, erected Idols, where he writeth thus: To whom they erected Idols, and monuments, and halowed temples, it is well knowen. *Antonius* the seruant of *Adrianus Caesar*, had a festiual triumphe decreed vnto him, called after his name *Antonius* wrastling, celebrated in our dayes. They builded him a city after his name *Antinoia*, they consecrated Priests, they appointed Prophetes. At the same time *Iustinus Martyr*, an embracer of the true philosophy, wel studied, and exercised in the doctrine of the Gentiles, maketh mentiō of the same man, in his Apologie vnto *Antoninus*, writing thus: It shall not seeme impertinent, if that we propose vnto you, the remembrance of *Antinoia*, and of that which they celebrate in his name. Whom all do worship as it were for feare, when as they know well enough who, and whence he was. The same *Iustinus* maketh mentiō of the warres, held against the Iewes, saying thus: In the Iudaical warres fresh before your eyes, *Barchochebas* a captaine of the Iewish rebellion, commaunded the Christians only to be greuously punished, vnlesse they renounced Christ, and blasphemed God. In the same place he declareth, how that not rashly, but after good aduise ment taken, he left paganism, & embraced the true, and only piety. For I my selfe (sayth he) delighted with the doctrine of *Plato*, hearing the Christians led captiues, neither fearing death, neither all the torments most terrible: thought it could not be, that this kind of men, was subiect vnto malice, & set on pleasure. For what voluptuous person, or intemperate, or delighted with deuouring of mans flesh: can so embrace death, that he be de priued of his desire, and not rather endeouour, that this life may alwayes last, that he be able to deceaue Princes, and not betray him selfe to the death? *Whereouer this Iustinus* writeth, how that *Adrianus*, receauing letters of *Serenus Granianus*, a noble President, signifying in the behalfe of the Christians, that it was very iniurious for no crime, but onely at the outcry of the people, they should be brought forth, and executed: wrote againe vnto *Minutius Fundanus*, Proconsul of Asia, and commaunded that none, without greuous crime, and iust accusation, should dye the death. The coppy whereof, obseruing the Latine phrase, as much as in him lay, he added, prefixing these few wordes: And when as we might iustly require, by vertue of the epistle, of the most victorious, and noble *Cesar Adrian*, your father, that as he graciously commaunded, so sentence should be giuen: yet we require not this as commaunded by *Adrian*, but in as much as you know, that at the request of the people, iustice is to be craued. We haue annexed the coppie of *Adrianus* his epistle, to the ende you may vnderstand, we tell nothing but that which is true. For thus he wrote.

Agrippus.

*Iustinus A-
polog. pro
Christianis.*

CAP. IX.

The epistle of Adrian the Emperour, that no Christian be accused, neither suffer, without iust cause.

VNto *Minutius Fundanus*, Proconsul of Asia, *Adrian* sendeth greeting: I receaued an Epistle from *Serenus Granianus* that right worthy man, and thy predecessor, the occasion wherof I can not with silence leaue vntouched, lest that thereby, men be troubled, and a gappe left open, to the malice of Sycophants. Wherefore if your prouincials can proue ought against the Christians, wherof they charge them, and iustifie it before the barre, let them proceede on, & not appeach them only for the name, neither craue with outcries against the. For it is very expedient, that if any be disposed to accuse, the accusation be thoroughly knowen of you, and sifted. Therefore if any accuse the Christians, that they transgressed the lawes, see that you

*Adrian the
Emperour
writeth in
the behalfe
of the Chri-
stians.*

judge and punish according to the qualitie of the offence, but in plaine wordes, if any vpon spite, or malice, comense or cauill against them, see you chastice him for his malice, and punish him with reuengement. *This was the epistle of Adrian.*

CAP. X.

What Bishops there were of Rome, and Alexandria, in the time of Antoninus.

Adrian the
Emperour
died Anno
Domini 140.
him succe-
ded Antoni-
nus Pius.
Hyginus b. of
Rome.
Irenæus lib.
3. cap. 3.

After that *Adrian*, ruling in the regall scepter, the space of one and twenty yeares, had runne the race of his naturall life: *Antoninus* called *Pius*, succeeded him in the Empire. In the first yeare of whose raigne, *Telephorus* hauing governed the Ecclesiasticall seae, eleven yeares, departed this life, whom *Hyginus* succeeded. *Irenæus* writeth that this *Telephorus* was crowned at his death, with martyrdome, and signifieth withall, that in the time of the said *Hyginus*: *Valentinus*, the inuenter of his owne heresy, and *Cerdon*, author of that error which *Marcion* afterwarde sucked, were manifestly knowne at Rome. For thus he writeth.

CAP. XI.

The report of Irenæus, touching the graund hereticke of that time, with the succession of the Bishops of Rome, and Alexandria.

Irenæus lib.
3. cap. 4.
Valentinus.
Cerdon.

Irenæus lib. 1.
cap. 28. 29.
* This here-
sie is confuted
by Origen,
et cetera. lib. 3. cap. 4. 5.
Marcion of
Pontus.

Irenæus lib.
1. cap. 18.

Pius bish. of
Rome.
Marcus b. of
Alexandria.
Celadion b.
of Alexandria.
Anicetus b.
of Rome.
Ægesippus.

Iustinus Mar-
tyr.

Valentinus came to Rome, in the time of *Hyginus*, he flourished vnder *Pius*, and continued vnto *Anicetus*. *Cerdon* likewise (whom *Marcion* succeeded) came vnder *Hyginus* the ninth Bishop from the Apostles. Who hauing protested his faith, one while persevered: an other while taught priuily: afterwarde confessed his error: Againe being reprehended for the doctrine, which he had corruptly taught, refrained the company of the brethren. *This he wrote in this third booke, against the heresies.* *Cerdon* also sucking error of such as were *Simons* adherents, abiding at Rome vnder *Hyginus*, (the ninth by succession from the Apostles) taught * that God, preached of the law, and Prophets, was not the father of our Lord Iesus Christ. He said moreouer that Christ was knowen, the father of Christ, vnknewen: Christ was iust, the father good. After him succeeded one *Marcion* of Pontus, a shameles blasphemour, which encreased this doctrine. *Irenæus* dilating that infinite profundity of matter, inuited by *Valentinus*, subiect to many errors, discloseth openly the malice of the Hereticke, being cloked & concealed, as it were a serpent, hid in his denne. After this he remembreth one *Marke* by name, most expert in magicall artes, to haue bene in that time. For he reuealing their prophane ceremonies, and detestable misteries, writeth thus: Some prepare their wedding chamber, & accomplish the seruice to be said ouer them that are to be consecrated, with charmed words: & hauing thus done, they call it a spirituall marriage, comfortable to the celestial copulation. Some bring them to the water, & in baptizing say thus: In the name of the vnknewen father of all thinges, in the truth mother of all thinges, and in him which descended vpon Iesus. Some other pronounce Hebrew words, to the end the yong conuerts, might therewith be the more amazed. But omitting these things, after that the fourth yeare of *Hyginus* was expired: *Pius* took the publike ministry of the church of Rome. At Alexandria *Marke* is chosen their shepheard, when *Eumenes* had continued there Bishop, thirteen yeares. After *Marke* had bene Bishop ten yeares: *Celadion* succeeded him in the church of Alexandria. And at Rome, after the death of *Pius*, which departed the fiftenth yeare: *Anicetus* was placed minister, vnder whom *Ægesippus* sayth of him self y he came to Rome, where he remained vnto the time of *Eleutherius*. But specially *Iustinus* at that time, disposing the heauenly doctrine, in a Philosophers atire, contending by his commentaries for the faith which he embraced: Wrote a booke against *Marcion*, who at that present time liued, & was wel knowen, for these are his words. *Marcion* of Pontus at this present, teacheth such as harken vnto him, to beleue in a certaine God, greater then the maker of all thinges, who among all sorts of men, (aided by the subtilty of Satan) hath seduced many, to blaspheme, & to deny the maker of all thinges to be the father of Christ, & to confesse some other that should be greater then he. As many as come of him are called Christians, euen as it fareth with Philosophers, though they be not addicted to the same precepts in philosophie: yet the name of a Philosopher is comon to all. To these he addeth: We haue written a booke against the heresies now raigning if you please you may read it. The same *Iustinus* hath valiantly encountred with the Gentiles, & dedicated Apologies in

in the defence of our faith vnto Antoninus, by surname Pius, and to the Senate of Rome, for he dwelled at Rome, and declareth who, and whence he was, in his Apologie writing thus.

CAP. XII.

The beginning of Iustinus Martyrs Apologie, for the Christian faith.

Vnto the Emperour Titus Aelius Adrianus vnto Antoninus Pius, most noble Caesar, and vnto Verissimus his adopted sonne and true Philosopher, vnto Lucius sonne of the Philosopher Caesar, and adopted of Pius, fauourer of learning, and vnto the sacred Senate, with all the people of Rome, in their behalfe, which among all sortes of men, are vniustly hated, and reprochfully dealt withall: Iustinus the sonne of Priscus Bacchius, borne in Flauia, a new city of Syria in Palastina, one of them, and one for them all, do make this request, &c. The same Emperour receauing a supplication of others, in the behalfe of the brethren in Asia, which were greened with all kind of contumelies practised vpon them by their prouincialls: graciously sent vnto the commonaltie of Asia, this constitution.

Iustinus Martyrs Apologie. Antoninus was called T. Aelius Adrianus because he was adopted of T. Aelius Adrianus the Emperour.

CAP. XIII.

The epistle of Antoninus Pius, vnto the commons of Asia, in the behalfe of the Christians, not to be persecuted.

THE Emperour Caesar, Marcus, Aurelius, Antoninus, Augustus, Armenicus, Pontifex maximus, fiftene times Tribune, thrise Cōsul, vnto the communalty of Asia, sendeth greeting. I am sure the Gods are not so secure, but that they disclose hurtfull persons. For these men punish such as will not worship the Gods, more greuously then you do, which thus vexeth them, and confirme the opinion which they conceaue of you, to be Atheists, or godlesse men. It is their desire in Gods quarell, rather to die, then to liue. So that they become conquerers, yelding their liues vnto the death, rather then they obey your edictes. It shall seeme very necessarie to admonish you of the earthquakes, which haue and do happen among vs, that being therewith moued, ye may compare our estate, with theirs. They haue more confidence godwardes, then you haue. You during the time of your ignorance, despise other Gods: contemne the religion of the immortall God: banish the Christians which worship him, & persecute them vnto the death. In the behalfe of these men, many of the prouinciall Presidents haue written heretofore vnto our father, of famous memory, whom he answered in writing againe, that they were not to be longer molested, vnlesse they had practised treason, against the Romaine Empire. And many haue giuen notice vnto vs of the same matter, whom we answered as our father did before vs. If any therfore hereafter be found thus busied in other mens affaires: we commaund that the accused be absolute, & free, though he be found such a one, I meane faultly, and that the accuser be greuously punished. This edict was proclaimed at Ephesus, in the hearing of the great assembly of Asia, witnesse hereof is Meliton, Bishop of Sardis, (which died at that time) in his profitable Apologie for our doctrine, deliuered vnto the Emperour Verus.

Antoninus the Emperour, vnto the commons of Asia.

Melito wrote an Apologie.

CAP. XIII.

Of Polycarpus Byshop of Smyrna.

Irenaeus reporteth that while Anicetus was Bishop of Rome, Polycarpus as yet liued, and came to Rome, and questioned with Anicetus concerning the day of Easter. An other thing yet, he reporteth of Polycarpus, in his third booke against heresies: which needefully must here be annexed. Polycarpus (sayth he) was not only instructed by the Apostles, and conuersant with many which saw Christ: but also of the Apostles ordained Byshop of Smyrna in Asia, whom we in our youth haue also seene, for he liued long, and was very olde, and at length finished this life with most glorious, and renowned Martyrdome, when he had continually taught that he learned of the Apostles which the Church at this day delivereth for vndoubted trueth. All the Churches of Asia, and as many vnto this day as succeeded him in that seae beare witnesse, that Polycarpus was worthier of credit, then Valentinus, and Marcian, and then the whole rabble of peruerse people. For he being at Rome, in conference with Anicetus, con-

Irenaeus lib. 3. cap. 3. Polycarpus the disciple of S. Iohn being olde was seene of Irenaeus being yonge.

Tit. 3.

Antoninus
Pius died
Ann. Do. 163.
& him succe-
ded Marcus
Aurelius Ve-
rus, vnder
this Verus &
4. of the ten
persecutions
was raised.
Lucius being
the sonne of
Verus was
called the
brother of
Antoninus
because he
was adopted
together with
him.

The epistle
of & church
of Smyrna
wherof Po-
lycarpus was
Byshop.

Germanicus
torne in pec-
ces of wilde
beastes.

Quintus vn-
constant in
persecution.

uerted many of the foresayd Heretickes, vnto the Church of God, preaching the one, and one-ly trueth, receaued of the Apostles, and deliuered by the Church. There be yet alieue which heard him reporting, how that *Iohn* the Disciple of Christ, entring into a bath at Ephesus, to bayne him selfe, and spying within the Hereticke *Cerintus*, departed the bath vnbayned, and sayd: Let vs departe hence, lest the bath fall, wherein *Cerintus*, the sworne enemy of the trueth bayneth him selfe. And *Polycarpus* on a time meeting *Marcion* face to face, which sayd vnto him, know vs, answered: I know thee for the first begotten sonne of Satan. So zealous were the Apostles, and their Disciples, that they communicated not in word, with the corrupters of the trueth, according vnto that of *Paule*: eschew him that is an Hereticke, after the first and second admonition, knowing that such a one is peruerse, and condemned a sinner by the testimony of his owne conscience. There is extant an epistle of *Polycarpus* vnto the Philip-pians, very profitable for such as are carefull of their saluation, where they may know the true character of sayth, and the right rule of doctrine. So farre *Irenaeus*. *Polycarpus* in the foresayd Epistle vnto the Philippians (at this day extant) alleadgeth testimonies out of the former Epistle of *Peter*. When that *Antoninus* surnamed *Pius*, had ended twenty and two yeares, in the Romaine Empire: *Marcus Aurelius Verus*, and *Antoninus* his sonne, together with *Lucius* his brother, succeeded him.

C A P. XV.

The martyrdome of Polycarpus, and diuers other Sainctes in Smyrna, vnder Verus the Emperour.

When Asia was visited with great persecution, *Polycarpus* was crowned with martyrdome. I suppose it necessary, to penne in this our history, his ende, which at this day is published in writing. The Epistle is in the person of the Church where he was President, vnto the Parishes throughout Pontus, signifying the circumstance about *Polycarpus*, in this sorte:

The Church of God which is at Smyrna, vnto the Church at Philomilium, and vnto all the congregations of the holy Catholicke Church throughout Pontus, mercy to you, peace, and the loue of God the Father, & of our Lord Iesus Christ be multiplied.

We haue written vnto you brethren, of such as suffred martyrdome, and of blessed *Polycarpus*, who signed, and sealed this persecution with his owne blood. And before they make relation of *Polycarpus*, they rehearse the constancy, & patience of other Martyrs, saying: The beholders were amazed, seeing the flesh of the Martyrs rent with scourges, euen into the inner vaines and sinowes, so that the most secret entrayles of their bodies, their bowels, and inward priuities were piteously to be seene. Beholding againe the sharp shells of sea fish, and pimple stones strawed vnder the Martyrs backs, and brused bodies, with euery kinde of torment, that could be deuised, Last of all thrown to be torne in peeces, and deuoured of wilde beastes. Specially they wrote of *Germanicus*, that he valiantly endured and ouercame through the grace of God that corporall feare of death, graffed in the fraile nature of man. For when as the Proconsull exhorted him to relent, admonished him of his tender yeares, prayed him to pittie his owne case, being now in the flowre of his youth: He without intermission, enticed the beast to deuoure him, yea constrained, and compelled, that with speede, he might be dispatched of this wrongfull, and wicked life. Which patience and constancie of the blessed Martyr, and of the whole Christian natio, the multitude of Infidels beholding, sodainly began to shoute: Remove the wicked, seeke out *Polycarpus*. And why there was a great tumulte raised, by reason of this clamor, a certaine Phrygia, by name *Quintus*, lately come out of Phrygia, trembled at the fierce rage of the terrible beasts, & shrinked at the sight of their grimme visage, and betrayd his owne safety, with his slacknesse of courage. For the same epistle testifieth of him, that he personally appeared together with the rest before the barre, more of rashnes, then of any religion, & being taken, he publikly protested: that none ought to intrude him selfe, among such men, without good deuotion, neither intermedle in matters wherewith he hath not to do. But of these men thus

thus much. Touching the renowned *Polycarpus*, they write, that he hearing the report of this cruell persecution, was nothing therewith moued, but retained the immouable tranquillity of his minde, continued still in the city, vntill at length he was perswaded through the petitions of such as prayed him, to go aside for a season, and to get him to a certaine farre place, not farre from the city, where he abode with a few, occupied day and night onely in prayer, making humble supplications after his vsuall maner: for the tranquillitie, and peace of all congregations throughout the world. Being in prayer, three dayes befoze he was taken, & now fallen a sleepe, he saw in a vision by night, the pillow vnder his head set a fire, and sodainly consumed to ashes, when he waked, forthwith he enterpreted this vision vnto them that were then present, plainly prognosticating, that it should come to passe, that his life should be ended, that his body should be burned for the testimonie of Christ. They write further, that when the searchers were now at hand, at the instant, and earnest entreaty of his friendes, he fledde thence vnto an other villiage, where incontinently the pursuers came, which toke two boyes of that place, and scourged them vntill that one of them confessed the circumstance, and ledde them vnto the lodging of *Polycarpus*. When they had entred in, they found him lying in an upper chamber, where he might haue escaped, if that it had pleased him. But he sayd: The will of the Lord be fulfilled. For he vnderstanding of their pretence, as the reporte goeth, came downe, communed with them pleasantly, and chearefully, so that they which knew him not befoze, deadfastly eyed his comely age, his graue, and constant contenance, marueiling that such a do was made, so much labour spent, and that a man of such yeares should be taken. He commaunded the table forthwith to be couered, meate to be layd on, requested them to make meary, craued of them the space of one houre for prayer, that being graunted, he rose vp, went to prayer, so replenished with the grace of God, that such as were present, & prayed, hearing his deuotion, were rauished, and many sorrowed, that so honest, and godly a father, should dye. After these thinges the Epistle containeth in manner these wordes following: When that he had now ended his prayer, with the remembrance of all such thinges, as euer befall him, whether they were small, or great, famous, or infamous, and also of the vniuersall, and Catholike Church, and the houre now fully ended: they set him vppon an asse, and brought him to the citie, being on the great Sabbath day. There met him *Herode* the iustice of peace, and his father *Nicetes*, who receauing him into their chariot, perswaded him, saying: What harme is it to saye: Lorde *Cesar*, to sacrifice and so be saued? at the first he answered nothing, but when they vrged him, he sayd: I will not condescende vnto your counsaile, they perceauing he would not be perswaded, gaue him very roughe language, and tumbled him downe out of the waggon, to the brusing of his shinnes. But he as though he had bene nothing hurte, neither iniured at all, went bolte vp right, chearefull, and apace towards the Theatre. When he was come vppon the Theatre or stage, a voyce came downe from heauen (which by reason of the great tumulte was heard of few.) Be of good cheare o *Polycarpus*, and play the man. The speaker no man saw, but the voyce was hearde of many of vs. In the meane time the multitude was in a rage, seeing *Polycarpus* brought forth. The Proconsul demaunded of him, whether he were that *Polycarpus*, beckning that he should denie it, and saying: tender thine yeares, with such like perswasions, sweare by the fortune of *Cesar*, repent thee of that is past, say, remoue the wicked. But *Polycarpus* behoulding with vnmouable countenance, the multitude round about the stage, pointing with the hand, and sighing, and looking vp vnto heauen, sayd: remoue o Lord the wicked. When the Proconsul vrged, and sayd, sweare, and I will let thee go: Blaspheme, and desie Christ, *Polycarpus* answered: foure score, and six yeares, haue I serued him, neither hath he euer offended me in any thing, and how can I reuile my King, which hath thus kept me? The Proconsul still vrged, and sayd: sweare by the fortune of *Cesar*. To whom *Polycarpus*: If thou requirest this vaine glorie, that I protest the fortune of *Cesar*, as thou sayest, sayning thou knowest me not, Here freely I am a Christian. If thou desire to know the doctrine of Christianitie, apointe the day, and thou shalt beare. When the Proconsul sayd, perswade this people, *Polycarpus* answered: I haue vouchsafed to conferre with thee. For we are commaunded to giue to Princes, and Potentates their due honour, ordained of God, neither preiudiciall to our religion, but as for this furious multitude, I will not deale with them. I iudge them vnworthy bearers of my purgation. To this the Proconsul sayd: I haue wilde beastes to deuoure thee,

Polycarpus is forewarned by a vision of his martyrdome

The epistle of the Church of Smyrna.

vnlesse thou take a better waye. *Polycarpus* answered: bring them forth, for it is determined amongst vs, not to passe from the better vnto the worse by repentance: But we recount it a thing commendable, to turne from the thing that is euill, to that which is good and iuste. Againe the Proconsul sayd: I will still thee with fire, if thou way not the beastes, neither repent. Whom *Polycarpus* answered: Thou threatnest fire for an houre, which lasteth a while, and quickly is quenched, but thou art ignorant of the euermore fire, at the day of iudgement, and endlesse tormentes reserved for the wicked. But what lingerest thou, dispatch as it pleaseth thee. Vttering these, and the like wordes, he was constant, and chearfull, his countenance so gracious, that he notwithstanding was nothing moued therewith, but of the contrary the Proconsul being amazed, commaunded the bedle, in the midst of the theatre, thrise to cry: *Polycarpus* confesseth him selfe a Christian. At which saying, the multitude both of Iewes and Gentiles, inhabiting Smyrna, shouted with a great rage: this is that Doctor of Asia, the father of the Christians, the ouerthrower of our Gods, who instructed many, that our Gods are not to be adored. To this they added an other clamor, crauing of *Philip* President of Asia, that he would let loose a lyon to deuoure him, who answered: That this was not lawefull, in so much that the game or stage struing of beastes was then finished. Then they cried with one voyce that *Polycarpus* should be burned quicke. It behoued that the vision should be fulfilled which he saw on his pillow, and prophecied of, to such as prayed with him at that present, saying: I must be burned quicke, which was as soone done as spoken. For the multitude forthwith carried logges of woode, and stickes out of their shoppes, and bathes. But specially the Iewes, serued promptly (after their wonted manner) for that purpose. The fierie pile being prepared, he vnapparelled him selfe, loosed his girdle, endeuored to pull of his shoes, which before he did not, for that the faithfull contended among them selues who could soonest touch his bodie, at their farewell. For his good, and godly conuersation, yea, before his graye heere grew, he was honored of all men. In a short while all thinges necessarily required for the execution, were applyed. And when as they would haue nailed him to the stake, he sayd: nay suffer me euen as I am. For he that gaue me patience to abide this fire, will giue me also an immoueable minde, to perseuer within this fierie pile, without your prouision, in printing my bodie with nailes. When they had heard that, they cease from nailing, and fall a binding of him. His handes then being bounde to his backe, he like a notable ramme, picked out of a great flocke, fitte for an acceptable burnt sacrifice vnto Almighty God, is offered, saying: O Father of thy welbeloued, and blessed sonne *Iesus Christ*, through whom we haue knowen thee: O God of the Angels, and powers, and of euery liuing creature, and of all sortes of iust men, which liue in thy presence: I thanke thee that thou hast graciously vouchsafed this day, and this houre, to allotte me a porcion, among the number of Martyrs, among the people of *Christ*, vnto the resurrection of the euermore life, both of body, and soule, in the incorruption of the holy Ghost, among whom I shalbe receaued in thy sight this day, as a frutesfull, and acceptable sacrifice, as thou hast heretofore prepared, often reuealed, and now fulfilled, most faithfull God which canst not lye. Wherefore for all thinges I praise thee, I blesse thee, I glorifie thee, through the euermore high Priest *Iesus Christ*, thy welbeloued Sonne, to whom with thee, and the holy Ghost, be all glorie world without ende. Amen. When that he had pronounced this Amen, and finished his prayer, the executioners set the pyle a fire. The flame vehemently flashed about, terrible to the sight, shewed no doubt of purpose to such as were preserued to publish the same to the posteritie. For the flamie fire, framing it selfe after the forme of a vault, or the sayle of a shippe, with the blustering blastes of winde, compassed the bodie of the Martyr within placed, as with a wall, and that which was in the middes of the same, was not as fire, scorched, or burned flesh, but as golde or siluer tryed in the fornace. For it seemed to our senses, a fragrant, and sweete smell, as of frankensense, or some such like precious perfume. At length when the cruell persecutors perceaued the fire not to consume his bodye, they called for a tormentor, and gaue him charge, to launce him in the side with a speare, which when he had done, such a streame of bloud issued out of his body, that the fire was therewith quenched, so that the whole multitude maruailed, such a preheminance to be graunted, and difference to be shewed betwene the Infidells and the faithfull and elect people of God, of which number this *Polycarpus* was one, a right Apostolicke, and propheticall doctor of our time, byshop of the Catholicke church of Smyrna,

The prayer
of *Polycarpus*
at his Mar-
tyrdome.

Polycarpus
burned.

na, for all that he speake, either is already, or shalbe hereafter fulfilled. But the enulouse, suble and maliciole aduersarie of iust men, seeing the glorie of this Martyr so great, and his vnblamable conuersation from the beginning to be crowned with incorruption, and to receaue an incomparable rewarde: procured that his bodye should perish from among vs, for there were many that endeouored and fully purposed to haue bene partakers of his blessed body by buriall, many pricked forwardes *Nicetes*, the father of *Herode*, and his brother *Dalces*, to moue the Proconsull, not to deliuer vnto the Christians his body least that (sayth he) they leauing Christi, fall a worshipping of him. This they sayd, when the Iewes egged, and vrged them forwardes, which continually watched vs least that we snatched him out of the fire, being ignorant of this, that we can neuer forsake Christ, which dyed for the saluation of the whole world: that we can worshippinge none other. For we worshippinge Christ as the Sonne of God, the Martyrs we loue, as disciples, and followers of the Lorde, and that worthely for the inuincible good loue they beare, to their King, and maister, whose companions and disciples we desire to be. When the Centurion perceaued the sedition of the Iewes he caused the body to be layd in the middes after their accustomed manner, to be burned. So we gathered his bones, more precious then pearles, and better tryde then golde, and buried them in the place that was fite for the purpose, where God willing, we being gathered together, the Lord will graunt that with ioye and gladnesse, we may celebrate the birth day of his Martyr, both for the remembraunce of such as haue bene crowned before, and also to the preparation, and stirring vp of such as hereafter shall strue. Thus it happened vnto *Polycarpus* that was Martyred at Smyrna, together with twelue others out of Philadelphia, who onely among all the rest is so remembred, that the Gentiles euery where spred his fame farre and nighe. Such was the ende of the blessed Apostolicke *Polycarpus*, published in writing by the brethren of the Church of Smyrna in the aforesayd Epistle, where is also contained the Martyrdome of sundrie others, that suffred then with *Polycarpus*, wherof one *Metrodorus*, suspected of the heresie of *Marcion* was burned with fire, and consumed to ashes. And among the Martyrs of that time, there was one *Pionius*, very famous, who for his protestations and libertie of speache and Apologies for the sayth both in the presence of the people and Magistrates: for his godly sermons, and comforting perswasions of such as fainted in persecution: for his consolation vnto such as were imprisoned: for his exhortations vnto the brethren resorting vnto him: for his constancie in his manyfolde, and greuous toyments and afflictions: for his patience in the fire pile flashyng about: and last of all for his quiet death: is highly commended, and published to the prayse of God, in that booke of ours which contayneth his Martyrdome, wherunto I referre the reader. Also there are extant other monumentes of certaine Martyrs that suffred at Pergamus, a Citie of Asia. As of *Carpus*, *Papylus*, and *Agathonica* a woman, who after their notable confessions, suffred glorious Martyrdome.

The Christians worshipping God and reuerence his Martyrs.

Why the passions of martyrs are celebrated.

Metrodorus burned.
Pionius burned.
Eusebius wrote a booke of Martyrs which is not extant.

Eusebius wrote a booke of Martyrs which is not extant.
Carpus,
Papylus,
Agathonica,
martyrs.

CAP. XVI.

Of the Martyrdome of *Iustinus* a Christian philosopher.

At that time *Iustinus* of whom we made mention befoze, when he had dedicated a booke in the defence of our doctrine, to the foresaid Emperours was crowned with martyrdome by the malicious meanes of *Crescens* the philosopher, professing in life and learning the sect of *Cynickes*, for *Iustinus* in open disputations, and publicke conference had with this philosopher, bare away the bell which tended to the shortning of his life, and the hastening of his ende. This thing did this famous philosopher in his foresayd Apologie foreses and signifie in these wordes. I looke for no other thing then this, but that I be betrayed of some one of the called philosophers, or knockt in the head with a clubbe by *Crescens*, no philosopher in deed, but a state-ly iangler. It is not requisite that we call him a philosopher, which of ignorance reporteth that the Christians are impious and irreligious, to the end he may please and flatter such as are overshadowed with the miste of errour and darkenesse. For either he impugneth the doctrine of the Christians which he hath neither read nor knowen, then is he full of malice and farre worse then *Idiot*es that alwayes beware they reason not of vnknown matters, least they beare false witnesse: or else he readerh them, but vnderstandeth not the mystery and maiestickall meaning

Iustinus martyr Apolog.

Tatianus lib.
contra gen-
tes.

thereof, or if he vnderstand, he doth it that he be not taken for such a one, then is he againe farre more wicked, and spitefull, the bondslaue of vaine glorie, and brutish feare: for I would haue you well to vnderstand, and to recount my tale for trueth, that I haue proposed certaine questions, and demaunded certaine interrogatories of him, wherein I haue found and know right well that he knoweth nothing. If that these conferences haue bene neither bruted, neither blased in your hearing: I am ready againe to rehearse the same vnto you. This will be a Princely parte and a worthy worke, for your honour to heare. If you knew both what I demaunded, and what he aunswered: you would soone giue sentence, that he is altogether ignorant in our doctrine. Or if he knoweth it, he dareth not vtter it for feare of his auditours, and hereby to be proued (as I sayd before) no philosopher, but a flatterer, contemning that which *Socrates* highly esteemed. No mans sonde, vaine, or foolish humor with flatterie to be fedde, Thus farre *Iustinus*. And that he perished through the practise of *Crescens*, *Tatianus* a man instructed from his youth up in prophane literature, and praised very much for the profit he tooke therein, testifieth in his booke against the Gentiles writing thus: The famous philosopher *Iustinus* sayd very well, that the philosophers then were to be likened to theeues. A litle after he sayd: *Crescens*, being newly come vnto that great Citie passed all men, in that vnna- turall, and shamefull sinne of Sodome, defiling himselfe with mankind, inferior to no man in couetousnesse, taught, that death was not to be feared, yet he was so fearefull of it that he procured *Iustinus* death for a great mischiefe, pouring out the poyson of his malice, bycause that he preaching the trueth reprehended the philosophers, for gluttonous and deceitfull persons Such was the cause of *Iustinus* martyrdome.

CAP. XVII.

Of the Martyrs mentioned in the Apologie of *Iustinus*.

Iustinus in
his Apologie
reporteth a
certaine hi-
story of a ma
and his wife.

The same *Iustinus* before he suffered, remembred in his Apologie, such as were martyzed before him, very pertinent for this our purpose, writing thus: A certaine woman there was married vnto an husband that was wholly giuen vnto lasciuious life and leudnesse, wherunto she her selfe was in times past addicted, who when she had learned the doctrine of Christ repented her of her former life, and embraced chastitie, and exhorted her husband likewise to repent, expounding vnto him the doctrine which threatned vnto intemperate, & beastly liuers euerlasting punishment, of endlesse fire. But he neuerthelesse altogether set vpon the same lewdnesse, separateth by his vnlawfull meanes his wife from him. For she said that he was thenceforth vnlawfull for her, to vse company at bed, and at bord, with that man, who contrarie vnto the lawe of nature, beyond all right and reason, sought meanes to satisfie his filthy lust and therefore would be diuorced from him. But through the persuations of her freindes, she reuoked her sentence, & changed her minde, who conuailed her, a litle while quietly to liue together that there was great hope at length of his repentance: refrained her selfe and contined with him in wedlocke. When her husband was gon to Alexandria, and there knowen to haue practised farre more lewd factes, least that she should be made partaker of his wicked factes and haynous offences by contineuing in his company at bed and bord, in the bond of matrimony: she made a bill of diuorce (as we terme it) she was separated and went away from him. Then this good man (when he should haue reioyced that his wife which of olde was slandered of her seruantes and accused of her lewnesse: which of olde was giuen to dronkenesse, and all kinde of spite: now had renounced her former life, and exhorted him to the same repentance with her, whom she put away because he kept other company) accused her that she was a Christian. And she gaue vp a supplication vnto thee (o Emperour) humble request (sayeth *Iustinus*) that she might first dispose her household affaires, and after the disposition and ordering thereof, to aunswere vnto that which she was accused for, the which thing thou diddest graciously graunt, but he (her husband sometimes) hauing no colour, nor cloke, to accuse his wife: bent his bow and leueled his malice at *Ptolomeus*, who instructed her in the Christian faith, & endured tormets vnder *Vrbicius* the Iudge. He had to his frend the Centurion, whom he perswaded to imprison *Ptolomeus*: to entreat him roughly withall: & to demaund of him if he were a Christiā. Which when *Ptolomeus*, one that was zealous for the trueth, no flatterer, no disssembler, had confessed himselfe to be: the Centurion cast him into prison where he was long punished.

Ironia.

Ptolomeus
martyred.

punished. Afterwardes being brought before *Vrbicius*, of this onely he was examined: if he were a Christian, whose conscience bearing him witnesse of no crime, but in a iust cause: confessed that he had preached the true, and heauenly doctrine of Christ. For he which denyeth him selfe to be that he is, either condemneth that which is in him by deniall: or knowing him selfe vnworthy and estranged from the matter, refuseth to confesse: wherof neither is found in a true Christian. And when *Vrbicius* commaunded that he should be brought forth: one *Lucius* (that was also a Christian) seeing the sentence giuen contrary to all reason, said to *Vrbicius*: What reason is it (*O Vrbicius*) that thou shouldest condemne this man for confessing the name of Christ: which hath committed neither adultery: neither fornication: neither manslaughter, neither theft: neither robbery: neither any wicked offence, that he may iustly be charged withall. Thy Iudiciall sentences do become neither *Pius* the Emperour: neither the philosopher the sonne of *Cæsar*: neither the sacred Senate. *Vrbicius* answering nothing to these thinges sayd to *Lucius*: and thou seemest to me, to be such a one. *Lucius* answered: I am so, and he commaunded him forthwith to be brought forth to the place of execution. For this, *Lucius* thanked him, & sayd that by this meanes he should be deliuered, from such wicked maisters, and go vnto a gracious God, his father, and King. After this a third stept forth which suffred the like. In the end *Iustinus* concludeth with the reherfall of that which we remembred befoze, saying: And I looke for no other, then that I be betrayd by some one of them, that are called philosophers.

Lucius martyred.

CAP. XVIII.

Of the workes and writings of *Iustinus*.

Iustinus hath leaft vnto the posteritie many monuments, of his instructed minde, and right understanding: full of all kind of profit, vnto the which we referre the studious readers, and withall we will note such as came to our knowledge. First: a supplication vnto *Antoninus Pius*: and his sonnes: and to the Romaine Senate: in the defence of our doctrine. Againe: an Apologie vnto the sayd Emperours successor, by surname *Antoninus Verus*, whose time we presently do prosecute. He wrote also against the Gentiles: where at large he disputeth many questions, both of ours, and the heathenish philosophers doctrine: of the nature of spirites, altogether impertinent for this our present purpose. He wrote an other booke also against the Gentiles, intituled a confutation or reprehension. After that of the monarchie of God, collected not onely out of the sacred Scriptures, but also out of prophane writers. Next one intituled: *Psaltes*. An other: of the soule, as by way of annotation, alleaging diuerse questions, and many opinions of the heathen philosophers, differing the confutation and his definitive sentence, untill an other place. Lastly of all he wrote a dialogue against the Iewes disputing at *Ephesus* with *Tryphon*, then a famous Doctor among the Iewes, where he declareth how the mercifulnesse of God brought him to the knowledge of the true sayth: how he diligently studied philosophie: and earnestly sought after the truth. In that dialogue of the Iewes, declaring their spite against the doctrine of Christ he innereth against *Tryphon* thus: You haue not onely hardened your selues from repentance, but haue sent chosen men from Ierusalem, which should passe through out the world, and pronounce: that there was a certaine Christian Heresie spronge, slaundering vs as the rest doe, which know vs not, so that thereby you proued your selues authors of falsehood, not onely to your owne people but to all other nations. He writeth also, how that vnto his time the gift of prophetic flourished in the Church. He remembred the reuelation of *Iohn*, plainly affirming: that it was the Apostles, he alleageth many places of the prophetes, charging *Tryphon*: that the Iewes rased them out of the Bible. It is reported he wrote many other thinges, well known vnto diuerse of the brethren. His workes of olde, were in great reuerence, *Irenæus* in his fourth booke remembreth him, saying: *Iustinus* writing against *Marcion* sayth very well: Neither would I haue beleued in the Lord, if he had shewed any other God, besides the maker of all thinges. And in his first booke: *Iustinus* sayd well that before the comming of our Sauour, *Sathan* durst not blasphemè God, in so much he knew not certainly of his condemnation before that time. These thinges were needfull to be noted: that the studious might earnestly embrace his workes. So farre concerning *Iustinus*.

The giste of prophetic was in *Iustinus*, and *Irenæus* times *Irenæus* li. 5. *Irenæus* li. 4. cap. 14. *Erasmus* not without cause suspecteth this opinion of *Irenæus* in his prologue to y first booke of *Irenæus*.

Anno Domini 171.
Soter b. of Rome.
Agrippas byshop of Alexandria.
Cap. 10. after the Greeke.
Theophilus b. of Antioch.
Cap. 11. after the Greeke.
Egesippus.
Dionysius.
Pinytus.
Philippus.
Apolinarius.
Meliton. &c.
Cap. 11. after the Greeke.

In the eight yeare of the said Emperours raigne, whē as *Anicetus* had bene byshop of Rome eleuen yeares: *Soter* succeeded. And in Alexandria after that *Celadion* had gouerned fourteen yeares: *Agrippas* came in place. In the Church of Antioche *Theophilus* was the first from the Apolles: *Heros* the first: *Cornelius* the fourth.

In those dayes *Egesippus* flourished in the Church, one of the most auncient: and *Dionysius* byshop of Corinthe: and *Pinytus* byshop of Creta: *Philippus*: *Apollinarius*: *Meliton*: *Musamus*: *Modestus*: but specially *Irenaeus*. Of all which number, there are monuments leaft in wryting vnto the posteritie of their Apostolicke traditions and sound faith.

Egesippus.

Thebulis through ambition became an hereticke.
Simon.
Cleobius.
Dositheus.
Gorthæus.
Masbothæi.
Menandrianistes.
Marcionistes.
Carpocratians.
Valentinians.
Basilidians.
Saturnilians.
Essæans.
Galilæans.
Hemerobaptistes.
Masbothæis.
Samaritans.
Sadduces.
Pharises.
The Gospell after the Hebrewes, and Syrians.
Proverbes of Salomon.
Apocrypha published by hereticke.

Egesippus in his five booke, left vnto the posteritie a full remembrance of him, where he declareth that comming to Rome, and conferring with many Bishops: he found them all of one minde, and the same doctrine: we haue also to vnderstand of the worthy reporte alleaged by him touching the Epistle of *Clemens*, wrytten vnto the Corinthians saying: The Church of Corinthe remained in the pure and right rule of doctrine, vnto the time of *Primus* byshop there, with whom (meaning the Corinthians) sayling to Rome, I conferred: and abode many dayes: and was comforted very much by reason of them and their doctrine. Being come to Rome, I stayd there vntill that *Anicetus* was stilled byshop, whose Deacon was *Eleutherius* whom *Soter* succeeded, and after him *Eleutherius*. In all their successions, and in euery one of their Cities: it is no otherwise then the Lawe, and Prophetes, and the Lord himselfe preached. The same author reciteth the originall of the heresies in his time wryting thus: After that *Iacobus Iustus*, had bene martyred, in such sorte as Christ him selfe was put to death: his vnkle *Simon Cleopas* was chosen byshop, whom all preferred, because that he was the Lordes second kinsman, wherefore they called that Church a pure virgin, for as yet the deuell had not sowne there any corrupt seede of false doctrine. But *Thebulis* because he was not chosen byshop, went about to corrupt the same, being partaker of the seven heresies whereof one is *Simon*, of whom the Simoniani: and *Cleobius*, of whom *Cleobiani*: and *Dositheus*, of whom *Dositheani*: and *Gorthæus*, of whom *Gorthæani*: and *Masbothæi*, of whom spronge the *Menandrianistes*: *Marcionistes*: *Carpocratians*: *Valentinians*: *Basilidians*: and *Saturnilians*, wherof euery one hath set a broche, a proper and seuerall opinion. Of these sprang the false christes: the false prophetes: the false apostles: renting a sunder the Church with their false doctrine directed against God, & Christ our Sauour. The same author describeth likewise the old heresies of the Iewes, saying: There were in the time of the circumcision sundry sectes among the children of Israell, varying in opinions, and set opposite against the tribe of Iuda, and Christ, namely these: the *Essæans*: the *Galilæans*: the *Hemerobaptistes*: the *Masbothæans*: the *Samaritans*: the *Sadduces*: the *Pharises*. Diuerse other thinges he writeth of, the which haue bene partly remembred of vs before, and applyed to their proper and peculier places. Afterwards he maketh relation of the Gospell after the Hebrewes, and Syrians, and generally of certaine Hebrew dialectes: and that by meanes of the Hebrewes, he attained vnto the Christian sayth: with a recitall of other unwritten traditions of the Iewes. Moreover *Egesippus*, and yet not onely he but also *Irenæus*, with the whole assembly and company of the elders: haue termed the proverbes of *Salomon*, wisdom it selfe, replenished with all kinde of vertue and godlinesse, and by occasion, reasoning of the Scriptures called *Apocrypha* he said that in his time, diuerse of them were published by Hereticke. Hereof thus much, now to that which by order of history we are bound vnto.

First we haue to speake of *Dionysius*, who being byshop of Corinthe freely communicated his diuine and godly labour and industry not onely to such as were vnder his charge, but also to strangers, shewing himselfe most profitable vnto all people, by those Catholike epistles which he directed vnto the Churches. Of which number is that epistle written by him vnto the Lacedæmonians: containing the right institution of Christian peace, & vnitie. Moreover his epistle written vnto the Athenians stirreth the mindes of faithfull men vnto the embracing of the truth, and euangelicall conuersation of life: reprehendeth the gaine sayers and despisers thereof: chargeth diuerse of them, that they were now in maner fallen from the faith: although *Publius* there byshop in their time had there bene martyred. He remembereth *Quadratus* the successor of *Publius* (after his martyrdome in the byshoprick) and testifieth of him, that by his meanes they were vnted, and stirred to the faith. He sheweth moreover how that *Dionysius Areopagita* conuerted vnto the faith, according vnto that which is written in the Actes of the Apostle: was by *Paule* placed the first byshop of Athens. There is extant also an other epistle of his vnto the Nicomedians, where repugning the heresie of *Marcion*: he fortifieth the right rule of faith. And vnto the Church of the Gortinenles, together with other congregations throughout Creta he writeth: commending *Philip* there byshop, for that the Church committed vnto his charge was beautified and bedecked by the prouise of many vertuous properties: warning withall that they should auoide the wilfulnesse of peruerse heretickes. And writing to the Church of *Amasiris* together with the rest throughout *Pontus*: he mentioneth *Bachilides*, and *Elpisus*, at whose instant motion he wrote: and *Galma* the byshop: interlacing expositions of sundry places of Scripture. He admonisheth them at large touching mariage and virginity: commaunding also to receaue after repentance such as fell, how soeuer it happened, either of purpose, or by hereticall persuation. Vnto this there is annexed an epistle vnto the Gaothj, where their byshop *Pinytus* is admonished not to charge necessarily the brethren, with the greuous burthen of vowed chastitie: but to haue consideration of the frail imbecillity of many natures. Vnto the which epistle *Pinytus* making aunswere extollet and commendeth *Dionysius*, yet againe by way of admonition requireth, that stronger meate being deliuered, he fead the flocke committed vnto his charge, with more absolute & profound doctrine, least that they lingering in their milkeoppes, and smother exhortations, ware olde through negligence, in childish nurture. In the which epistle of *Pinytus* the right rule of faith: diligent care for the saluation of his flocke: discretion also and vnderstanding of holy Scripture, is liuely set forth. Last of all there remaineth an epistle of *Dionysius* vnto the Romaines, namely vnto *Soter* their byshop whereof if we alleage some part it shall not seeme impertinent, where he commendeth the Romaine maner obserued vnto the persecution of our time, writing thus: It hath bene your accustomed maner, euen from the beginning: diuersely to benefit all the brethren, and to send relief throughout the citie, supplying the want of the poore by refreshing them in this sorte, and specially the want of the brethren appointed for slaush drudgerie, and digging of metalls. You Romaines, of olde do retaine the fatherly affection of Rome, which holy *Soter* your byshop not onely obserued, but also augmented, ministring large & liberall relief to the vie of the saintes: embracing louingly the conuerted brethren, as a father doth his sonnes, with exhortation of wholesome doctrine. Here also he remembereth the epistle of *Clemens* written to the Corinthians, shewing the same of auncient custome, to haue bene read in the Church, for thus he writeth: We haue this day solemnized the holy Sunday, in the which we haue read your epistle and alwayes will for instructions sake, euen as we do the former of *Clemens* written vnto vs. The same autho: reporteth of his owne epistles that they were patched, & corrupted in these wordes: When I was intreated of the brethren to write, I wrote certaine Epistles, but the messengers of Satan haue sown them with tares, pulling away some, putting to other some, whose condemnation is laid vp of certaine. No maruill then though some endeouored to corrupt the sacred Scriptures of God, when as they went about to counterfet such writings of so small authority. Yet besides all these, there is found an other epistle of *Dionysius* to *Chrysophora* a faithfull sister, where, as it was most meete, he ministreth vnto her spirituall foode conuenient for her calling. Thus much touching *Dionysius*.

Publius a
Martyr.
Quadratus,
Dionysius
Areopagita
first byshop
of Athens.

Philip.

Bachilides,
Elpisus,
Galma.

Pinytus,
Vowed chas-
titye forbid-
den.

Dionysius
writeth of
the Romaines
then: if he
were now
to write he
could tell an
other tale.

Dionysius
readeth in
the Church
of Corinthe
the epistle of
the Church
of Rome, &
of *Clemens*.
Dionysius
complaineth
that here-
tickes cor-
rupted his epi-
stles.

Cap. 24. after
the grecke.

CAP. XXIII.

Of Theophilus byshop of Antioche, and his workes.

Theophilus.

Of Theophilus byshop of Antioche before mentioned: there are found three bookes of Elementall Institutions, dedicated vnto *Autolichus*. Againe an other entitled: Against the heresie of Hermogenes, where he allegeth many testimonies out of the reuelation of *Saint Iohn*. There are also certaine other bookes of his, intituled: of Institutions, but there was neuer no greater plague or pestilence, then the poyson of heretikes: which then infected after the maner of tares, the true seede of Apostolike doctrine. Whom the pastors of the Churches repelled from the flocke of Christ, as if they had bene certaine sauadge beastes, partly by admonitions and exhortations vnto the brethren: partly also by encountering with the heretikes them selues: sometimes disputing and questioning with them face to face, to the utter overthrow of their trifling fantasies and sometimes by their written commentaries, diligently confuting by way of reprehension their sound opinions. Among whom Theophilus together with others which then labored against them, was counted famous, who also wrote a booke leaving at *Marcion*, the which we know together with the rest, at this day to be extant. After the deafe of this Theophilus, Maximinus being the 7. from the Apolles, succeeded him in the Church of Antioche.

Maximinus
bish: p of An-
tioche Anno
Domini 179.

CAP. XXIIII.

Of Philip byshop of Gortyna, Irenaus, and Modestus.

Cap. 25. after
the grecke.

Philip.
Irenaus.
Modestus.

Philip whom by the report of *Dionysius* we haue learned to haue bene byshop of the Church of Gortyna: wrote a most requisite tract against *Marcion*. So did *Irenaus*, and *Modestus* which of all others chiefly detected his error vnto the world. So did sundry other learned men, whose bookes are yet to be seene with diuerse of the brethren.

Cap. 26. after
the grecke.

CAP. XXV.

Of Melito byshop of Sardis in Asia, and his workes.

Melito and
the catalogue
of his bookes

About this time Melito byshop of Sardis, and *Apollinaris* byshop of Hierapolis florished, who both wrote vnto the Emperour of Rome then reigning, seuerall bookes, and Apologies, in the behalfe of our faith: whereof these of Melito his doinges, came to our hands 2. bookes of Easter. Of Politike conuersation, and the Prophets. Of the church. Of the Sunday. Of the nature of man. Of the molde of man. Of the obedience of faith. Of the senses. Of the body, and soule. Also of our regeneration, or newbirth. Of the trueth. Of the faith, and the natiuitie of Christ. Likewise a booke of his: Of prophecie. Of the soule, and body. Of hospitality. And a booke intituled: A key. An other: Of the deuell. An other: Of the reuelation of *Saint Iohn*, & of God incarnate. Last of all a booke dedicated vnto *Antoninus*. In his booke of Easter he declareth the time when he wrote it, beginning thus: In the time of *Sernilius Paulus* proconsul of Asia, what time *Sagaris* suffred martyrdome, & the great sturre was moued at *Laodicea*, touching the Sabaoth, which then by reason of the time fell out, these things were written. Of this booke *Clemens Alexandrinus* made mention, in a seuerall tracte which he wrote of Easter, and purposely (as he testifieth himselfe) by occasion of Melito his booke. In his Apology vnto the Emperour he reporteth the things practised against the Christians, writing thus: The Godly people grieved, by reason of new edictes, which were published throughout Asia and before neuer practised: now suffer persecution. For impudent Sycophantes, and greedy gapers after other mens goods, hauing gotten occasion through those proclamations: openly robe & spoile, day & night, such as committe no trespasse at all. And after a few lines he sayth: If this be done through your procurement, let it stand for good. For the Emperour that is iust, neuer putteth in practise any vniust thing, & we willingly will beare away the honour of this death, yet this only we humbly craue of your highnesse, that you (after notice and triall had of the authours of this contention) do iustly geue sentence, whether they are worthy of death & punishment, or of life and quietnesse. But if this be not your maiesties pleasure, & the new edict proceed not from your power and authoritie, (which were not seemely to be set forth against barbarian enemies) the rather we pray you, that you despise vs not, which are grieved and oppressed, with this common
and

Melito in his
booke of Easter.
Sagaris martyred.
A peece of
Apologie of
Melito vnto
the Emperour.

and shamefull spoile. Again to these he addeth: The diuine philosophy nowe in estimation amongst vs, first flourished among the Barbarians. For when as it flourished vnder the great dominion of *Augustus*, your forefather of famous memorie, it fell out to be a most fortunate successe vnto your empire. For thence forwards vnto this day, the Romane empire encreased and enlarged it selfe with great glorie, whose successor now you are, greatly beloued: & haue bene long wished for: and wilbe together with your sonne continually prayed for. Retaine therefore this religion, which encreased with the empire, which began with *Augustus*, which was reuerenced of your auncetors, before all other religions. This was a great argument of a good beginning: for since that our doctrine flourished, together with the happie empire then beginning: no misfortune befell vnto it from the raigne of *Augustus* vnto this day: but of the contrarie all prosperous, and glorious, and glad some, as cuerie man wished him selfe. Onelie of all others *Nero*, and *Domitian*, through the perswasion of certaine enuious, and dispitfull persons: were disposed to bring our doctrine into hatred. From whom this slander of flattering persons that was raised against the Christians sprong vp, after a brutish maner or custome. But your godly auncetors corrected their blind ignorance, and rebuked oftentimes by their epistles, their sundrie rash enterprises. Of which number *Adrianus* your grandfather, is knowen to haue written both vnto *Fundanus Proconsull*, and *President of Asia*, and to manie others. And your father, (yours, I say, in that you gouerned all thinges together with him) wrote vnto the cities in our behalfe, and vnto the *Larissians*, *Thessalonians*, *Athenians*, & to all the *Grecians*: that they should innouate nothing, neither practice any thing preiudiciall vnto the Christians. But of you we are fully perswaded to obtaine our humble petitions, in that your opinion, and sentence is correspondent vnto that of your predecessors, yea and that more gracious, and farre more religious. Thus as ye reade, he wrote in the foresaid booke. And in his Proeme to his annotations of the old Testament, he reciteth the catalogue of the bookes of the old Testament, then certaine and canonicall (the which necessarily we haue annered) writing thus: *Melito* vnto the brother *Onesimus* sendeth greeting: VWhereas oftentimes (you being enflamed with earnest zeale towards our doctrine) haue requested of me, to select certaine annotations out of the Lawe and prophets, concerning our Sauour, and our whole religion, and againe to certifie you of the summe of the bookes, contained in the olde Testament, according vnto their number, & order of placing: now at length I (being mindfull heretofore also of your petitions) haue bene careful to perourne that you looke for, knowing your endeuer, your care and industrie in setting forth the doctrine of faith, marching forwards with loue towards God, and care of eueralting saluation, which you preferre before all other things. VVhen that I trauelled into the east & was there, where these thinges were both preached and put in practice: I compiled in order the bookes of the olde testament, such as were well knowen, and sent them vnto you, whose names are these: the five bookes of *Moses*: *Genesis*, *Exodus*, *Leuiticus*, *Numeri*, *Deuteronomium*. Then *Iesus Naue*, the Iudges, the booke of *Ruth*, foure bookes of *kinges*, two of *Chronicles*, the *Psalmes* of *Dauid*, the *Prouerbes* of *Solomon*, the booke of *VVisdome*, *Ecclesiastes*, the *Canticles*, *Iob*, *Esay*, and *Ieremie* the *Prophetes*. One booke of the twelue prophetes, *Daniel*, *Ezechiel*, *Esdras*. Vpon the which we haue written fixe bookes of comentaries. Thus farre *Melito*.

Christian religion began to be made manifest in the time of Augustus, for then Christ was borne.

Melito writeth vnto Onesimus of the canonical Scripture of the olde Testament.

These two chapters in the Greeke were one.

CAP. XXVI.

Of the writings of *Apollinarium*, and *Musannus*.

ALthough there were many volumes written by *Apollinarium*, yet these only came to our hands. A booke vnto the foresaid Emperour. Fiue books against the Gentiles, 2. bookes of the truth. 2. bookes against the Iewes. And such bookes as afterwarde he wrote against the *Phrygian* heresie, which not long after wared stale, then first budding out, when as *Montanus* together with his false prophetesses ministred principles of Apostasie. So far of him. *Musannus* also spoken of befoze, wrote a certaine excellent booke intituled: Vnto the brethren, lately fallen into the heresie of the *Encratites*, which then newly had sprong, and molested mankinde, with a straunge and pernicious kind of false doctrine, the autho: whereof is sayd to be *Tatianus*.

Apollinarium

Montanus the heretick. Musannus. Encratites. Tatianus.

Irenæus lib. 1
cap. 30. 31.
Saturniani.
Marcionitz.

Tatianus.

Valentiniani.

Seuerus.
Seueriani.

Diateffaron.

Tatianus
though an
hereticke yet
wrote he a
learned book
against the
Gentiles.

WE meane that *Tatianus*, whose testimonie a litle before we haue alleadged touching the renoumed *Iustinus*, whom also we haue reported to haue bene the Martirs discipule. The same both *Irenæus* declare in his first booke against heresies, writing of him and his heresie thus: Out of the schoole of *Saturninus* and *Marcion* sprang the Heretickes whome they call encratites (that is to say continent persons) who taught that mariage was to be abhorred, contemning the auncient shape and molde of man, framed of God, and so by sequel, reprehending him that made the generation of man and woman. Againe they haue commaunded abstinence from liuing creatures, for so they call them, shewing them selues vngatefull towards God, which made all thinges for the vse of man. They denie that the first man was saued, and this blasphemie latelie sprong vp, *Tatianus* being originall thereof. Who whil实现 that he was the auditor of *Iustinus*, reuealed no such thing, but after his Martyrdome, falling from the Church, and being puffed vp with presumptuous estimation and selfe opinon of Doctorship, as though he passed all others: inuented a selfe and a seuerall character or maner of Doctrine. He dreamed of certaine inuisible worldes, with the Valentinians, preaching of mariage and corruption, and fornication as *Marcion*, and *Saturninus* had done before, calling into controuersie of him selfe the saluation of Adam. This doth *Irenæus* write in the place before cited, and a litle after thus: One *Seuerus* reuiued the foresaid heresie, and became an author vnto his followers, so that of him they were called *Seueriani*. These receaue the Lawe, the Prophets, and the Gospels: they expound names of holy Scripture, as please them best: they reuile the Apostle *Paule*: they reiect his Epistles: they deny the Actes of the Apostles. Their first author was *Tatianus*, who patched together, I wot not what kinde of mingle mangled consonancy of the Gospels and termed it *Diateffaron*, which as yet is to be sene of many. Some report that he presumed metaphasically to alter the wordes of the Apostle, correcting as it were the order of the phrase. He left in writing vnto the posteritie a great number of commentaries, but of all the rest that booke of his, against the Gentiles is recounted famous, and taken for the best, and most profitable: where mention is made of the former times, with a bold protestation, that *Moses*, and the Prophets among the Hebrewes, were farre more auncient, then the famous men among the Gentiles, and thus stood these things then.

Bardefanes
a Sytian.

Vnder the raigne of the same Emperour, when heresies encreased, a certaine man in *Mesopotamia* by name *Bardefanes*, being very eloquent and skilfull in logicke: published in writing in the Syrian tongue, Dialogues together with other bookes, against *Marcion*, and other graund heretickes. The which certaine learned men (whereof he had then a great number to his disciples, his gift of vtterance did so passe) translated from the Syrian into the Greeke tongue, of which bookes, that dialogue intituled of *Destinie*, and dedicated vnto *Antoninus* the Emperour, is of great force. The report goeth that he wrote many other bookes, by occasion of the persecution rapled in those times. This man was first scholed by *Valentinus*, but afterwarde reprehending and condemning his fabulous dreames: transformed and altered him selfe of his owne accord, and embraced the sounder sentence, and yet scarce so, washed he altogether away the spots of the former heresie. About this time *Soter* Bishop of Rome departed this life.

Anno. 179

The ende of the fourth booke.



THE FIFTH BOOKE OF THE EC-
CLESIASTICAL HISTORIE OF EVSEBIVS
PAMPHILVS BISHOP OF CÆSAREA IN PALÆSTINA.

The Proöme of Eusebius.

*How that Eleutherius succeeded Soter in the sea of Rome. The difference betweene
the Ecclesiasticall and prophane historie. He purposeth to write of martyrs.*



*S*oter when he had bene Bishop of Rome eight yeares, finished his mortall race, whom Eleutherius the twelfth from the Apostles succeeded. And then was it the seuenteenth yeare of the raigne of Antoninus Verus the Emperour. In which time sedition being raised throughout the Cities, & vehement persecution in all parts of the world encreased against vs: we may easily coniecture, how many millions of martyrs suffred throughout the world, by such as happened vnto one nation, which for most true and euerlasting memory, hath bene thought worthy the writing, & is printed for the posteritie. And although we haue heretofore compiled a booke of martyres in most ample wise, reciting the catalogue of them, and yet not onely the historிக்கal narration, but also enterlacing matters of doctrine: neuertheless we mind not presently to omit any thing that may seeme pertinent vnto this our historie which we haue now in hand. Other historiographers haue carefully considered, onely to commit to letters warlike victories and noble triumphes against the enemies, valiant enterprizes of captaines, notable courage of armed soldiers, bespotted with blood and innumerable slaughters of tender sucklings, committed for countrey and substance sake: But this our historie containeth a pollicie gratefull vnto God, most peaceable warres for the quietnesse of the soule, for the trueth of conscience rather then triall for our countrey, for godly fauor, rather then worldly friendship. It containeth the valiant constancy of champions, buckling and waslling for the trueth, the most victorious fortitude and triumphes against fire fiends of hell, the vpper hand of our inuisible aduersaries, to be shott it pronounceth for all these, crownes of euerlasting memoie.

Eleutherius
b. of Rome.
Anno Do-
mini 179.

CAP. I.

*Of the martyrdom of Saintes, and cruell persecution in Fraunce, under
Antoninus Verus the Emperour.*

IT was the countrey of Fraunce, wherein the theatre of this waslling (before mentioned) lay. Whose chiefe cities & most frequented in respect of the rest in the same region are Lions and Vienna. By both which Cities the river Rhodanus doth runne, compassing that whole countrey. The holy Churches there, sent this letter touching their martyrs, vnto the Churches throughout Asia and Phrygia, making relation of their affaires after this maner.

*The seruants of Christ inhabiting Vienna and Lions Cities of Fraunce, vnto the brethren
throughout Asia, and Phrygia, obtaining with vs the same sayth and hope of
redemption: peace and grace and glorie from God the father,
and Christ Iesu our Lord be multiplied.*

The epistle
of the french
me vnto the
Churches of
Asia & Phry-
gia.

When they had premised certaine thinges by way of preamble, they followe after in these wordes: The greatnes of this our tribulation, the furious rage of the Gentiles against the Saincts, and what thinges the blessed martyrs haue suffred: we are able exactlie, neither to expresse by worde, nor comprehend in writing. The aduersarie with all might possible, applied himselfe shewing tokens of his preparatiues & disposed entrance to persecution, & passing throughout

Rom. 8.

Vegetius Epagathus martyred. Luke. 1.

Tenne fell in persecution.

Sclaunders raised against the Christians

Iohn. 16.

Sanctus a Deacon. Maturus a late convert.

all places acquainted and instructed, his limmes, to striue against the seruants of God : so that we were not onely banished our houses, bathes, and common market places : but altogether euerie one of vs straightly charged not to shewe his face. Yet the grace of God withtoode him, deliuering the weakelings, vpholding certaine others of the contrarie, as sure and immouable pillars which through their sufferance were able not onely to repell the violence of the despitefull aduersarie, but also to prouoke him, patiently abiding all kinde of slaunder, and punishment. To be short weying great tormentes for small trifles: they hastened vnto Christ, declaring as trueth is: that the passions of these present times, are not worthie of the glorie, which shall be reuealed vnto vs. And first of all, they bare manfully all such vexations as the clustered multitude layed vpon them: exclamations, scourginges, draggings, spoyling, stoning, fettring, and the like whatsoeuer the headie and sauadge multitude accustometh to practise against their professed enemies. Next being ledde vnto the open market place, and examination had: they were condemned in presence of the people by the Tribune, and the other chiefe potentates of the citie, and cast into prison, vntill the presidentes comming. After that, when they were brought before the president which had exercised all kinde of extreame crueltie against vs: *Vegetius Epagathus* one of the brethren hauing fulnesse of loue towards God, and man, whole conuersation was so perfect, Although a yong man, yet thought comparable with *Zacharie* the Priest, for he walked vnblameable in all the commaundementes and ordinaunces of the Lord, and verie seruiceable towards his neighbours, hauing great zeale and seruencie of the spirite of God: allowed not of the sentence vniuste lie pronounced against vs, but with vehement motion required, that audience might bee giuen him to pleade for the brethren, that we had committed no impietie. Which being denied him (for he was a noble man) of such as compassed the tribunall seate, and of the president reiecting this iust petition, and onely demanding whether he was a Christian: confessed it with a lowde voyce, & so he was receaued into the fellowship of the Martyrs, and called the aduocate of the Christians. For he hauing the spirite which is the comforter, in greater abundance then *Zacharie*, declared the fulnesse of loue that was in him, in that he spared not his life, in the defence of the brethren. He was and is the true disciple of Christ, following the lambe whither soeuer he goeth. The other foremartyres stirred vp by this example hasten them selues vnto Martyrdome, and are become lyuelier, and readier, accomplishinge the confession of Martyrdome with all cherefulness of minde. There were certayne others founde vnreadie, lesse exercised, and as yet weake, not of abilitie to beare the burthen of so weyghie a combate, (in number tenne:) which fell through the frailtie of the flesh, to our great heauinesse and sorowfull lamentation, quaying the cherefulness of others, which were not as yet apprehended, but accompanied the Martyres, what tormentes soeuer befell them, and seuered not them selues from them. Then trembled we all for feare, and that greatly because of the vncertaintie of confessions: being not terrified with any tormentes, but careful for the ende, least that anie shrinked and fell from the sayth. Daylie there were apprehended such as were worthie to fulfill the number of the fallen weakelings: so that out of both these Churches as manie as ruled and bare the greatest swaye were taken, and executed, and withall certayne of the Ethnicks being our seruantes were taken, (for the president had commaunded publiquelye, a generall inquisition to be made for vs) who being overcome by the subtile sleighthes of Satan, and terrified with the sight of the tormentes which the Sainctes suffred, through the perswasion of the souldiers egging them forwardes: fayed agaynst vs, and reported: that wee vsed the feastinges of *Thieftes* and the incest of *Oedipus*, with diuerse other crymes which may neyther godlylie be thought vpon, neyther with modestie be vttered, neither without impietie be beleueed. These thinges nowe being bruted abroad, euerie bodie was moued and incensed against vs, in so much that they which for familiaritie sake vsed moderation before, nowe were exceedingly moued and made with vs. Then was that saying of our Sauour fulfilled, to wit: The time will come, when as euerie one that sleieth you, shall thinke that therein he doth God good seruice. Then suffered the holie Martyres such tormentes as tongue can not expresse. And Satan also prouoked them with all might possible, that they shoulde vter some blasphemie. Great was the whole rage both of people, and President, and souldiers set against *Sanctus*, Deacon of the Church of Vienna: and against *Maturus*, lately baptized, yet a notable warrier: and

against

against *Attalus* a Pergamenian, who was alwayes a piller and fortresse of our faith: and against *Blandina*, a woman, by whome Christ shewed that those things which in the fight of men appeare vile, base, and contemptible, deserue great glorie with God, for the trewe loue they bare towards him in deede, without boasting in shewe. When as we all quaked for feare, yea and her carnall mistresse (which also was one of the persecuted Martyres) verie carefull lest that peraduenture at the time of her aunswere, by reason of the frailtie of the flesh, she should not perseuere constant: *Blandina* was so replenished with grace from aboue, that the executioners which tormented her by turnes, from morning to night, fainted for wearinesse, and ceased, confessing them selues ouercome: and that they were no longer able to plague her, with anie more punishments: maruelling, that as yet she drew breath, hauing her whole bodie rent in peeces, and the woundes open: they confessing withall, that one of these tormentes was of force sufficient, to cost her her life, much the more, so manie, and so great. But this blessed woman, like a noble wraistler, was renewed at her confession, for as oft as she pronounced: I am a Christian, neither haue wee committed anie euell: she was recreated, refreshed, and felt no paine of her punishment. *Sanctus* also bare noblie, and valiantlie, yea aboue the strength of man, all such vexations, as man could deuise. When as the wicked in compasse, by reason of his great passion, and tormentes, had well hoped to haue heard some vndecent, and vncomelie speache, out of his mouth: his constancie was so great, that he vttered neither his owne name, neither his kindred, neither the countrie whence he was, nor whether he were bonde or free, but vnto euerie question he answered in the Romane tongue: I am a Christian. Thus confessed he often in steede of all other things: of his name, and Citie, and kindred, neither coude the Gentiles get anie other language of him. Wherefore the President and the tormenters were fiercelie set against him. And when as nowe there remained no punishment vnpractised, at length they applied vnto the tenderest partes of his bodie, plates of brasle glowing hoate, which fried, seared, and scorched his bodie, yet he remained vnmoueable, nothing amazed, and constant in his confession, being strengthened and moistened with the dewe which fell from the celestiall fountaine of the water of life, gushing out of the wombe of Christ. His bodie bare witness of the burning. For ouer all his bodie his flesh was wounded, his members bescarred, his sinewes shrinked, so that the naturall shape and outward hewe was quite chaunged, in whome Christ suffering, obrayned inspeakeable glorie, conquering Satan, and leauing an example for the instruction of others: that no torment is terrible where the Father is beloued, no lamentation lothsome where Christ is glorified. When as the wicked tormentors a fewe dayes after, had brought him to the place of torment, and well hoped, that if they punished him nowe (hauing his whole bodie puffed vp with swelling and festred woundes, so sore, that it might not be touched, no not with the least finger) they should ouercome him, and preuaile: or if that he dyed in torment, they should terrifie the rest, and so warne them to take heede: none of all these happened vnto him, but beyond all mans expectation, in the latter tormentes his bodie was released of the payne, recouered the former shape, and the members were restored to their former vse, so that the seconde plague through the grace of Christ, was no greuous maladic, but a present medicine. Againe Satan going about blasphemoullie to slander vs, procured *Biblis* a woman (one of them which had saynted before) to be brought forth, supposing her frayle and fearefull minde, nowe to be quite altered from the Christian opinion, and consequenlie through her blasphemous deniall, to be in daunger of dampnation: she then at the verie houre of torment, returned vnto her selfe, and waking as it were out of a dead sleepe, by meanes of these punishmentes temporall, considered of the paynes eternall in hell fire: and vnlooked for, cryed out vnto the tormentours and sayde: Howe coude they deuoure infantes, which were not suffered to sucke the blood of brute beastes. For that she confessed her selfe a Christian, she was appointed to take her chaunce among the Martyres. When that these tyrannicall tormentes were taken away of Christ, through the pacience of the blessed Sainctes: the deuell inuented other mischiefes, to wit: the imprisoning of the Sainctes in deepe and darke dungeons, setting of them in the stockes, stretching their feete vnto the fift bored chinke, with other punishmentes, which furious ministers full of deuellish rage, are wont to put in vre, and practise, vppon poore prisoners. So that many were stifled and strangled in pryson, whome the Lord would haue so to ende this life, and to

Blandina a woman.
1. Cor. 1.

Blandina sheweth great patience in her tormentes. *Blandina* confessed her selfe to be a Christian. *Sanctus* sheweth great patience.

Sanctus confessed him selfe a Christian.

A notable saying of *Sanctus*.

Biblis a woman pitiously tormented.

Many of the
Martyrs died
in prison.

Pothinus b.
of Lyons af-
ter great tor-
ments is cast
into prison,
where after
two dayes he
departeth
this life.

A compari-
son or differ-
ence be-
tweene such
as faynted &
such as con-
tinued faithfull
in persecutiō

Maturus and
Sanctus be-
headed.

shewe his glorie. The Sainctes being thus sore wounded which seemed not possible to liue, (if all mans helpe and medicine were applyed thereunto,) remayned shut vp in close pryson, destitute of all mans ayde, onely comforted of the Lorde, and confirmed in bodie and minde, so that they stirred vp and cherished the rest. The yonger sort that were newlie apprehended, whose bodies had not before tasted of the lash of the whippe, lothed the closenesse of the pryson, and were choked vp with stinck. Blessed *Pothinus* to whome the charge of the byshops sea of Lyons was committed being aboute foure score and tenne yeares olde, weake of bodie, scarce able to drawe breath: because of the imbecillitie of nature, creeping on a pace and being strengthened with the cheerefulnesse of the spirite, for the conceaued ioye of martyrdome which he desired: was brought forth before the tribunall seate, faint in bodie, for that he was olde and sicklie, his life being for this ende reserued, that Christ by the meanes of it might triumph. He was caried of the souldiers and layed before the tribunall seate, accompanied with the potentates of the citie, and the whole multitude, diuerslie shouting, as if he had bene Christ, he hath geuen a good testimonie: and being demanded of the president who is the God of the Christians, answered: if thou become worthie thou shalt vnderstande, after this aunswere he was cruellie handeled, and suffred manie stripes, for such as were nearest vnto him pricked at him with the hand, and spurned him with the foote, reuerencing his yeares nothing at all: and such as stoode a farre off, looke what eche one had in his hande, that was throwen at his head, and such as ceased from powring out theyr poysoned malice, thought them selues to haue greuouslie offended, supposing by this meanes, to reuenge the ruine of their rotten Gods. But he almost breathlesse is throwen into prison, where after two dayes, he departed this life. Here was shewed the great prouidence of almightie God, and the infinite mercie of Iesus Christ, though verie seldome outwardlie appearing vnto the brethren, yet neuer destitute of the power of Christ. And as many as faynted in the first persecution, were all a like imprisoned and partakers of the affliction, neither did they preuaile, or the deniall profite them, it was thought a sufficient fault that they confessed to haue bene such: but these, as murderers, and haynous trespassers, were twise more grieuouslie plagued. The ioy of martyrdome, the hoped promises, the loue towards Christ, and the fatherly spirite comforted the one companie: the other, vexed in conscience, so that their outward countenance bewrayed their inward apostasie: they went cheerefull with a great maiestie and grace, their setters becoming them as the skirtes of the newe married spouses, garnished with sundrie colours, and layd ouer with golde, and withall yeelding a Christian fragrant smell, so that manie supposed theyr bodies to haue bene outwardlie perfumed: but the other all sad and sorowfull, as vile, and abiect caytifes, mishapen creatures, full of all deformitie, derided of the Gentiles them selues deseruing death, as degenerating cowardes, destitute of the most precious, and glorious, and liuelie name of Christianity, with the sight hereof manie were confirmed, so that fodenly being apprehended, without stay protested their faith, not hindered with one thought of deuellish perswasion. A litle after in the sayde epistle thus it foloweth: After these things the formes of martyrdome are framed, and deuided into diuerse sortes, for of many faire coloured and sweete smelling floures, they offred vnto God the Father, one well twisted, and compacted crowne or garland. It behoued noble champions, hauing borne the brunt of so variable a combat, and gotten a magnificall victorie, to triumph with an incorruptible crowne of immortalitie. *Maturus* then, and *Sanctus*, and *Blandina*, and *Attalus*, were ledde vnto the brute beastes, in the popular and publique spectacle of the Heathenish inhumanitie, euen at the day appoynted offet purpose by our men for so beastly a buckling. Where againe, *Maturus*, and *Sanctus* were diuerslie tormented, with all kinde of punishmentes, as if they had suffered nothing before, yea rather (as it were with manie newe meanes) repelling the aduersarie, they beare the victorious garlande, suffering againe all the wonted reuilinges, all the crueltie of the sauadge beastes, and whatsoeuer the outrageous multitude craued and commaunded in compasse, and aboue all, they patiently suffered the yron chayre, wherein their bodies boyled as in a fying pan, filling such as were present with the lothsom savor of that their fulsome froth, nether were they thus contented, but practised further to ouercome the patient sufferance of the Sainctes. Neither could they get any other sentence of *Sanctus*, saue that confession which he cried at the first. At length when that these Sainctes had endured this great and greuous tryall, they were slaine and executed after that all that day long they had bene made a spectacle vnto this world,

in that

in that variable combat, as commonly it falleth out in equall matches, where one bucklerth with an other. But *Blandina* was hanged in chaynes, an object for the wilde beastes, to exercise theyr sauage violence vpon, no doubt so done by the ordinance of God, that she hanging in the forme of a crosse, might by her incessant prayer, procure cherefulness of minde, vnto the Sainctes that suffered: whereas they in that agonie behoulding with outwarde eye in their siter, him that was crucified for them, might perswade the faithfull, that such as suffer for Christes sake, shall haue fellowship with the liuing God. After that she had hong a long while, and no beast touched her, she is taken downe, cast into pryson, and reserued for further torment, that being conquerour of manie combats, she might prouide for the crooked serpent, inexcusable condemnation, and animate the brethren vnto cheerefulness, putting on as a small, a weake, and contemptible person, the great, the strong, & inuincible champion Christ Iesus, obtayning through her often, and manifold patience, the incorruptible crowne of glorie. *Attalus* also a famous man was greatly desired of the people vnto punishment, who being readie, and of a cleare conscience, came foorth, for he was notable exercised in the Christian profession, alwayes a fauourer, and furtherer of the truth. Therefore when he was led in compasse of the Theatre, with a scrole before him, wherein was written in the Romane tongue: This is *Attalus* the Christian: and the people had raged against him, the President knowing that he was a Romane, commaunded him to be imprisoned, and closelie kept with the other prisoners, concerning whom he had written vnto *Cesar*, and expected an answer. The meane time passing betwene, was neither vaine, nor frutelesse, for the infinite mercie of Christ Iesus our Sauour, shined in the world, through their patience. The deade by the liuing were reuiued: the Martyrs profited such as were no Martyrs: the pure virgine and mother the Church, was greatly comforted, and cherished, when as she recovered and receaued for liuing, such as before she had lost as vntimelie birthes, and dead frute. For many which before had faynted, by their meanes were nowe moulded, borne againe, stirred vp a fresh, learned to protest theyr faith, and nowe being quickened, and strengthened, hauing tasted of him which will not the death of a sinner, but is mercifull vnto the penitent: they come forth before the tribunall seate, readie to aunswere vnto the interrogatories of the president. And because that *Cesar* had commaunded by writing that such as confessed them selues Christians, should be executed, and such as renounced, should depart the frequented solemnitie (which by reason of the concourse of the Gentiles from euerie countrey, was about the beginning verie populous) he brought forth from prison the blessed Confessours into the open spectacle and presence of the people, to be scornfully gased vpon, and when he had againe made inquisition of them, as manie as he found to be priuiledged persons of Rome, those he beheaded, the rest he threw to be rent a sunder, and torne in peeces of wilde beastes. Christ was greatly glorified in them, which at the first denied, and at last, beyond all the expectation of the heathen, boldly confessed their faith. They seuerally were examined, to be set at libertie, but after confession they were coupled to the number of the martyrs. They taried without which neuer had graine of faith, no feeling of the wedding garment, no sparkle of the feare of God, but rather through their wicked conuersation, blasphemed the way of God, as sonnes of perdition. All the other were coupled to the Christian congregation: and at the time of examination, *Alexander* a Phrygian borne, professing Phisicke, hauing dwelled in Fraunce manie yeares, a man well knowen for his great zeale Godwards, and boldnesse of speech (he was not without the gracious & Apostolike gift) stood hard by the tribunall seate, and nigh the examined persons, exhorting them to bouldnesse of confession, by signes and tokens, so that by his sorrowing, and sighing, by his hopping, & skipping to and fro, he was descried of the standers by, and when the people in compasse had taken in euell part, that they which before had recanted, againe did confesse: with one consent they crie out against *Alexander*, as author thereof. When the President had vrged him, and demanded of him what he was, he aunswered: I am a Christian. For which aunswer the President allotted him vnto the beastes, of them to be rent in peeces and deuoured. The seconde day after together with *Attalus*, he is brought foorth, for the President to gratifie the people, deliuered him vnto the beastes, to be bayted the second time. And when these had tasted of all the torments prouided for them in compasse of the scaffold, and suffred great paine, in the ende they were put to death. Of which number *Alexander* not once sighed, neither vttered anie kinde of speech, but inwardly from the heart talked with God. *Attalus* burning in the

Blandina hanged in gibbets so lowe, that the wild beastes might reach her.

Blandina is cast into prison.

Attalus brought forth & clapt in prison.

Many that fell repented them againe
Ezech. 16.

Alexander a Phisician comforteth the Martyrs.

Alexander torne in peeces of wilde beastes.

Attalus fried
to death.

Ponticus of
the yeares of
15. martyred.

Blandina be-
headed.

Apocal. 22.

Dead car-
casses throwne
vnto dogges.

The ashes of
the burned
bodies were
throwne into
the riuer
Rhodanus to
take away
the hope of
the resurre-
ction.

scauldung yron chaire, glowing hoate, so that the sauour of his broyled bodie filled their no-
strelles: spake vnto the multitude in the Romane tongue: behold this is to deuour men; for
we neither deuour men, neither commit any other haynous offence. And being demanded
what name God had, answered: God is not called after the manner of men. After all these
thinges, vpon the last day of the spectacles, *Blandina*, together with *Ponticus*, (a yong man of
fifteene yeares of age) was brought forth (which thing was dayly vsed, to the end they might
behold the tormentes of the rest) whom they compelled to sweare, by their Idols names. But
they constantly perseuering in their sentence, and contemning their Idols, set the multitude in
such a rage against them, that they tendered, neither pitied, the yeares of the yong man, neither
spared the woman kinde, but plagued them with all punishment possible, & that in compasse,
compelling them now and then to sweare, which when they could not bring to passe: *Ponti-
cus* being succoured of the sister in presence of the Paganes, who then beheld how that she ex-
horted and confirmed the yong man: after that he had suffered all kinde of bitter torment, yel-
ded vp the ghost. Last of all blessed *Blandina*, like a noble mother, hauing exhorted her children
and sent them before, as Conquerours vnto the King, pondering with her selfe all the punish-
mentes of her children: hastened after them ioying and triumphing at her ende, as if she had
bene inuited and laued to a wedding dinner, and not to be cast among wilde beastes. After
scourging, after buckling with wilde beastes, after the broyling of her bodie as it were in a
frying panne, at length she was wrapped in a net, and tumbled before a wilde bulle, which
fanned & tossed her with his hornes to and fro, yet had she no feeling of all these, her minde
being fixed, and wholly set vpon the conference which she had with Christ, in the end she was
beheaded: the Paganes them selues pronouncing: that neuer anie woman was heard of among
them, to haue suffered so manie and so great tormentes. Neither so did they cease from theyr
crueltie and rage towards the Christians, for the sauage and barbarous Gentiles being pro-
uoked by a furious and beastly fiend, could not quiet them selues, but that their furious rage,
practised another kind of malicious spite vpon the dead carcases: neither were they pleased in
that they were overcome & voyd of naturall feeling and sense, but proceeded further, like brute
beasts, both President & people were furiously prouoked, prosecuting vs with like hatred, that
the Scripture might be fulfilled, which saith: he that is wicked, let him be wicked stil, & he that
is iust, let him work righteousness still. For as manie as were choked vp with the noisome stinck
of the prison, were throwne to be deuoured of dogges, charging a continuall watch, day & night,
that none of them should be buried of vs. And they gathering together the reliques of the Mar-
tyrs bodies, some vndeoured of beastes, some vnburned by fire, partly torne, and partly bur-
ned, with the heades and stumps of others vncovered with earth, committed them for the space
of manie dayes, vnto the custodie of souldiers. Others fretted and fumed, snarling at them, with
the gnashing of their teeth, seeking further reuengement of them. Others derided and skof-
fed them, magnifying their Idols as causers of this our calamitie. And such as were of a milder
nature and somewhat sorowed at our suffering, vehemently reuiled, and saide: where is their
God? and what profited them this religion, which they preferred before their liues? And such
was the variable and deuillish disposition of the infidells, to our great sorrowe, because that it
was not lawfullie permitted for vs, to burie the dead bodies of the Martyrs. Neither stode the
night vnto vs in any steade for that purpose, neither would the keepers bowe for money, neither
bend at our prayer, but kept the brused carcasses of the Sainctes, as if some great commoditie
grewe vnto them, by keeping them vnburied. *Againe after a fewe lines, thus they write: To*
be short, after that the bodies of the blessed Sainctes had bene euerie kinde of way spitefully, &
scornefullie entreated, lying whole fixe dayes along vnburied, at length they were burned to
ashes, the ashes also they gathered and scattered in the riuer Rhodanus which passed by, so that
no iote, or relique thereof should longer remaine vpon earth. This they did to the ende they
might overcome God, and hinder the reuiuing of the Sainctes. Lest that (as they saide) there
should be any further hope of the resurrection, wherof (say they) the Christians being fully per-
swaded, bring amongst vs straunge, and newe religion, they contemne punishment, and hasten
them selues cheerefully vnto death. Now let vs see whether they can rise, and whether theyr
God can helpe, and deliuer them from our handes.

CAP. II.

How the blessed Martyrs of God, receaued after repentance, such as fell in persecution.

Such were the calamities which happened vnto the Churches of Christ, vnder the sayde Emperour, whereby we may coniecture by all likelyhood, what befell vnto them in other prouinces. Neither shall it be amisse, if out of the same epistle we alleadge further testimony, concerning the mercy and mekenesse of the foresaid Martyrs, written in this maner: They were such followers of Christ (who when he was in the forme of God, thought no robbery to be equall with God) that being set in such a glorie, they suffred torments, neither once, nor twise, but often and againe being reskewed from the beastes, hauing the print of hote yrons, and skarres, and woundes in their bodies, neither called they them selues Martyrs, neither permitted others so to terme them. But if any of vs so named them in our epistles, they sharply rebuked vs, they attributed the name of martyrdom with full minde vnto Christ, who was the faythfull and true Martyr, the first frutes of the dead, the guide vnto life. They called to minde their miserable tormentes, which ended the race & course of this life with blessed martyrdom, and said: They nowe are martyrs, whom Christ vouchsafed to receaue vnto him by confession, and through the passage of this persecuted life, to seale their martyrdom among the number of the blessed Sainctes: but we are meane and base, and humble confessours. They beseeched the brethren with warrish eyes, and wet cheekes to pray incessantly for their happy endes. They expressed liuely the power of martyrdom, while they resisted the Heathens with libertie and boldenesse, shewing their noble courage through patience, their constancie without feare, or trembling, and being called Martyrs of the brethren, refused it with the fulnesse of the feare of God. And a little after, thus they write: they humbled them selues vnder the mighty hand of God, by the which they are now highly exalted: they rendred vnto all men an accompt in the defence of their faith: they accused none, loosed all, and bound no man: they prayed for their persecutours after the example of *Stenen*, that perfect Martyr, which sayde: Lord lay not this sinne to their charge. If he prayed for them that stoned him, howe much more for the brethren? Again, a little after they say: the greatest combat they had with him (meaning the serpent) was for the sinceritie of loue. So that the roring Lyon being foyled before, now quickened and sturred vp such as he thought to haue had deuoured. They shewed no insolent arrogancie towards them that fell, but ministred vnto such as wanted of their abundance, being affectioned with motherly pitie and compassion towards them: and sheading many teares vnto God the father for their sakes, they craued life, and he graunted it them, which life they communicated to their neighbours: and so they passing as Conquerours in all things, embracing peace, and shewing the same vnto vs, departed this life with peace, and posted vnto the heauenly and celestially paradise: leauing no griefe behind them vnto the mother, no sedition or warre vnto the brethren: but ioy, and peace, and concord, and loue. I suppose these thinges not to haue bene vnprofitably spoken of vs, touching the loue of the blessed Martyrs towards the brethren that fell, whereby we may note the vnnaturall, and mercylelesse mindes of such as after these examples graciously afflict the members of Christ.

CAP. III.

Of the vision that appeared vnto Attalus the Martyr in his sleepe.

The same epistle of the foresaid brethren, contayneth an history worthy of memozy, which without let of the enuious, may be layd downe to the knowledge of the Reader, and it is thus: There was among them one *Alcibiades*, who liued beastly and miserly, feeding on ly on breade and water. When he had so determined with him selfe to liue in prison, it was reuealed vnto *Attalus* after his torment on the Theatre: that *Alcibiades* behaued not him selfe aright, in that he vsed not the lawfull creatures of God, and thereby also gaue an occasion of falling vnto others, hereof when *Alcibiades* was perswaded, he vsed all indifferently, and prayed God. For they were not destitute of the grace of God, but had the holy Ghost for their directer. Of these thinges thus much. When as *Montanus*, and *Alcibiades*, and *Theodotus*, then fresh, and first of all, of many throughout Phrygia, were thought to be endued with the gifte of proph-

The French men write thus of their Martyrs.
Philop. 2.

The suffring of Christ is rather to be termed *λυτρωσις* Redemption. 1. Pet. 1. then *μαρτυρία* martyrdom. Who be martyrs and who confessors.

1. Pet. 5.

Act. 7.

They receiue after repentance such as fell in persecution.

The Frenchmen in their foresaid epistle writ thus also of *Alcibiades*.

Montanus, *Theodotus* and *Alcibiades*.

des (not the former) false prophets.

rie, (for many other miraculous operations, wrought by the diuine power of God in manie places, perswaded them that these had also the gift of prophetic) and because of them, sedition was rayled: againe, the brethren inhabiting Fraunce, layd dolone in writing, their godly & Catholicke censure of them, and withall, alleadged sundry epistles of the holy Martyrs that suffred among them, which (being in close prison) they had written vnto the brethren thorough out Asia and Phrygia, in the which also they called and prouoked *Eleutherius* then Bishop of Rome, to the defence of the Ecclesiasticall peace.

CAP. IIII.

The Martyrs in Fraunce commend Irenæus Bishop of Lyons, by their epistle vnto Eleutherius Bishop of Rome.

The Martyrs in France to Eleutherius b. of Rome in the commendation of Irenæus b. of Lyons.

THe same Martyrs highly commended *Irenæus*, minister of the Church of Lyons, vnto the foresayd Bishop of Rome, as their owne words declare in this manner: Father *Eleutherius* we wish you health in all thinges, and alwayes in God. We haue requested *Irenæus* our brother and fellow labourer, to deliuer you these letters, whom we pray you to accept of, as a zealous follower of the wil of Christ. For if we vnderstood that any mans degree yelded forth, and deliuered righteousness vnto the graduate, namely as being minister of the Church, which this man is, we would haue chiefly commended this in him. To what end should I now out of the same epistle, rehearse the catalogue of Martyrs, I meane of them which were beheaded, & of them which were deuoured of wild beasts, and of them which died in prison, & the number of those confessoys, who then as yet liued: for if any man be disposed at large to reade therof, let him take in hand my booke of Martyrs, where the collection thereof is plainly to be seene. These thinges were after this maner in the time of *Antoninus* the Emperour.

Eusebius wrote a booke of Martyrs, which is not extant.

CAP. V.

Howe that God in great necessitie sent rayne at the saythfull Christian souldiers prayers, vnto the host of Marcus Aurelius a Heathenish Emperour.

Marcus Aurelius the brother of Antoninus.

THe histories do recozd, that when his brother *Marcus Aurelius* the Emperour, warred against the Germans and Sarmatians, his host in maner perished with thirst, so that he wist not what to do: and that the souldiers of the legion called *Melitana*, moued againe & againe with faithfulness towarde their Prince, bowed downe vpon their bare knees (as our accustomed manner of praying is) in the middelt of the army, turning them to the enemies, and made supplication vnto God. When as this sight seemed straunge vnto the enemies, there was shewed a farre more straunge spectacle, to wit: lightening, which put the enemies to flight and ouerthrowe, and withall a shew of rayne to refresh the armie, which welnigh perishing with thirst, powzed out their prayers befoze the high throne of the maiestie of God. This historie is reported by such as fauoured not the Christian sayth, yet were carefull to set forth the thinges which concerned the foresaid persons. It is also written by our men. But of the heathen Historiographers them selues, the miracle is mentioned, not expressely to procede by the meanes of our men, yet our writers as friends and fauourers of the true doctrine, haue deliuered simply, and plainly in dede, as it was done. Whereof *Apollinaris* is a witnesse of credit, who reporteth that this legion (by whose prayers this miracle came to passe) was from that time forth called by the Emperour in the Romane tong after a peculiar name, the Lightening legion. *Tertullian* also a man worthy of good credit, dedicating an Apologie in the Latine tongue, vnto the Romane Senate, in the defence of our faith (whereof we mentioned befoze) hath confirmed this historie with a mightier and more manifest profe, for he writeth that the most prudent epistles of *Marcus*, are yet extant, where he testifieth him selfe, that warring with the Germans, through the scarfity of water, his army welnigh perished, but yet was saued through the prayers of the Christians. He saith that this Emperour threatned them with death, which went about to accuse them. Vnto the aforesaid thinges he addeth: what maner of lawes are these against vs? impious, vniust, cruell, which neither *Vespasian* obserued, although conquerour of the Iewes: which *Traian* partly frustrated, commaunding the inquisition, for the Christians, to cease: which neither *Adrianus*, although busying him self with euery matter, neither he which was called *Pius* confirmed. But wey of this euery man as pleaseth him, we will prosecute that which

The Christian souldiers do praye for rayne, immediately it lightened & rayned.

The lightening legion.

Tertullian in Apolog. ca. 6.

Irenæus who in his

which followeth by order of historie. When *Pothinus* of the age of fourescore & tenne yeares, had ended this life, together with the other martyrs in Fraunce: *Irenaeus* succeeded him in the Bishopricke of Lions. Whom we haue learned in his youth to haue ben the auditor of *Polycarpus*. This same *Irenaeus* in his third booke against the heresies, rehearseth the succession of the Romane Bishops, vnto *Eleutherius*, whose times presently we prosecute, & reciteth the catalogue of them, as if it were his speciall dñist, wyting in this maner.

youth was the auditor of *Polycarpus* succeeded *Pothinus* in the bishopricke of Lyons in Fraunce.

CAP. VI.

The Catalogue of the Romane Bishops out of Irenaeus.

The blessed Apostles planting, and building the Church, committed vnto *Linus* the government of the ministerie. This *Linus*, *Paule* remembred in his epistle vnto *Timothe*. Him succeeded *Anacletus*, after him *Clemens*, the thirde from the Apostles: which both sawe them, had his conuersation with them, and had both the preaching and tradition of the blessed Apostles, grafted in his minde, and painted before his eyes. Neither was he yet alone, for there liued at that time, a great manie which were ordained by the Apostles. In the time of this *Clemens* there was raised no small sedition among the brethren at Corinth, wherefore the Church of Rome wrote vnto the Corinthians a worthie epistle, reconciling them vnto peace, and renewing their faith, and tradition, latelie receaued of the Apostles. A little after he sayth: After this *Clemens*, succeeded *Euaeristus*: after *Euaeristus*, *Alexander*: after *Alexander*, *Xystus*: he was the sixt from the Apostles. Afterwards *Telephorus*, which was gloriouslie crowned with martyrdom. Him followed *Hyginus*: then *Pius*: after him *Anicetus*, whom *Soter* succeeded. Nowe *Eleutherius* was the twelue Bishop from the Apostles. After the same order, the same doctrine, & tradition of the Apostles, truely taught in the Church, at this day continued vnto our time.

Irenaeus lib. 3 cap. 3.
1. *Timoth.* 4.
Paule.
Peter.
Linus.
Anacletus.
Clemens.
Euaeristus.
Alexander.
Xystus.
Telephorus.
Hyginus.
Pius.
Anicetus.
Soter.
Eleutherius.

CAP. VII.

Howe vnto that time miracles were wrought by the faithfull.

These things *Irenaeus* agreeable vnto the histories mentioned befoze, hath layed downe in those five booke, which he wrote to the subuersion and confutation of the falsly named science, to wit, of Heretickes. Again in the second booke of the same argument, he signifieth how that vnto his time, signes and examples of the straunge, and wonderfull power of God, were sene flourishing in certaine Churches, saying: they are farte from raising of the dead, as the Lord and his Apostles did, through prayer, and as manie of the brethren many times, the whole Church of some certaine place, by reason of some vrgent cause, with fasting and chaste prayer, hath brought to passe, that the spirit of the dead returned to the bodie. And man was by the earnest prayers of the Saints, restored to life againe. A little after he sayth: But if they say the Lord wrought these things fantasticklie, we will leade them vnto the practised examples of the Prophets, and proue out of them, that they all prophecied of him after this maner, and that these thinges were done in deede, and that he was the onely sonne of God. Wherefore in his name, they that be his true disciples, receauing grace of him, bende their whole might to this end, that euerie one, after the quantitie of the talent receaued, doe benefit the other brethren. Some soundlie and truely expell deuils, so that they being deliuered of their euill spirits embraced the faith, and were receaued into the Church: others haue the foreknowledge of things to come, they see diuine dreames, and prophetickall visions: other cure the diseased and sickly, restore them to their health, by their laying on of handes. Now according to our former saying, the dead were raised to life, and liued together with vs manie yeares. For the gracious giftes of the holie Ghost are innumerable, which the Church, disperfed throughout the whole worlde, hauing receaued, disposeth daylie in the name of Iesus Christ crucified, vnder Pontius Pilate, to the benefit of the Gentiles: seducing none, neither selling them to anie at anie price, as she hath receaued them freely, so freely she bestoweth them. Again, in another place *Irenaeus* writeth: as we haue heard of manie brethren in the Church which had the gift of prophecying: which were able through the holie Ghost to speake with sundrie tongues: which could reueale the secretes of men where it so behoued, and expound the darke mysteries of God. Thus much of the diuersity of giftes, which flourished among the woorthy men vnto that time.

Irenaeus lib. 2 cap. 57.

Irenaeus lib. 2 cap. 58.

Irenaeus lib. 5

*What Irenæus wrote of, and concerning the holy Scriptures canonically,
and the septuagints translation.*

Irenæus lib. 3
cap. 1.
Matthæw.
Marke.
Luke.
Iohn.

Irenæus lib. 5

When the
reuelation of
Saint Iohn
was first sene

Irenæus al-
leageth pa-
stor lib. 2.
mandat. 1.

Marcion.
Irenæus lib. 3
cap. 23. 24.
E/47. 7.
Theodotion.
Aquila.
Irenæus lib. 3
cap. 25.

The septua-
gints.

For as much as in the beginning of this our treatise, we haue promised in their severall places, to alleadge the testimonies of the auncient ecclesiasticall elders, & writers, which they haue written to our knowledge, and deliuered to the posterity touching the canonically Scriptures of both the old and new Testament: now we will endeavour to performe the same. And beginning with *Irenæus*, first of all let vs see, what he hath written of the new Testament, his wordes are these: *Matthew* deliuered vnto the Hebrewes the historie of the Gospell, written in their owne tongue. When *Peter* and *Paule* had preached at Rome, and planted the Church, after their departure *Marke* the disciple and interpreter of *Peter* also, deliuered vs in writing such things as he had heard *Peter* preach. And *Luke* accompanying *Paule*, comprised in one volume the Gospell preached of him. After these, *Iohn* the disciple of our Lord, which also leaned on his breast, published a Gospell vnto the posteritie remaining at Ephesus. This hath he written in his third booke. And in the fift of the same argument he reasoneth of the reuelation of *Saint Iohn*, and the calculation of *Antichristes* name: These things being thus, when as in all true and auncient copies, this number is layed downe, and they also testifie the same which sawe *Iohn* with their eyes, & the word it selfe teacheth vs, that the number of the beastes name, according vnto the numbring of the Gentiles, is declared by the letters, expressed in the word it selfe. (A little beneath of the same thus he saith,) We doubt nothing of the name of *Antichrist*, of the which we affirme sure and certainly. For if his name at this present were openly to be published, no doubt it had bene done by him which pronounced the reuelation. Neither was the reuelation seene long ago, but welnigh in this our age, vnder the ende of *Domitians* raigne. Thus much he said of the reuelation of *Saint Iohn*. He hath made mention of the first epistle of *Iohn* citing thence many testimonies. Also of the former of *Peter*. And he, not, onely knew, but allowed of the booke of *Hermes*, intituled *Pastor*, saying: That writing hath very well pronounced which saith: before all things beleue there is one God, which hath created and made perfect all things, &c. He hath vsed also certaine sentences selected out of the booke of *Wisedome* of *Solomon*, where he sayeth: The sight of God bringeth incorruption, incorruption draweth a man vnto God. He citeth the wordes of some one Apostolicke elder, whose name he passeth over with silence, yet pronounceth his interpretation of holy scripture. Moreover he remembred *Iustinus Martyr* and *Ignatius*, alleadging their writings for testimonies. He hath promised to confute *Marcion* in a severall volume. But of the translation of the old Testament by the septuagints heare what he writeth in these wordes: God then was made man, and the Lord him selfe hath saued vs, giuing vs a virgine for a signe, not as some say which presume to interpret the Scriptures: behold a damsell shall conceaue and bring forth a sonne as *Theodotion* the Ephesine, and *Aquila* of Pötus translated, which were both Iewish profelytes, whom the Ebionites following, haue taught that *Christ* was borne of *Ioseph* and *Marie*. After a fewe lines he addeth saying: Before the Romane empire grewe to be of such force when as yet the Macedonians held Asia, *Ptolomeus* the sonne of *Lagus* fullie minded to erect a librarie at Alexandria, and to replenish the same with all such good bookes as were extant: requested of the Iewes inhabiting Ierusalem, that they would send him their bookes, translated into the Greeke tongue. They (forasmuch as they were as yet subiect vnto the Macedonians) sent vnto *Ptolomeus*, seuentie elders, from among them, verie skilfull in their bookes, and both the tongues. God no doubt disposing this thing after his pleasure. *Ptolomeus* for tryalles sake, fearing, if they conferred together they would conceale the truth reuealed in their bookes: commaunded them severally euery man by him selfe to write his translation, and this in euery booke throughout the olde Testament. When as they all came together in presence of *Ptolomeus*, and conferred the translations one with another, God was glorified, and the Scriptures diuine in deede were knowne. For all they from the beginning to the ending, had expressed the selfe same thing, with the selfe same wordes, and the selfe same sentences. So that the Gentiles then present, pronounced those scriptures to haue bene translated, by the instinct and motion of the spirit of God. Neither may it seeme maruailous vnto any man that God brought this to passe, for when as in the captiuitie of his people vnder *Nabuchodonosor*, the Scriptures were perished

perished (the Jewes returning into their owne region, after seuentie yeares, in the time of *Artaxerxes* King of Persia) he inspired *Esdra* the priest of the tribe of *Leui*, that he restored againe all the sayings of the former Prophetes, and deliuered vnto the people the lawe geuen by *Moses*. Thus saith *Irenaeus*.

CAP. IX.

Of *Julianus* Bishop of Alexandria, and *Pantenus* professor there of doctrine.

When *Antoninus* had reigned ninetene yeares, *Comodus* took the rule of the imperial scepter: in the first yeare of whose raigne *Julianus* was chosen Bishop ouer the Churches of Alexandria, after that *Agrippinus* had gouerned there twelue yeares. There moderated there, at that time, the schole of the saythfull, a famous learned man, called *Pantenus*. For that of old, exercise and disputation in holy Scripture flozished among them, instituted (as we are giuen to vnderstand) by such men as excelled in eloquence, and study of holy Scripture. It is writtten that among them which then liued, this *Pantenus* was in great estimation, brought vp among the secte of Philosophers, called Stoickes. He is said to haue thewed such promptnesse of a willing minde, towards the publishing of the doctrine of Christ, that he became a preacher of the Gospell, vnto the Easterne Gentiles, and was sent as farre as India, there were. (I say) there were then, many Euangelistes prepared for this purpose, to promote, and to plant the heauenly word with godly zeale, after the guise of the Apostles. * of these *Pantenus* being one, is said to haue come into India, where he found the Gospell of *Matthew*, writtten in the Hebrew tongue, kept of such as knew Christ, that was preached there before his coming by *Bartholomew*, one of the Apostles, and as they reporte, reserved there vnto this day. This *Pantenus* then after he had done many notable thinges, gouerned the Church of Alexandria, where by rote, and by writing, he published much precious doctrine.

CAP. X.

Of *Clemens* Alexandrinus.

Together also with *Pantenus* at the time was *Clemens* founde at Alexandria, well exercised in holy Scripture, of the same name with him which of old was bishop of Rome, and disciple of the Apostles, and namely in his booke intituled *Hypotyposicon* he maketh mention of *Pantenus* by the name of his master. I suppose him to haue meant the same, in his first booke intituled *Stromaton* when he recited, the most renowned, and famous men, of the Apostolicke succession, whom he honozed saying: If it be best to confesse the truth, this present tractate of mine is not made for any ostentation, but for a monument graffed in mynde: or rather a medicine, to expell the forgetfulnes of mine old age, that it may be vnto me a simple resemblance, or a sleight kinde of portraiture, of those notable and liuely men, whome sometimes I harde with mine eares, of which both sayings, and sainctes, on was of Grece an Ionicke, an other of great Grece, one of Celsyria, an other of Egypte: some from the east, whereof one was an Assyrian: an other of Palastina of the Hebrew bloode, he which is last in order of name, was the first in renowned vertue. I remained in Egypt shifting out such thinges as lay in secret, when I found him. These haue obserued the right tradition of true doctrine, which before they had receaued of *Peter*, *Iames*, *Iohn*, *Paule*, holy Apostles, as a sonne of the father, yet very few like their fathers. God no doubt disposing that those fatherly and Apostolicke seedes should by them be layed vp and reserved for vs.

CAP. XI.

Of the Bishops of Ierusalem.

At this time was *Narcissus* bishop of Ierusalem, a man very famous, the fiftieneth in succession from the ouerthrowe of the Jewes, vnder *Adrian*, from which time we haue signified before that the Church after the Jewes, was gouerned by the Gentiles, and the first bishop of them to haue bene *Marcus*, next him was *Cassianus*, after him *Publius*, after *Publius*

* *Comodus* succeeded *Antoninus*, Anno Domi. 182.

Agrippinus b. of Alexandria.

Julianus b. of Alex.

Pantenus moderated the schole of Alex.

Euangelistes.

* Cap. 10. after y Greke.

The Gospell of *Matthew* in Hebrew at India.

Bartholomew preached in India.

Cap. 11. after the Greeke.

Clemens, Alexandrinus lib. 1. *Stromaton*.

Cap. 12. after the Greeke.

Narcissus b. of Ierusalem.

Marcus, *Cassianus*, *Publius*.

Maximus.
Iulianus.
Caius.
Symachus.
Caius.
Iulianus.
Capito.
Valens.
Dolichianus
Narcissus.
Cap. 13. after
the Greeke.

Maximus. After Maximus, Iulianus. After Iulianus, Caius. After Caius, Symachus. After Symachus an other Caius. After him, an other Iulianus. Him succeeded Capito. After him Valens. After Valens, Dolichianus. After all Narcissus, the thirtieth in succession from the Apostles.

CAP. XII.

Of Rhodon, and the contradiction which he founde in the heresie of Marcion.

Rhodon an
Asian.
Apelles.
Philumena.
Marcion.
Pontinus.
Basilicus.
Lycus.

Synerus.
Rhodon re-
porteth of
the disputa-
tion betwene
him and A-
pelles.

ABout the same time flourished one Rhodon, an Asian, sometime at Rome, by his owne report the disciple of Tatianus, who wrote many booke, & together with others impugned the heresie of Marcion. He painteth this heresie in his time to haue bene seuered, into sundry sectes. The Authoys of which schisme, and their false positions, seuerally inuented, he hath sharply & in fewe wordes reprehended. Heare him if you please, writing thus: Wherefore they varied among themselves, coursing an vnconstant sentence. Of that crue was Apelles, pretending a politicall kinde of conuersation, and sadde grauitie: confessing one beginning, and saying, that prophecies are of a contrary spirit: fully crediting the sentences and deuclish doctrine of a maide called Philumena. Others some (as the rouer Marcion) haue laid downe two beginnings, of which opinion are Pontinus, and Basilicus. These following Lycus of Pontus, not perceiving the right distinction of thinges, (no more did he) runne headlong out of the way, and published barely, and nakedly without shew, or prooffe of reason, two principall beginnings. Againe others some, falling farre worse, haue dreamed, not onely of two, but of three natures, whose author and ringeleader is Synerus, by the report of them which fauour his doctrine. The same Rhodon writeth, that he had conference with Apelles, saying: by reasoning with this olde Apelles, I tooke him with many falsehoodes, whereupon he said: that no man was to be examined of his doctrine, but euery man to continue quietly, as he beleued. He pronounced saluation for such as beleued in Christ crucified, so that they were found exercised in good workes. His doctrine of the God of all thinges, was marueilous darke, and obscure. He cōfessed one beginning agreeable with our doctrine. After he had laid downe his whole opinion, he sayth: When I demanded of him how proueth thou this? how canst thou affirme that there is one beginning? tell vs. He made answer that he misliked with the prophecies themselves, for that they vttered no trueth, but varied among themselves that they were false, & contrary to themselves. How that there was one beginning, he said: He knew not, but yet he was so perswaded. Afterwardes I charged him to tell me the trueth. He sware he said the trueth, neither know he how there was one God vnbegotten, yet beleued he the same. I truly condemned him with laughter, for that he called him selfe a doctor, and could not confirme his doctrine. In the same booke Rhodon speaking to Calliston, confesseth him selfe at Rome to haue bene the disciple of Tatianus. He reporteth that Tatianus wrote a booke of Problems. Wherefore wheras Tatianus promised to sift out, the darke speeches and hid mysteries of holy Scripture: Rhodon promised also in a peculiar volume, to publish the resolutions of his Problems. His commentaries vpon the six dayes workes, are at this day extant. But Apelles wrote infinite tracts, impiously agaynst the law of Moses, reuiling in most of them, the holy Scriptures, very paynfull and earnest in the reprehension, and (as he thought) in the ouerthrow of them. Of these thinges thus farre.

Rhodon in
Hexameron.
Apelles the
Hereticke
wrote infinit
bookes.

Cap. 14 after
the Greeke.

CAP. XIII.

Of the false Prophetes in Phrygia, and foule schisme raysed at Rome by Florinus and Blastus.

Montanus.
Priscilla.
Maximilla.

* Cap. 15. after
the greke
Florinus.
Blastus.

That sworne enemy of the Church of God, hater of all honesty, embracer of all spite and malice, omitting no opportunitie or subtle shift to snare me in, stirred vp againe strange heresies, to molest the Church. And of those Hereticke some crept into Asia, & Phrygia, after the manner of venomous serpentes. Whereof the Montanistes bragge & boast of Montanus as a comforter and of his women Priscilla & Maximilla as Prophetesses of Montanus. Others some prenyled at Rome, whose captayne was Florinus, a Priest excommunicated out of the Church, and together with him one Blastus, subiect to the same daunger of soule. Both these haue subtly circumstred many, and perswaded them to their purpose, euery one seuerally establishing new doctrine, yet all contrary to the trueth.

CAP.

The victorious and invincible power of the trueth alwayes prevailing, hath raised by *Apollinarius* of Hierapolis (of whom we spake before) as a stiffe and strong defence, together with many other discrete persons of those times, to the confutation of the fore-
said Phrygian heresie. Which haue left behind them matter sufficient, and very copious, for this our history. Wherefore one of them taking penne in hand, to painte out these heretickes, signifieth at the entrance how he rebuked them with unwritten elenches, he beginneth thus: It is now a great while ago (welbeleeued *Anireus Marcellus*) since thou diddest enioyne me this taske, that I should publish some booke against the followers of the hereticke *Miltiades*, wherupon I doubted vnto this day, what was best to be done. Not but that I was able to confute their falsehood, & geue testimonie vnto the trueth: but that I feared greatly, lest by writing, I should adde some thing vnto the perfect wordes of the new Testament. Whereto nothing may be added, and wherfro nothing may be taken away, by him, that will leade a life agreeable to the Gospell. I being of late at Ancyra in Galatia, found the Church throughout Pontus, filled, not with Prophetes, (as they call them) but rather, as it shall be proued, with false Prophetes: where through the Lord, as much as in me laie, I disputed in the Church, the space of many dayes, against them, and their seuerall obiections. So that the Church reioysed, and was thereby confirmed in the trueth. But the contrary parte yet repined, and the gainesayers were very sorowfull. And when the Elders of that place required of me, in the presence of our fellow minister *Zoticus Otrenus*, that I would leaue them in writing, some commentarie of such thinges as were vttered against the aduersaries of the trueth: At that time I did not, but promised, that I would shortly, through the helpe of the Lord, write somewhat therof vnto them. These and the like thinges layd downe in the Proeme, in proesse of his booke he writeth thus: Wherefore the originall of them, and their new founde opinion against the Church of God, was after this sorte. There is a certaine village in Mysia, (a region of Phrygia) called Ardabau, where histories recorde, that first of all, one *Montanus*, a late conuerter, in the time of *Gratus*, Proconsul of Asia, putt vp with an immoderate desire of primacie, opened a gappe for the aduersarie to enter into him. And being madde and sodainly estranged, and bereft of his wittes, waxed furious, and published strange doctrine, contrary to the tradition, and custome, and auncient succession (now receaued) vnder the name of prophecy. They which then were auditors of this vnlawfull preaching, some chastised and checked him, for a lunaticke, & one that was possessed of the spirite of error, and forbad him to preach, being mindfull of the forewarning, and threatening of our Saviour, tending to this ende: that we should take diligent heede of false prophetes: others some waxed insolent, boasted and bragged of him not a litle, as if he were endued with the holy Ghost, and the gift of prophecies: being forgetfull of the forewarning of God, they called vpon the dissembling, the flattering and seducing spirite of the people, (by the which they were snared, & deceaued) that through silence he should no more be hindred. The deuill through a certaine arte, or rather the like subtle methode, working the destruction of disobedient persons being more honored then his merit did require: stirred vp & kindled their mindes, swarued already from the faith, and slumbering in sinne, so that he raised two women, possessed of a foule spirite which spake sonde, foolish, and fanaticall thinges (euen as he had before) they reioyced, and gloried in the spirite which pronounced them happy, and puffed them vp, with infinite faire promises. Yet sometimes by signes and tokens he rebuked them to their faces, so that he seemed a chastising spirite. There were few of the Phrygians seduced, notwithstanding, that bold and blind spirite, instructed them to blaspheme, and reuile generally, euery Church vnder heauen, because they neither did homage, neither curteously receaued among them, that false spirite of prophecies. The faithfull throughout Asia, for this cause met often, & in many places, examined the new founde doctrine: pronounced it for prophane, they excommunicated, reiected, and banished this hereticall opinion, out of their Churches. When he had written these thinges, in the beginning, and throughout his first booke reprehended their error: in his second booke he writeth thus of their endes: because they charge vs with the death of the Prophetes, for that we receaue not their disordered fantasies (these say they are the Prophetes which the Lord promised to sende his people) let them aunswere me, I charge them in the

Apollinarius
b. of Hierapolis
touching *Montanus*
& his
originall.

Apollinarius
disputed *Montanus*
signifies
at Ancyra in
Galatia.
Zoticus Otrenus.

Ardabau
Montanus.

Math. 24.

2. women
the
prophetesses
of *Montanus*.

The Churches,
the Synodes & faith
full of Asia
condemned
Montanus.
Apollinarius
of the endes
of the false
prophetes.

Montanus &
Maximilla
hanged them
selues.

Theodotus
the heretike
flying vp,
broke his
necke.

Apollinarius
of the false
prophecies
of the Mon-
tanistes.

Apollinarius
lib. 3.

Not the
death but
the cause of
it proueth a
Martyr.

Cap. 17. after
the Greeke.

Apollinarius
out of Mil-
tiades works
alleadgeth
this.

name of the liuing God, o ye good people: is there any one of the secte of *Montanus*, and these women, which hath bene perlecuted by the Iewes, or put to death by any tyrant? not one of them bearing this name, was either apprehended, or crucified. Neither was there any woman of them in the Synagogues of the Iewes, either scourged, or stoned at all. But *Montanus*, and *Maximilla*, are sayd to dye an other kinde of death. Many doe write that both these, through the motion of their madde spirite, not together at one time, but at seuerall times, hanged them selues, and so ended their liues, after the manner of *Iudas* the traitour. Euen as the common reporte goeth of *Theodotus*, that iolly fellow, the first founder of their prophecie, who being freneticke, perswaded him selfe on a certaine time through the sprite of error, to take his flight vp into the heauens, and so being cast into the ayre, tumbled downe and dyed miserable. Thus it is reported to haue come to passe. Yet in so much we saw it not with our eyes, we can not (O worthy Syr) alleadge it for certaine, whether, *Montanus*, *Theodotus*, and the woman died thus, or no. *Agathe* he writeth in the same booke, how that the holy *Bishops*, going about to rebuke the spirite, which spake in *Maximilla* were hindered by others, that wrought with the same spirite, saying as followeth: Let not the spirite of *Maximilla* say as it is in the Epistle to *Asterius Urbanus*: I am chased as a wolfe from the sheepe. I am no wolfe. I am the worde, the spirite, and power: but let him manifestly expresse that power, by the spirite, and preuaile. Let him compell such men as then were present to trye, and conferre with that talkatiue spirite, namely these worthy men and Bishops *Zoticus* of *Comanum*, and *Iulian* of *Apamia*: to confesse the same. Whose mouthes when the companions of *Themison* had stopped, they suffered not the lying spirite, and seducer of the people to be rebuked. In the same booke after he had laid downe other thinges to the confutation of the false prophecies of *Maximilla*, he declareth with all, the time when he wrote, and their prophecies foreshewing warres and seditions, whose sonde fantasies he confuteth in this sort: And how can it otherwise fall out but that this be founde a manifest vntueth and open falsehood. For now it is more then thirtene yeares agoe since this woman dyed, and yet in all this space, hath there happened in this world neither ciuill, neither generall warres, but especially the Christians, through the mercy of God haue had continuall peace. Thus much out of the second booke. Out of the third booke we will alleadge a few lynes, against them which glozied that many of them were crowned with Martyrdom, for thus he writeth: When as they are in the premisses blanked, confuted, and voide of arguments, they flie for shift and refuge vnto martyrs, reporting them selues to haue many, affirming that to be a sure and certaine prooffe of the propheticall spirite raigning among them. Neither is this a most euident prooffe as it appeareth, for diuers other hereticall sectes haue many Martyrs, vnto whom for all that, we neither condescende, neither confesse that they haue the trueth among them. And first for all the Marcionites affirme they haue many Martyrs, when as for all that their doctrine is not of Christ him selfe according vnto the trueth. A litle after he sayeth: These that are called to their tryall, and to testifie the true fayth by suffering of Martyrdom, are of the Church: they communicate not with any of the Phrygian hereticall Martyrs, but are seuered from them, consenting no not in one iote with the sonde spirite of *Montanus*, and his woman, and that this which I say is most true, it shall euidently appeare by the examples of *Cains*, and *Alexander*, Martyrs of *Eumenia*, who suffered in our time at *Apamia*, situated vpon the riuer *Mzander*.

C A P. XV.

Of Miltiades and his workes.

In the aforesayd booke, this *Apollinarius* remembered the Commentaries of *Miltiades*, who likewise wrote a booke against the foresayd heresie. The wordes by him cyted were in this sort: These things haue I briefly alleadged, & found written in some one of their commentaries, which confute the booke of *Alciades*, where he declareth that it is not the property of a Prophet, to prophecie in a traunce. A litle after he rehearseth the Prophets of the new Testament, among whom he numbzeth one *Amnius*, and *Quadratus*, saying as followeth: A false Prophet in a traunce, where licence, and impunitie doe concurre, beginneth with rash ignorance, & endeth with furious rage & franke of minde, as it is said before. Of this sort, & in such traunce

traunce of spirite they shalbe able to shew vs none of the prophetes, either of the olde, or of the new Testament, neither shall they be able to glory of *Agabus*, of *Iudas*, of the daughters of *Philip*, of *Ammias* the Philadelphian, of *Quadratus*, neither of any other, which may any thing auaille them: *Againe he writeth*: If that as they say, after *Quadratus*, and *Ammias* the Philadelphian, these women of *Montanus*, succeeded in the gift of prophecie: let them shew who afterwarde succeeded *Montanus*, and his women. For the Apostle thinketh good, that the gift of prophecie should raigne in euery Church, euen vnto the ende, but now for the space of these foureteene yeares, since *Maximilla* died, they are able to shew vs not one. So farre he. *Thus Miltiades* whom he rememb'reth, least vnto vs in writing other monumentes of his labour, and industrie, in the holy Scriptures: aswell in the bookes he wrote against the Gentiles as also in the bookes against the Iewes. Satisfying and confuting in two bookes their seuerall argumentes, and opinions. Afterwarde he wrote an Apologie of the Christian philosophie, which he embraced, dedicating it vnto the Potentates and Princes of this world.

Agabus.
Iude.
The daughters of Philip.
Ammias.
Quadratus.

Miltiades
bookes.

CAP. XVI.

Apollonius his iudgement of the same heresie.

Cap. 18. after
the Greeke.

The brieft this Phrygian heresie was confuted by *Apollonius* an Ecclesiasticall writer who then (I say at that time) flourished in Phrygia: he published a seuerall booke against it, he refuted their propheties, accounting them for vaine lyes: he plainly opened and reuealed the conuersation of such as were principall and chiefe patrons of this heresie of *Montanus*, he wrote in this manner: But what kinde of new Doctor this is, his workes and doctrine doe declare. This is he which taught the breaking of wedlocke: this is he which prescribed lawes of fasting: this is he which called *Pepusa* and *Timium* (peltinse parishes of Phrygia) Jerusalem, to the ende he might entice all men from euery where to frequent thether. This is he which ordayned tolegatherers and taxers of money: this is he which vnder pretense and colour of oblations, hath conningly inuented the arte of bribing: this is he which giueth greate hyre vnto the preachers of his doctrine, that by feeding of the panche his propheties may preuaile. *Thus much of Montanus*, and immediatly of his Prophetesses he writeth: We haue shewed before, these first prophetesses, from the time they were filled with their false spirite, to haue forsaken their hushandes, how shamefully then do they lye calling *Priscilla* a virgin? *He addeth saying*: Doeth not the whole Scripture forbidde, that a prophete should receaue rewardes, and money? When I see a prophetesse receaue golde and siluer, and precious garmentes, how can I chuse but detest her? *Againe of an other he sayeth*: And besides these, *Themison* also inflamed with the burning thirst of couetousnesse, tasted not of the tarte conyzance of confession, before the tyrant, but shifted himselfe out of fetters, with much money. And when as therefore he should haue humbled him selfe, yet he all in braggery, as if he were a martyr after the example of the Apostle wrote a catholicke epistle, very presumptuously, to instructe them which beleued better then him selfe, and to exhort them to strue for the new doctrine together with him, and to reuile the Lorde, and his Apostles, and his holy Church. *Agayne speaking of one of their highly esteemed Partyes he writeth in this sorte*: And that we trouble not our selues with many, let the prophetesse tell vs touching *Alexander*, who called him selfe a Martyr: with whom she hath banqueted: whom also many doe adore: whose thestes and other haynous crimes which he suffred for, I will not presently rehearse, for they are publickely knowen and registred, whose sinnes hath he pardoned? whether doeth a prophete yeld theft vnto a Martyr, or a martyr an immoderate desire of plenteousnesse and gathering vnto a prophete? when as Christ commaunded you shall not possesse gold, neither siluer, neither two coates, these of the contrarie, seeke after the possession of vnlawfull substance. We haue declared, that they, whom they call prophetes, and martyrs, haue extorted money, not onely of the riche, but of the poore, the fatherlesse, and the widowes. But if they pleade innocencie, let them staie and ioyne with vs in isshwe, in the same matter, vpon this condition that if they be ouerthrowen at least wife from henceforth, they will cease to committe the like sinne againe. We haue to proue the workes of Prophetes. The tree is to be knowen by his fruite. And that the case of *Alexander* may be knowen, of such as desire it, he was condemned at Ephesus by *Emilius Frontinus*, liucte-

Apollonius
against the
Montanists.

The prophetesses of Montanus receaue gifts.
Themison a Montanist with money deliuered himselfe from prison.

Alexander a thiefe yet a martyr of Montanus secte.
Math. 10.
Luk. 9.

Math. 7.

Subium is a white stone founde in filuer mines by rubbing the skinnie it maketh it looke very faire.

Thraseas a martyr.

*This tradition first is to be suspected for y^e Christ (Matth. 28. Marc. 16.) commaunded the Apostles to passe throughout the worlde & to preache the Gospell. Secondly for that he charged them (Luc. 24. Act. 1.) to tary in Ierusalem but vntill they were endued with power from an high which was fiftie dayes after the Ascension. Cap. 19. after the Greeke.

Seraphion byshop of Antioche Epist. ad Caricum Ponticum.

nant, not for his profession, but for presumptuous and bolde enterprised theft, being a lewd person, and vnder false pretense of Christian profession, wherewith he cloked the matter, seducing the faithfull of that place: he was pardoned and set at libertie. The congregation whereof he was pastor, because he was a theefe, would not admit him. They that will know further of his offences, I referre them vnto the publicke recordes. For by confuting him, whom the prophete hath not knownen by dwelling together many yeares, we declare vnto the world by him the steadfastnesse of the prophete. We are able to shew at large the conformitie of both partes. But if they haue any confident perseuerance, let them beare the reprobation. Agayne in an other place of the same booke, he writeth of their Prophetes thus: If they deny their Prophetes to haue bene bribers, let them affirme it condicionally that if it be proued: they be no longer Prophetes. Hereof we are able to alleadge many particular proofes. All the workes of a Prophete are necessarily to be proued. Tell me (I beseech you) is it seemely for a Prophete to painthe himselfe in colours? is it seemely for a Prophete to smothe himselfe with the white glistering stibium? is it seemely for a Prophete nearly to pincke and gingerly to set forth him selfe? is it seemely for a Prophete to dise and to carde? is it seemely for a Prophete to be an vsurer? let them aunswere me whether these be lawefull, or vnlawefull. I will proue these to be their practises. This Apollonius in the same booke sheweth the time of his writing, to be the fortyeth yeare since Montanus inuented this false, and forged prophetic. Agayne he declareth how that Zoticus (mentioned before by the former Author) went about at Pepuza, to reprobende, and confute the sayned prophetic of Maximilla, and the spirite which wrought in her: but yet was forbid by such as favored her folly. He remembreth one Thraseas a Party of that time. *he declareth as receaued by tradition, that the Lorde commaunded his Apostles not to departe from Ierusalem vntill the twelue yeares ende. He alleageth testimonies out of the Revelation, and reporteth how that Saint Iohn raised at Ephesus, by the diuine power of God, one that was dead to life againe. Other thinges he writeth by the which he hath fully confuted, and ouerthrowen the subtle sleighte of the foresayd heresie. These thinges of Apollonius.

CAP. xvii.

The censure of Seraphion byshop of Antioche touching the Phrygian heresie.

This Seraphion remembreth the workes of Apollinarius, where he confuted the sayd heresie, who then is sayd to haue succeeded Maximinus in the byshoprike of Antioche. He maketh mention of him in a peculiar Epistle vnto Caricus Ponticus where also the sayd heresie is confuted thus: I would haue you to vnderstand this also, how that the operation of this deceitfull purpose called the new prophetic, is impugned, and counted for detestable, and cursed doctrine of all the Churches throughout Christendome. I haue sent vnto you the learned writings of Clandius Apollinarius that holy byshop of Hierapolis in Asia. In this Epistle of Seraphion there are subscriptions of many byshops, one subscribeth thus: I Aurelius Cyrenius Martyr wish you health. An other thus: Aelius Publius Iulius byshop of Debelum a citie of Thracia, as sure as the Lorde liueth in heauen, when as holy Zotas of Anchia would haue cast out the deuill which spake in Priscilla, the dissembling hypocrites would not permit it. And many other byshops gaue the same censure, and subscribed with their owne bandes to the sayd Epistle. The affaires then went after this sorte.

CAP. xviii.

The Industrie of Irenaus in refuting the heresies blased at Rome by Blasius and Florinus.

Irenaus wrote diuers Epistles to the confutation of such as corrupted at Rome the sincere rites of the Church. He wrote one to Blasius of schisme, an other to Florinus of Monarchie or the rule of one. *shewing that God is not the author of euill. Which opinion Florinus seemed to be of, but afterwarde he being seduced with the erroz of Valentinus: Irenaus, wrote against

against him that booke intituled : Ogdoas by interpretation the number of eightie , where he signifieth him selfe immediately to haue succeeded the Apostles. The ende of which booke hath this notable protestatio necessarily to be grafted in this our historie for it is read as followeth:

" I charge thee in the name of our Lord Iesus Christ, and his glorious comming , at what time he shall come to iudge the quicke and the dead, who so euer thou be that copiest this booke: that thou peruse this copie , and diligently correcte it after the example of my owne hande writing , and that thou put to likewise this charge and set it downe after the written copie.

This was profitably spoken and faithfully remembred of vs, that we may behould the ancient and right holy men, as a most exquisite and right paterne of earnest care and diligence.

Againe Irenaeus in his epistle to Florinus , reporteth , that he had conuersation with Polycarpus saying : This doctrine (O Florinus) if I may boldly pronounce the trueth, sauoreth not for sounde: this doctrine disagreeeth from the Church , and bringeth such as geue eare vnto it into extreme impietie: this doctrine no, not the heretickes which were out of the Church, euer durst to publish: this doctrine such as were elders before vs, and disciples of the Apostles, neuer deliuered vnto thee. I saw thee when I was yet a boye with Polycarpus, in the lower Asia, liuing gorgeously in the Emperours palace, and busying thy selfe with all might, to be in fauour and credit with him. For I remember better the thinges of olde then the affaires of late. For the thinges we sucke of a childe, sincke farther in our mindes, and grow together with vs. So that I remember the place where Polycarpus fate, when he taught: his going out, and his comming in, his trade of life, the figure and proportion of his body: the sermon he made vnto the multitude: the reporte he made of his conuersation with Iohn and others, which saw the Lorde: how he remembred their sayings, and what he heard out of their mouthes touching the Lorde, of his power, and doctrine: reciting preceptes, and all thinges consonante to holy Scripture, out of their mouthes I say who had seene them selues with their eyes the worde of life in the flesh. These thinges at that time, through the mercy of God which wrought in me, I diligently marked, and painted it not in paper, but printed it in my harte, which continually through the grace of God I ponder, and meditate. And I am able to testifie before God, that if that holy and Apostolicke Elder, had heard any such thing, he would haue straight reclaimed, and stopped his eares, and after his manner pronounced: good God into what times hast thou reserved me, that I shoud suffer such thinges, yea and would haue straight shunned the place where he sitting or standing had heard such speeches. To be short this may be reported for true out of the epistles which he wrote to the confirmation of the bordering Churches, or out of the epistles which he wrote to certaine brethren for admonition and exhortation sake. Thus farre Irenaeus.

* Cap. 20. after the greke Irenaeus lib. de Ogdoade which is not extant.

Irenaeus vnto Florinus the schismaticke. Florinus a courtier the schismaticke last an hereticke.

Polycarpus vsed oft to reape this saying.

C A P. X I X.

The Church enioyeth peace vnder Commodus: the Martyrdome of Apollonius a Christian Philosopher.

Cap. 21. after the Greeke.

The same yeare vnder Commodus the Emperour, the rage of the Gentiles was mitigated towards vs, so that peace was graunted through the grace of God, vnto the vniuersall Church throught out the world. When as the heauenly doctrine leade the mindes of all mortall men to the embracing of the true Religion of the onely and vniuersall God: so that many of the nobles of Rome drew neare, to their soules health and saluation, together with their whole houses and families: It was a thing altogether intollerable for the deuill, whose nature is altogether enuious, and spitefull, therefore he taketh vs in hand againe, and inuenteth diuerse snares to entrap vs in. He procureth at Rome, Apollonius, a man among the saythfull of that time, for learning and philosophie very famous, to be brought forth before the tribunall seate, raising his accuser among them, that were fit ministers for so malicious a purpose. But the unhappie man came out of season to receaue the sentence of iudgement. Because it was decreed by the Emperour, that the accusers of the Christians shoud dye the death: Perennius the Iudge forthwith gaue sentence agaynst him, that his legges shoud be broke. Then the beloued Party when the iudge had earnestly, and with many wordes entreated him to render an accompte of his sayth before the noble Senate: he

The accuser of Apollonius with the breaking of his legges died miserably.

Apollonius
a Christian
philosopher
exhibited an
Apologie
vnto the Se-
nate of
Rome, and
afterwardes
is beheaded.
A cruell law.
Cap. 12. after
the Greeke.
Anno Domi.
391. all these
byshops flo-
rished at one
time.
Victor. b. of
Rome.
Demetrius.
Serapion.
Theophilus.
Narcissus.
Banchillus.
Polycrates.

exhibited in the presence of them all a notable Apologie of his faith in the which he suffered Martyrdom. Yet neuertheless by decree of the Senate he was beheaded and so ended this life. For the auncient decree was of force and prevailed among them, that the Christians which were once presented before the tribunall seate and not reuoked their opinions should no more be set at libertie. Wherefore the wordes of Apollonius which he answered to Perennius, standing at the barre and his whole Apologie offered to the Senate who listeth to know: let him reade our booke of Martyrs.

CAP. XX.

Of the succession of Byshops in the most famous Churches.

In the tenth yeare of the raigne of Commodus, when Eleutherius had governed the byshopricke of Rome thertene yeares: Victor succeeded him. At what time also Iulianus after he had continued tenne yeares, in the byshops seae of Alexandria, dyed, and Demetrius came in place. At what time likewise Serapion, (mentioned a litle before) was knowen to be the eight byshop of Antioche after the Apostles. Then was Theophilus byshop of Caesarea in Palestina, and Narcissus (before remembred) byshop of Ierusalem, and Banchillus byshop of Corinthe in Hellada, Polycrates byshop of Ephesus, and an infinite number more (as it is very likely) besides these, excelled at that time. But we rehearse them by name and that, iustly by whose meanes and writings the Catholike faith hath bene continued vnto our time.

CAP. XXI.

Of the controuersie about the keeping of Easter day.

Cap. 13. after
the Greeke.

Anno Domi.
399.
Exod. 12.

Easter & the
fasting dayes
going before
layde downe
by decree.
Theophilus
& Narcissus
were chiefe
in Palestina:
Victor at Ro.
Palmas at
Põtus: Irenæ-
us in Fraunce:
The byshops
of Ostroëna
in their pro-
uinces: Ban-
chillus at Co-
rinthe & not
the byshop
of Rome o-
uer all.

At the same time there rose no small contention because that all the Churches throughout Asia, of an auncient tradition, thought good to obserue the highe feast of Easter in the foueteenth moone. On which day the Iewes were commaunded to offer their Pas- call Lambe. As much to say as vpon what day soeuer in the weeke, that moone fell, the fasting dayes finished, and ended. When as the other Churches throughout the world, accusomed not to celebrate Easter after this manner, but obserued the Apostolike tradition and custome, as yet retayned, to wit: the fasting dayes on no other daye to be broken by, afore the day wherein our Sauour rose from death to life. Wherefore Synodes and meetings of Byshops were summoned, where all with one accord ordained an Ecclesiasticall decree which they published by their epistles vnto all Churches: That vpon no other then the Sunday the myserie of our Sauours resurrection should be celebrated. And that on that daye, and no other, the fasting vsed before Easter should haue an ende. Their epistle is at this daye extant, who at that time for this cause assembled together in Palestina, whereof Theophilus byshop of Caesarea, and Narcissus byshop of Ierusalem were chiefe. At Rome likewise there was a Synode gathered together for the same cause, the which Victor their byshop published. Againe there was an other of byshops at Pontus, where Palmas, as the most auncient, did gouerne. An other of byshops throughout Fraunce which Irenæus did ouersee. To be shorte an other of the byshops throughout Ostroëna, and the cities therein contained, and specially of Banchillus byshop of Corinthe with many others, all which with one and the same sentence, and iudgement, ordained the same decree, and their vni forme assent, was thus made manifest vnto the world.

CAP. XXII.

By the reports of Polycrates the Churches in Asia celebrated Easter the foureteenth moone.

Cap. 14. after
the Greeke.

Polycrates moderated the byshops throughout Asia, which affirmed that their auncient custome deliuered them of olde was to be retayned. This Polycrates in his epistle vnto the Church of Rome, sheweth the custome of Asia, obserued vnto his time in these wordes: We celebrate the vniuolated daye of Easter, neither adding any thing thereto, neither

neither taking ought therefro. For notable pillars of Christian religion, haue rested in Asia, which shall rise at the last daye, when the Lorde shall come from heauen with glorie, and restore all the sainctes to ioye: *Philip* one of the twelue Apostles, now lyeng at Hierapolis, and his two daughters who kept them selues virgins, all the dayes of their liues, the third also after the ende of her holy conuersation rested at Ephesus. Againe *Iohn* who laye on the Lord breast, being a Priest, wore the priestly attire, both a Martyr, and a Doctor, slept at Ephesus. Moreouer *Polycarpus* Bishop of Smyrna, and a Martyr. *Thraseas* an Eumenian, both a Bishop and a Martyr, slept at Smyrna. What shall I speake of *Sagaris* both a Bishop and a Martyr, lyeng at Laodicea. And of blessed *Pappyrus*, and *Melito* an eunuche, who was led and guiding in all thinges that he did by the holy Ghost, and now resteth at Sardis, wayting the message from heauen, when he shall rise from the dead. * All these celebrated the feast of Easter according vnto the Gospell, in the foureteenth daye of the moneth, swaruing no where, but obseruing the rule of fayth. To be short and I *Polycrates* the meanest of you all, do retaine the tradition of my forefathers, of which some I haue imitated, for there were seuen Bishops before me, and now I the eighth, which alwayes haue celebrated the feast of Easter on that daye, in the which the people remoued the leauen from among them. I therefore (my brethren) which now haue liued three score and fife years in the Lord, haue conferred with the brethren throughout the world, haue reade, and ouer-reade the holy Scriptures, yet will not be moued at all with these thinges, which are made to terrifie vs. For my auncetors and elders haue sayd that we ought rather to obey God then men. Afterwardes he speaketh of the byshops that consented, and subscribed to his epistle, after this maner: I could repeate the byshops which were present whom you requested me to assemble, whom also I haue assembled together, whose names if I should write would grow to a great number, they haue visited me a simple soule, and a man of small accompt, and haue consented vnto this epistle. They also know that I beare not this gray heare in vaine, but alwayes haue had my conuersation in *Christ Iesu*.

CAP. XXIII.

The censure of certaine byshops touching this controuersie.

Immediatly vpon this, *Victor* Bishop of Rome, goeth about to seuer from the vnitie in the communion, all the churches of Asia together with the adiopning congregations, as fauoring not aright, and inuiceth against them in his epistles, and pronounceth flatly, all the brethren there for excommunicated persons. But this pleased not all the byshops, for they exhorted him to seeke after those thinges which concerned peace, and vnitie, and loue betwene brethren. * Their wordes are at this day extant that sharply reprehended *Victor*, of which number, *Irenaeus*, in the name of all the brethren in Fraunce that were vnder his charge, wrote and allowed the same sentence, to wit: The misterie of the resurrection of our Sauour to be celebrated on the Sunday onely. Yet as it was very meete he put him in remembrance at large of his dutie that he should not estraiuge or cut of all the churches of God, which retained the tradition of old custome. His wordes are these: Neither is this controuersie only of the day, but also of the kind or maner of fasting. Some thinke they ought to fast one day, some two, some more, some fortie, and telling the houres throughout day and night they counte a day. Neither began this varietie of fasting in our time, but long before, through them who then bare rule, & as it is very likely, through their double negligence, they despised & altered the simple and common custome retained of olde. Yet for all this were they at vnitie one with an other, and as yet we retaine it, for this varietie of fasting commendeth the vnitie of fayth. After this he adiopneth a certaine historie, which I will alleage as peculiarly incident to this plate. They (sayeth he) that were bishops before *Soter*, of that sea which now thou gouernest, I meane: *Amicetus*, *Pius*, *Hyginus*, *Telephorus* and *Xystus*, neither did they so obserue it them selues, neither did they publish any such president vnto the posterity, and for all that, they (though not obseruing the same custome) were at vnitie neuerthelesse with them, which resorted vnto them from other churches, and did not obserue the same, although their obseruation was contrary to the mindes of such as obserued it not. Neither was the like euer heard of, that any man, for such kind of fasting was excommunicated. Yea the bishops them selues which were thy predecessours, haue sent the Eucharist vnto the brethren of other churches, that obserued a contrary custome. And *Polycarpus* being

Polycrates byshop of Ephesus writeth to *Victor* and the church of Rome.

Iohn the Apostle being a priest wore the priestly attire.

* *Capas*, after the greke

AR.

* *Ca. 16* after the Greeke. Where then was the saying that the byshop of Rome must iudge all and be iudged of none? *Irenaeus* byshop of Lyons. *Victor* byshop of Rome.

* Rufinus translating these wordes vnderstandeth that Anicetus graunted the ministration of the communion vnto Polycarpus, which is very like to be true. Irenæus signifieth a peace maker.

at Rome, in the time of *Anicetus*, they both varied among themselves about trifling matters, yet were they soone reconciled, & not a word of this matter. Neither was *Anicetus* able to perswade *Polycarpus* that he should not retaine that, which he had alwayes obserued, with *Iohn* the disciple of our Lord, & the rest of the Apostles, with whom he had bene conuersant: neither did *Polycarpus* perswade *Anicetus*, to obserue it, but told him, that he ought to obserue the auncient custome of the elders, whom he succeeded. These thinges being at this point, they communicated one with an other. And in the church *Anicetus* graunted the Eucharist vnto *Polycarpus*, for reuerence he owed vnto him. In the end they parted, one from an other in peace. And all such as retained contrary obseruations throughout the whole vniuersall Church, held fast the bonde of loue and vnitie. Thus *Irenæus* not degenerating from the etymologie of his name, passing all other in the gift of reconciling the bethzen practised for the ecclesiasticall peace. He wrote not only to *Victor*, but also to sundry gouernours of diuers other Churches, in seuerall epistles, concerning the sayd controuersie.

CAP. XXIIII.

The censure of the Bishops in Palestina touching the said controuersie of Easter, the repetition of the bookes of certaine Ecclesiasticall writers.

Cap. 17. after the greeke.

The prouinciall council held at Palestina write thus vnto the prouince throughout. Certaine workes of *Irenæus*. *Comodus* was Emperour 17. yeres. *Pertinax* 6. moneths. *Seuerus* created emperor Anno Domi. 195. vnder this *Seuerus* the g. greates persecution was raised.

The bishops of Palestina (mentioned a litle before) *Narcissus*, *Theophilus* and with them *Cassius* bishop of Tyrus, and *Clarus* bishop of Ptolomais, together with other bishops in their company, when they had reasoned at large touching the celebration of Easter, and the tradition deliuered vnto them by successiō from the Apostles, in the end of their epistle they write thus: Send out with speede the copies of our epistle throughout the parishes that we be not charged with their errour, which easily are brought to snare euen their owne soules. We signifie vnto you that at Alexandria, they celebrate the feast of Easter vpon the selfe same day with vs. Their epistles are brought vnto vs & ours vnto them that we may vniformely & together solemnize this holy Feast. Besides these alleaged, and translated letters, & epistles of *Irenæus*, there is extant an other booke of his very learned & necessary against the Gentiles, intituled of Science or knowledge. An other vnto *Marcianus* his brother intituled A declaration of the Apostles preaching. And an other booke of Diuers tracts, where he maketh mention of the epistle vnto the Hebrewes, and the booke of Wisedome, called *Solomons*: whence he alleageth testimonies. These are the workes of *Irenæus* which came to our knowledge. When *Comodus* had bene Emperour 17. yeres, & *Pertinax* after him not fully the space of six moneths: *Seuerus* succeeded him in his empire. There are reserved at this day in many places many notable workes of diuers Ecclesiasticall persons, wherof these came to our handes. The commentaries of *Heraclitus* vpon *Paule*. *Maximus* of that common question in hereticke mouthes: when euill proceeded: and that this substance was made. *Candidus* of the creation or worke of the six dayes. *Appion* of the same argumēt. *Sixtus* of the resurrection, and a certaine tracte of *Arabianus*, with a thousand mo. All which writers, time doth not permitte, neither is it possible to publish them in this our history because they minister no occasion to make mention of them.

CAP. XXV.

Of such as from the beginning impugned the heresie of Artemon, the behaviour of the hereticke and his presumption in reiecting and corrupting the Scriptures.

Cap. 38. after the Greeke.

The opinion of Artemon the heretike.

An auncient writer (as I suppose *Maximus*) in the confutation of the sect of Artemon,

Among these bookes there is found a volume writtē against the heresie of *Artemon*, which *Paulus Samosatensis* in our dayes endeavored to reuile: wherein is contained an history worthy to be published, among these our histories, which are here & there diuersly collected. When this booke had confuted the said presumptuous heresy, which affirmed *Christ* to be a bare naked mā, & that the authors thereof had glozied of it, as an auncient opiniō after many lines, & leaues, to the confutatiō of this blasphemous vntueth (he writeth thus: They affirme that all our auncetours, yea & the Apostles them selues were of that opinion, & taught the same with them, & that this their true doctrine (for so they call it) was preached & embraced vnto the time of *Victor* the thirteenth bishop of Rome, after *Peter*, & corrupted by his successour *Zephyrinus*. This peraduerture might seeme to haue some likelyhood of truth, wales first of all, the holy scriptures reclaimed, next the bookes of Iudry mē, lōg before his time of *Victor*, which they published against the Gentiles, in the defence of the trueth, & in the confutatiō of the hereticall opinions of their time. I meane *Isidorus*, *Melchior*, *Tatianus*, and *Clemens*, with many others. In all which workes *Christ* is preached and published to be God. Who knoweth not that the workes of *Irenæus*,

Melito

Melito and all other Christians do confesse Christ to be both God and man? to be short how many Psalmes and Hymnes, and Canticles, were written from the beginning, by the faithfull Christians, which sound and singe Christ the word of God, for no other then God in deede? how then is it possible according vnto their report, that our auncetors vnto the time of *Victor*, should haue preached so? when as the Ecclesiasticall censure, for so many yeares is pronounced for certeine, and knowen vnto all the world. And how can they chuse but be ashamed, thus vntreuely to reporte of *Victor*, when as they know for suretie that *Victor* excommunicated *Theodotus* a tanner, the father and founder of this Apostasie, which denyed the diuinitie of Christ? because that he first affirmed Christ to be but onely man. If *Victor* (as they reporte) had bene of their blasphemous opinion, how then could he haue excommunicated *Theodotus*, the author of that heresie. But *Victor* was thus affectionated. When he had gouerned the Ecclesiasticall function the space of ten yeares *Zephyrinus* succeded him, about the tenth yeare of the raigne of *Seuerus*. The same author which wrote the aforesaid booke against the founder of this heresie, declareth a certaine historie that was done in the time of *Zephyrinus* after this maner. Therefore to the end I may aduertise diuers of the brethren, I will rehearse a certaine historie of our time, which as I suppose if it had bene in Sodome, they would haue fallen to repentance. There was one *Natalius*, who not long before, but euen in our time became a confessor. This *Natalius* was on a time seduced by *Arselapodorus*, & an other *Theodotus* an exchaunger, they both were disciples of *Theodotus* the tanner, who the being author of this blasphemous opinion (as he said before) was excommunicated by *Victor* bishop of Rome. For *Natalius* was perswaded by the for a certeine heire, and reward, to be called a bishop of this hereticall opinion, to wete: a hundreth & fifty pēce, monethly to be payd him. Now he being thus linked vnto the, the Lord warned him oft by visions. For God & our Lord *Iesus Christ* full of mercy & compassion, would not that the witness of his passions, should perish without the church. And for that he was altogether careless, & negligēt in marking the visions from aboue being now as it were hooked with the sweet baites of primacie, & honor, & filthy lucre, wherby thousands do perish: at length he was scourged by an Angel of the Lord. And for the space of a whole night chastised not a litle, so that when he rose early in the morning couered in sackcloth, & sprinkled in ashes, with much woe, & many teares, he fell downe flat before the feete of *Zephyrinus* bishop of Rome, not after the maner of a cleargie man, but of the laie people, beseeching the church (prone alwayes to compassion) with watrish eyes, and wet cheekes, for the mercie of Christ, to tender and pitie his miserable case, so that vsing many petitions, and shewing in his body the printe of the plaguey stripes, after much ado he was receaued vnto the communion. We thinke best to adde vnto these other relations of the same author, for thus he writeth. They corrupted the holy & sacred Scriptures, without any reuerence: they reiected the canon of the auncient faith: they haue bene ignorant of Christ: not searching what the holy Scriptures affirmed, but exercising them selues therein, & sifting it to this end: that some figure or forme of a syllogisme might be found to impugne the diuinitie of Christ: & if any reasoned with them out of holy Scripture, forthwith they demaund whether it be a coniuncte, or a simple kinde of syllogisme. Laying aside holy Scripture, they practise Geometrie, as being of the earth they speake earthly and know not him which came from aboue. *Euclides* among a great many of them measureth the earth busiely. *Aristotle* and *Theophrastus* are highly esteemed. *Galen* is of diuerse worshipped. But what shall I say of these, who (being farre from the faith) abuse the arte of infidells to the establishing of their hereticall opinion, and corrupt the simplicitie of holy Scripture, through the subtle craft of sinnefull persons? for to this purpose they put their prophane hands to holy Scripture, saying: they would correcte them. And that I reporte not this vntreuely of them, or partially against them, if any mā please he may easily know it. For if any will peruse their copies, and conferre one with another, he shall find in them great contrariety. The bookes of *Arselapiades* agree not with them of *Theodotus*. There is found betwene them great difference, for their disciples wrote obscurely such things as their maisters had ambiciouly corrected. Againe with these the copies of *Hermophilus* do not consent. Neither are the copies of *Apollonius* at concord among them selues. If their alligations be conferred with their translatiōs, & alteratiōs, there shalbe found great diuersity. Be-like they are altogether ignorant what presumptiō is practised in this lewd fact of theirs. Either they perswad them selues, that the holy Scriptures were not ended by the instinct of the holy ghost, & so are they infidels: or else they thinke the selues wiser the the holy ghost, & what other

Theodotus a tanner & an hereticke.

Zephyrinus b. of Rome. Anno Domi. 203.

A worthy historie of *Natalius* an hereticall bishop repenting himself.

God sendeth his Angell to scourge by night.

The practises of the hereticall secte of *Artemon*.

Euclides. *Aristotle*. *Theophrastus*. *Galen*. Hereticke presume to correct, alter & translate holy Scripture.

A notable dilemma.

thing do they in that, then shew them selues possessed of a deuill? they can not deny this their bold enterprise, for they haue written these things with their owne handes. They can not shew vs who instructed them, who deliuered them such scriptures, and whence they translated their copies. Diuerse of them vouchsafe not to corrupt the scriptures, but flattery they denie the law, and the prophetes, vnder pretense of their detestable, and impious doctrine of fained grace, they fall into the bottomlesse gulfe of perdition. But of them thus much shall suffice.

The ende of the fift booke.



THE SIXT BOOKE OF THE ECCLESIASTICAL HISTORIE OF EVSEBIVS
PAMPHILVS BISHOP OF CÆSAREA IN PALÆSTINA.

CAP. I.

Of the persecution vnder the Emperour Seuerus.

Anno Domi.
304.

Leonides
the father of
Origen be-
headed.

Seuerus wēt
on the tenth
yeare of his
raigne, when
the greates
persecution
was raised.
Lætus ruled
Alexandria
and Egypt.



When as *Seuerus* persecuted the church of God, there were noble martyrdomes of such as suffered for the profession of the true faith. But specially at Alexandria, whether chosen champions out of Egypt, and all Thebais, as vnto a most notable Theatre of God, were brought, and after a most patient sufferance of sundry tormentes, and diuerse kindes of death, were crowned of God with garlandes of immortallitie. Of this number was *Leonides* called the father of *Origen*, & there beheaded, who left his sonne very yong, and of tender yeares. How also he was disposed, and affected towarde Christian religion from that time forth, it shall not be at this time vnseasonably written. Specially for that he is famous and renowned throughout the whole world. Some man will say it is no small peece of worke to painte in paper the life of this man, and that it will require a whole volume to it selfe: but at this present cutting of many things, vsing as much breuitie as may be, we will runne ouer certaine things which concerne him, selected out of their epistles and histories, which were his familiars, wherof some liued in our time, and reported certaine things of him. To be short we will declare such things as shall seeme worthy of memorie, and that were done from his cradell vnto this time. *Seuerus* then had ended tenne yeares, *Lætus* then gouerned Alexandria, and the rest of Egypt. *Demetrius* lately after *Julianus* had taken vpon him the oversight of the congregations there.

CAP. II.

Origen desirous of Martyrdome was in great danger, and being deliuered, he professed himselfe at Alexandria with earnest studie, and led a maruailous honest life.

*Cap. 3. after
the Greeke.

Origen by
meanes of
his mother
auoydeth
great perill.
Origen be-
ing a child,

The heat of persecutiō was very behemēt, & an infinite number of persons were crowned with Martyrdome: when as *Origen* yet very yong, bare in his minde a seruent desire of Martyrdome, so that he hazarded himselfe, shipped, and brake forth, and coueted voluntarily to be doing in that dangerous combat. *Yea narrowly did he escape, for it had cost him his life, had not the diuine & celestially prouidence of God stayed him, by the meanes of his mother, to the further commoditie and profite of many. She at the first entreated him with many wordes to tender her motherly affection: but perceauing him to be more vehemently incensed & kindled, knowing his father to be kept in close prison, & wholly minded to suffer Martyrdome, she constrained him to remaine at home, hiding from him all his apparell. He then being able to do no other thing, more prompt in minde than ripe in yeares, could not rest, wrote vnto his father a letter, in the which he exhorteth him thus: O father, faint not, neither imagine amisse bycause

because of vs. Let this be the first token of the industry and sincere mind of *Origen* in his childhood towards Christian religion set forth in this our history. For he being of a child trained up & exercised in holy scriptures, shewed then no small signes of the doctrine of faith. His father furthered him not a little to the knowledge of them, when as besides the study of liberall artes, he instructed him in these, not as the lesser part. For first of all befoze the exercise of prophane literature, he instructed him in the holy scripture, & demanded of him dayly a certaine taske, of that he learned & rehearsed. And this trade was not vnprofitable for him being a child, but he grew thereby vnto such facility & promptnesse, that he contented not himselfe with the bare & casual reading of the wordes, but sought farther, searching the perfect & profound understanding thereof, so that diuers times he would set on grauell his father demanding of him, what was meant by this & that place of holy Scripture. But his father checked him to his face in outward sight, admonishing him not to search ought about the capacity of his yeares, & moze then plaine letter gaue to vnderstand. Yet to himselfe he reioyced greatly, yeelding vnto God the author of all goodnesse hartly thanks, for that he had made him the father of such a sonne. The report goeth that the father often vncouered the breast of his sonne in his sleepe, and solemnely kissed it as if the holy Ghost had taken there the inner part of his priuy closet, and thought himselfe happy of such an offspring. These & the like things they remember to haue happened vnto *Origen*, being yet a child. When his father dyed a Party, he was left an orphan of the yeares of seuentene with his mother, and other children his brethren, to the number of six, his fathers substance was confiscated to the Emperours treasure, the want of necessaries pinched him together with his mother and brethren, he casteth his care vpon the diuine prouidence of God. he is receaued and refreshed of a certaine matrone which was very rich, & also religious, which harbored in her house a certaine man of Antioch, an ereant hereticke of the sect then fresh at Alexandria, one that was accepted of her, for her sonne & deare friend. *Origen* then of necessity taking his company, shewed forth manifest proofes of his cleauing fast vnto the right & true faith. For when as an infinite multitude not only of hereticks, but also of the true faith, frequented vnto *Paulus* (so was he called) for he was counted a profound and a wise man: he could not be perswaded to be present with him at prayers, but observed the canon of the Church fro a child, and detested (as he witnesseth himselfe in a certaine place) the doctrine of heretickes. He was of his father absolutely instructed in the profane learning of the Gentiles, but after his fathers death, he applied a little moze diligently the study of rhetoricke, & hauing befoze meanly applied humanity, now after the death of his father he so addiceth him vnto it, that in short space he got sufficiency to serue his turne, both tollerable for the time, and correspondent to his yeares. For he being idle at schole (as he himselfe in a certaine place reporteth) when as none occupied y^e roune of Catechizing at Alexandria, because that euery one was faine to stie away by reason of the eating thunderbolts of persecution, diuers of the Gentiles came to him, to heare the preaching of the word of God. Whereof he saith the first to haue bene *Plutarch*, who besides that he liued well, was crowned with martyrdom. The second was *Heraclas* the brother of *Plutarch*, who after he had profited very much, & sucked at his lips, the iuyce of Christian religion & heavenly philosophy: succeeded *Demetrius* in the bishopricke of Alexandria. *Origen* went nowe on the 18. yeare, when he catechized in the schole of Alexandria, at what time he happelic prospered whilest that vnder *Aquila* Lieutenant of Alexandria, in the heate of persecutio he purchased vnto himselfe a famous opinion among all the faithfull, in that he cherefully embraced all the martyrs, not onely of his acquaintance, but such as were vnto him vnknewen. He visited not onely such as were fettered in deepe dungeons, & close imprisonment: neither only such as looked for the last sentence of execution, but after iudgement giuen & sentence pronounced, he was present with the martyrs, boldly accompanying the to the place of execution, putting himselfe in great perill, oftentimes boldly embracing, kissing, & saluting them, so that once the furious rage of the fond multitude of the Gentiles had stoned him to death, if the deuine power of God, had not maruelously deliuered him. The same diuine & celestiaall grace of God at other times, againe & againe, so oft as can not be told, defended him, being assaulted of the aduersaries, because of his noble hardinesse and prompt mind to publish the doctrine of Christ. So extremely was he dealt withall of the Infidells, that souldiers were commaunded to watch his house in compasse, for the banishing of the multitude that came to be instructed of him, in the Christian faith. The persecution daily preuailed & was so vehemently bent against him, that

exhorteth his father to martyrdom
Origen of a childe brought vp in holy Scripture.

A certaine matrone of Alexandria receaueth Origen with his mother & brethren.

Origen taketh heede of Hereticks, Tit. 3. Origen studieth rhetoricke.

Plutarch a martyr. Heraclas after Demetrius b. of Alexandria. Origen a catechizer being 18. yeare old. Origen comforteth the martyrs.

Origen as he
taught he li-
ued & as he
liued he
taught.

Origen sould
his philoso-
phy bookes.

Origen had
many follow-
ers.

he could no where passe safely throughout Alexandria, but often chāging lodgings, he was frō enery where pursued, because of the multitude which frequented vnto him for instructions sake. For his works expessed the most notable rules of the most true & Christian philosophie. They say, as he taught so he liued, & as he liued so he taught. Wherefore the diuine power of God specially preuailling with him, an infinite number were stirred by by his zeale. When he perceaued many Disciples to frequent vnto him, & that the charge of the schole was now by *Demetrius* the bishop, committed vnto him alone, he supposed the reading of humanity to be out of season, and transfozmeth the schole as altogether vnprofitable by reason of prophane literature & humanity opposite vnto sacred letters, to the exercise of godly discipline. Againe after godd aduise taken for necessary prouision, he sould the prophane writers which he had diligently perused, & lay by him, entoyning the buyer, to pay him daily foure halpence of the set price, wherewith he contented him selfe. And this philosophical trade continued he the space of many yeares, cutting of frō him selfe al occasion of youthly concupiscence. For throughout the whole day he toke no small laboz in this godly exercise, & the greater part of the night also he spent in meditating of holy Scripture, and in his philosophical life, as much as lay in him, he vsed fasting, taking his rest at certaine tēperat times of the yeare, not on his bedd, but very warily on the bare ground. Specially aboue all other places, he supposed the sayings of our Sauour in the Gospell to be obserued, which exhorted vs not to weare two coates, neither shoes, neither to care for the time to come with a greedy, or couetous desire. For he endured cold & nakednesse more cherefully then became his yeares, & suffred such extreame neede & necessity, which greatly amazed his familiar friends, & offended many that willingly would haue supplied his want and necessity, for the painefulnesse they saw him take, in setting forth the heauenly doctrine of Christ Iesus our Sauour. But he being giuen to patient sufferance, passed many years without the wearing of shoes, ioyning naked foote to bare ground. And he is sayd moreouer for the space of many yeares, to haue abstained from wine, & other such like (necessary sustenance only excepted) so that he ranne in great danger, lest that through weakenesse of limmes, & faintnesse of body, he should destroy & cast away him selfe. This philosophical trade of life being wōdred at of others, stirred by a great many Disciples, to imitate the like trade & study. So that of the faithfull & vnfaithfull, of the learned and wise, & the same not of the meaner sort, a great number became zelous and earnest followers after his doctrine. In so much that the heauenly word of God taking deepe roote in their faithfull minds, flozished & continued stedfastly during the persecution of that time, so that some of them were apprehended and suffered martyrdom.

Cap. 4. after
the Greeke.

Plutarchus
a Martyr.

Serenus burn-
ed.
Heraclides
beheaded.
Heron be-
headed.
Serenus be-
headed.
Rhais a wo-
man burned.
Cap 5. after
the Greeke.

CAP. III.

Of the martyrs that suffred out of the schoole of Origen.

The first of them was *Plutarchus*, remembred a litle before. Whom *Origen* accompanied to the place of execution, not without great daunger of his life, when as his owne citizens went about to practise violence towards him, as being author of *Plutarchus* death. Yet the wisdome of God deliuered him then. The next of the disciples of *Origen* after *Plutarchus*, was *Serenus*, who is said to be the second Martyr, which gaue triall & pzoofe of the faith he receaued, & that by fire. The third Martyr out of the same schole was *Heraclides*, the fourth after him *Heron*. Of the which two latter, the first was a Catechumenist, the second lately baptized, but both beheaded. As yet out of the same schole came forth the fift champion, a second *Serenus*, who after patience in great tormentes and grieuous paine, was beheaded. And of the women also, *Rhais*, as yet a Catechumenist, baptized (as *Origen* him self repozteth,) in fire departed this life.

CAP. IIII.

The martyrdome of Potamiana a virgin, Marcella her mother, and Basilides a souldier.

Potamiana
burned.

Basilides shalbe numbred the seuenth among the former Martyrs, which led forth the renowned virgine *Potamiana* to execution, of whom vnto this day great fame is blased abroade among the inhabitants of that prouince, how that for the chastity of her body & puritie of mind, she stroue very stoutly with her louers. She was endued with ripenes of mind, & godly beauty of body. When she had suffred infinitely for the faith of Christ, last of all after great & grieuous, and deadfull, & terrible torments to be tould of, together with her mother *Marcella*,
the

she was burned with fire and consumed to ashes. The report goeth that *Aquila* the iudge commaunded her whole bodie to be scourged ouer, and that very sore, and threatened her, he would deliuer her bodie shamefully to be abused of ffencers and ruffians: and after she had mized a while with her selfe, and they demaunding an aunswere, to haue sayde such thinges as pleased not the Gentiles, and therefore immediatly after sentence pronounced, to haue bene taken and ledde of *Basilides* (a souldier of authoritie among the host) to execution. When the multitude molested her sore, spitefully handling her with opprobrious termes: *Basilides* repressed and rebuked their rayling speeches, pitying her very much, and practising great curtesie towardes her. She of the other side approued and acknowledged his curteous dealing towardes her, and bad him be of god there, saying: that after her departure she would entreat her Lord for him, and shortly requite the curtesie shewed vnto her. When she had ended this communication, pitch, scalding hoate was poyzed by a litle and a litle ouer all her bodie, from the crowne of her head to the sole of her foote, the which she manfullie endured in the Lord, and such was the sore combat which this worthe virgine sustayned. But not long after, *Basilides* being required of his fellowe souldiers to sweare for some occasion or other, affirmed plainly it was not lawfull for him to sweare, for he sayd he was a Christian, and that he would in very deede protest the same. At the first he was thought to dally, but when he constantly aouched it, he is brought befoze the iudge, & there hauing confessed the same, is clapt in prison. But when the brethren had visited him, and demaunded of him the cause of his forsaine and maruelous alteration, the report goeth he declared them howe that *Potamiana* three dayes after her martyrdome, appeared vnto him by night, & couered his head with a crowne, and sayd: she had entreated the Lord for him, & obtayned her purpose, and that not long after he should end this life. After these sayings, and the seale of the Lord receaued by the brethren he was beheaded, and so suffred martyrdome. They write that many others in *Alexandria*, embraced plentifully the doctrine of Christ, for that *Potamiana* appeared vnto them in sleepe, & called them to the faith. Of these things thus much.

Marcella burned.

Basilides before a Pagan now a Christian, before, a murdherer now a martir

Basilides baptised in prison, afterwards beheaded.

The translator vnto the reader, for the remouing of suspicion rising of two thinges which Eusebius layde downe in the chapter going before.

There are two thinges in this former chapter of Eusebius with good aduise ment to be considered. The first whether *Potamiana* after her martyrdome prayed for *Basilides*, the second whether after her martyrdome she appeared vnto him, & to others, as Eusebius (by heare say) layeth downe. Touching the first if we may credit *Augustine*: The soules of the departed are in such a place where they see not those thinges which are done, and which happen vnto men in this life. He saith further, that they haue a care ouer vs, as we haue ouer them, although we are altogether ignorant what they do. *Peter Martyrs opinion*, is this: although I could easilie graunt, that the Saints in heaue do with most feruent desires the saluation of the elect, yet for al that, I dare not affirme that they pray for vs, in so much that the Scripture hath no where layed that downe. *Potamiana* this holy virgine and martyre, seeing the kindnesse this souldier shewed vnto her, was greatly pleased with him, and in the seruencie of her Christian loue towardes him said: that she would intreate the Lord for him after her departure. In the like sort also I reade that *Cyprian Bishop* of Carthage moned *Cornelius Bishop* of Rome, that whether of them both should first depart this life, the same without intermission should pray vnto God for the other. Such was the seruencie of loue betweene them. In the like sense men commonlie say: God haue mercie on his soule. Which saying the learned and zealous do not so well like of. For though the good motion (as they say) and disposition of the minde be expressed thereby yet doth it the dead no good at all: when as his soule being already in the handes of God, needeth not our prayer. God no doubt was as ready to graunt *Basilides* the light of his spirit, as *Potamiana* was to praye for him. Touching the second, whether she appeared vnto him after her death the godly can iudge. *Saint Augustine* sayeth: If the soules of the dead departed, were present at the affayres of the liuing, then woulde they speake vnto vs, when we see them in our sleepe, and to omit others, mine owne tender mother, woulde forsake me neuer a nyght, which followed by sea and by lande, to the ende she might liue together with me. God forbidde that she should become cruell in the happier life, so that (if ought at any time grieue my hart) she comfort not her

August. lib. de cur. pro mort. agend. cap. 13. Pct. Martyr. in 8. cap. ad Rom.

Cyprian lib. 1: epist. 1.

August. li. de cur. pro mort. agend. ca. 13

Psal. 17.

Esay. 63.

4. Reg. 22.

Chrysost. in 8
cap. Matth.

Luke. 16.

Theophilaſt.
in 8. cap. Mat.
Origen lib. 7.
contra Celsum
Chrysost. in 8
cap. Matth.
1. Reg. 28.
Augustinus
Lib. 2. de mi-
rab. ſacræ
Scrip. cap. 11
Cyprian de
Idol. vanitatePharaos cup
bearer.Pharao.
Mardocheus

Polycarpus.

Sophocles.

Basilides.

Cap. 6. after
the Greeke.Pantzenus,
Clemens &
Origen were
Catechizers
in the ſchole
of Alexandria

ſorowfull ſonne, whom ſhe loued entirely, whom ſhe would neuer ſee, ſad. But in good ſooth that which the ſacred Pſalme ſoundeth out, is true: my father and my mother haue forſaken me, but the Lord tooke me vp. If our fathers haue forſaken vs, how are they preſent at our cares and buſineſſe? If our parentes be not preſent, what other of the departed be there which know what we do, or what we ſuffer? *The Prophet Eſay: Abraham hath bene ignorant of vs, and Iſrael hath not knowen vs. God of his great goodneſſe promiſed King Iofias, that he ſhould die, and be gathered vnto his people, leſt that he ſhould ſee the plagues which he threatned ſhould happen to that place and people. Chryſoſtome ſayth: the ſoule that is ſeuered from the bodie, can not wander in theſe regions: Againe he ſayth: It may not be that the ſoule departed from the body, can be conuerſant here with vs: a liſtle after he ſayth: It may be proued by manie teſtimonies of holie Scripture, that the ſoules of iuſt men, wander not here after theyr death. And leſt anye thinke that the wicked do wander, thus he writeth: That neither the ſoules of the wicked alſo can linger here, harken what the rich man ſayeth, wey what he requeſteth, and obtayneth not. For in caſe that the ſoules of men coulde be conuerſant here, then had he come according vnto his deſire, and certified his friendes of the tormentes of hell. By which place of Scripture it playnelie appeareth, that the ſoules after their departure out of the bodie are brought into ſome certayne place, from whence at their will they can not retourne, but wayte for that dreedefull daye of iudgement. Theophilaſt alſo the Summarist of Chryſoſtome, hath the ſame wordes. Origen wryting againſt Celsus, is of the ſame opinion: affirming that the ſoules wander not, but ſuch as wander to be deuils. Chryſoſtome wryteth that the deuill uſeth to ſay vnto the lining, anima talis ego ſum, I am ſuch a mans ſoule: to the ende he may deceaue him. Samuell whom the witch rayſed, was not Samuell, but the deuill in his forme, as Auguſtine writeth. Cyprian ſayth: the wicked ſpirites do hide them ſelues in pictures and images conſecrated: theſe inſpyre the mindes of the Prophets: they bolden the heart ſtringes and entralles: they gouerne the flying of byrdes: they fort lottes: they ſiſte out oracles: they mingle alwayes falſhoode and trueth together. For they deceaue and are deceaued: they trouble the life: they diſquiet the ſleepe: and creeping into the bodies, they fraye the ſecretes of the minde: they bring the limmes out of faſhion: they diſtemper the health: they vex with diſeaſes, that they may compell the poore ſeelig wretches to the worſhipping of them: that being filled with the ſauour from the Altares and burnt bowells of beaſtes, loſing the thinges which they bound, they may ſeeme to cure. For this is their curing and healing, when they ceaſe to hurt: Nowe ſeeing this harmonie of learned fathers, affirming the ſoules not to wander, and that they which wander be playne deuilles, let vs examine what credit can be giuen to Eusebius, and howe it may be vnderſtood that Potamiena appeared not onely to Baſilides in ſleepe, but alſo to many others for their conuerſion. Pharaos cupbearer dreamed he ſaw a vine hauing three branches, but it was not ſo (according vnto the letter) Ioseph telleth him that the three branches are three dayes. Pharao dreamed he ſaw ſeuē leane kine, it was not ſo: Ioseph telleth him they are ſeuē yeares of famine. Mardocheus dreamed he ſaw two dragons readie to wage battaile with the iuſt, it was not ſo: but Haman and the King wholly bent to deſtroy the Iewes. Polycarpus dreamed he ſaw the pillowe ſet all on fire vnder his head, it was not ſo: but a ſigne and token of his martyrdom. Sophocles hauing robbed the temple of Hercules, dreamed that Hercules accuſed him of theſt, it was not ſo: but his conſcience pricked him that he could finde no reſt. Euen ſo Baſilides, with diuerſe others, hauing freſh in memorie the martyrdom of Potamiena, and the villany they praſtiſed againſt her, dreamed of her, their conſcience pricked them, and bearing them wiſneſſe of the fact, to their repentaunce and conuerſion. So that ſhe appeared not (after the letter) but her martyrdom was a corize vnto their conſcience, crowning them with garlandes of heauenty glorie, if happily they would repent.*

CAP. V.

Of Clement Alexandrinus Origen's maſter, and of his booke
Stromatōn.

Clemens ſucceeded Pantzenus, and vnto that time he was a catechizer in the Church of Alexandria, ſo that Origen became one of his diſciples. This Clement wryting his booke Stromatōn, compyſeth in the firſt volume a Cronicle, containing the times vnto the death of

Commo-

Comodus, so that it is evident, he finished his booke vnder *Seuerus*, the history of whose time we do presently prosecute.

CAP. VI.

Of Iude an Ecclesiasticall writer and his booke.

Cap. 7 after
the Greeke.

ABout this time there flourished one *Iude*, who published commentaries vpon the seuen-
tie weekes of *Daniel*, ending his Chronographie the tenth yeare of *Seuerus* raigne, he
thought verely that the coming of Antichrist was then at hand, because the great heat
of persecution raysed against vs at that time, vered out of measure the mindes of many men,
and turned vpside downe the quiet state of the Church.

CAP. VII.

*Origen embracing chastitie, gelded him selfe. The censure of others
touching that fact of his.*

Cap. 8. after
the Greeke.

AT that time *Origen* executing the office of a Catechizer at *Alexandria* practised a certaine
act, which exprest the shewe of an vnperfect sense, and youthly hardinesse, but a nota-
ble example of faith and chastitie. He vnderstanding simply and childishly the saying of
the Lord: There be some which make them selues Eunuches for the Kingdome of heauens sake:
and withall purposing to fulfill the wordes of our Sauour, so: that he being yong in yeares
preached, and made manifest, not onely to men, but also to women the mysteries of God:
sought meanes to cut of, all occasion of wantonnesse and the slander of the infidels, practised
vpon him selfe to perforce the wordes of our Sauour, carefully minding to conceale from
his familiar friends this fact of his. But it was impossible to cloke and couer so great a matter,
which thing when *Demetrius* bishop of that place vnderstood he wondred at his bold enterprise,
yet allowed of his purpose, and the sinceritie of his faithfull minde, he biddes him be of god
chare and continewe the office of a Catechizer. Though *Demetrius* was then of that mind, yet
not long after, seeing *Origen* luckely to prosper, to be highly esteemed, reuerenced, renolued,
and famous among all men: he was pricked with some humane passion, so that he painted and
published abroad, vnto all the bishops throughout the world the gelding of *Origen* as a most
foule and absurd fact. Yet the best accepted and worthiest byshops throughout *Palastina*, to
wit, of *Caesarea* and *Ierusalem*, because they had found him worthy of dignitie and great ho-
nor, made him minister through the laying on of hands. Then after that he came to great esti-
mation, and was well accepted of all men, and gotten no small commendation for his vertue
and wisdom: *Demetrius* hauing no other thing to charge him withall, accused him of the old
fact done of a child, and for company wrapped in with accusations such as aduanced him vnto
the order of the ministerie, which were put in practise within a while after. From that time
forth *Origen* without let or hinderance fulfilled the worke he had in hand, preached at *Alexan-
dria* day & night the word of God vnto such as frequented vnto him, applying his whole mind
vnto holy Scripture and the profite of his disciples. When *Seuerus* had helde the Imperiall
scepter the space of eightene yeares, his sonne *Antoninus* succeeded him. And of them which
manfully persevered in the persecution of that time, and after confession and sundry torments
& conflicts, by the prouidence of God were deliuered: one was *Alexander* whom a litle before
we signified to haue bene bishop of *Ierusalem*. He because he persevered constant in the confes-
sion of the name of Christ, was there chosen bishop, *Narcissus* his predecessor being yet a liue.

*Origen gel-
deth himself.*

Matt. 19.

Demetrius
bishop of *Alexandria* one
while liketh
another
while misli-
keth through
enuie with
the gelding
of *Origen*.
The bishops
of *Caesarea*
& *Ierusalem*
allowed of
Origen and
made him
minister.

Antoninus
was created
Emperour
anno Domi-
ni 213.

CAP. VIII.

*Of Narcissus bishop of Ierusalem, his miracle and approued
innocencie.*

Cap 9 after
the Greeke.

THe Citizens of that sea remember many miracles wrought by *Narcissus*, which they re-
ceaued by tradition deliuered from one to another, among which, such a miracle is repo-
ted to haue bene done. When on a certaine time the solemne vigils of Easter were cele-
brated, the ministers wanted oyle, the whole multitude being therewith much grieved: *Nar-*

If thou thin-
kest (gentle
Reader) this
miracle to be

a tale, take it,
as cheape as
thou findest
it: it be true
maruell not
at all thereat
for God bring
geth straun-
ger things
then this to
passe.

Narcissus commaunded such as had charge of the lightes speedely to bring vnto him water by a stone
by out of the next well, that being done, he prayed ouer it and had them poure it into the lamps
with feruent faith towards God, which when they had fulfilled, the nature of the water beynd
all reason & expectation, by the wonderfull power of God was changed into the quality of oile.
And they report farther that a small quantitie thereof for miracles sake was reserued of many
of the brethren a long while after, euen vnto this our time. Many other notable things worthy
of memory they report of this mans life, whereof this is one: certaine leude varlets seeing the
constancy & vprightnes of his life, could not brook neither away with it, fearing that if through
his meanes they were attainted there was no other way but execution: therefore they in con-
science being priuy to infinite leude practises, preuent the same & charge him with a greuous
accusation. Afterwards to perswade the hearers the sower, they confirme their accusations with
othes. The first swoze: if I lie let me be burned to ashes. The second: if I report not the truth
let my whole body be tormented and wasted away with some cruell disease. The third: if I
beare false witnesse let me be smitten with blindnesse. But for all their swearing and scaring,
not one of the faithfull beleued them, the chastity and vpright conuersation of *Narcissus* so pre-
uailed among all men. He toke greuously their despightfull dealing, and because that of old he
had bene of the Philosophicall sect, he fled and forsooke his Church, had himselfe priuily in the
desert and obscure places, for the space of many years. Yet the great and watchfull eye that
iustly auengeth, would not permit such as had maliciously practised this lewdenesse, to haue
perfect rest: but speedely and swiftly compassed them in their owne craft, and wapped them
in the same curses (if they lyed) they had craued vnto themselves. The first therefore without
any circumstance at all in plaine dealing, had a small sparck of fire fallen in the night time v-
pon the house where he dwelt, whereby he, his house, and his whole family by fire were con-
sumed to ashes. The second was taken with the same disease from top to toe which he had wi-
shed vnto himselfe before. The third seeing the terrible ende of the two former, & fearing the
ineuitable vengeance of God that iustly plagueth periured persons, confesseth vnto all men
their compacted deceit, and pretended mischief against that holy man, and wasteth owaye
with sorrowfull mourning, punisheth his bodie and pineth with teares so long, till both his
eyes ranne out of his head. And such were the punishments of false witnesses and periured
persons.

The iustice
of God a-
gainst peri-
red persons.

CAP. IX.

Of the succession of bishops in the Church of Ierusalem.

Cap. 10 after
the Greeke.

Dios.
Germanion.
Gordius.
Narcissus &
Alexander his
helper.

After the departure of *Narcissus* when it was not known where he remained, the bishops
of the bordering and adioyning Churches ordayned there an other byshop whose name
was *Dios*, whom (after he had continued but a small space) *Germanion* succeeded, and af-
ter *Germanion*, *Gordius*. In whose time *Narcissus* shewed himselfe againe as if he had risen from
death to life, and is entreated of the brethren to enioye his bishopricke againe, being much
maruelled at, for his departure, for his philosophicall trade of life, and especially for the ven-
geance and plagues of God poured upon his accusers. And because that for his olde yeares and
heauie age he was not able to supply the romme, the deuine prouidence of God through a vision
by night reuealed vnto him prouided *Alexander* byshop of another prouince to be *Narcissus* his
fellowhelper, in discharging the function due vnto the place.

CAP. X.

*Of Alexander byshop of Ierusalem and Asclepiades byshop
of Antioch.*

Cap. 11. after
the Greeke.

For this cause therefore (as warned by a vision from aboue) *Alexander* who afore was by-
shop of Capadocia toke his iourney to Ierusalem for prayer sake, and visiting of the pla-
ces there: whom they of Ierusalem receaue bountifully, and suffer not to retourne home
again, and that did they according vnto the vision which appeared vnto them in the night, and
plainely pronounced vnto the chiefe of them: charging them to hasten out of the gates of their
citie and receaue the bishop ordayned of God for them. This they did through shaduise of the
bordering bishops, constraining him of necessity to remaine among them. *Alexander* him selfe
in his

in his epistles (at this day extant) against the *Antinoites*, maketh mention of this bishopricke, in common betwene him & *Narcissus*, writing thus about the later end of an epistle: *Narcissus* greeteth you, who governed this bishopricke before me, and now being of the age of a hundred and sixtene yeares prayeth with me and that very carefully for the state of the Church, and beseecheth you to be of one mind with me. These things went the after this sort. When *Serapio* had departed this life, *Asclepiades* was stilled bishop of Antioch and constantly endured the time of persecution. *Alexander* remembreth his election writing to the Church of Antioch after this maner: *Alexander* the seruāt of the Lord, & the prisoner of Iesus Christ vnto the holy church of Antioch sendeth greeting in the Lord. The Lord eased and lightened my fetters and imprisonment when that I heard *Asclepiades*, a man well practised in holy Scripture, by the prouidence of God, for the worthinesse of his faith to haue bene placed bishop of your church. This epistle he signifieth in the end to haue bene sent by *Clement*. This epistle I haue sent vnto you my Maisters and brethren by *Clement* a godly minister, a man both vertuous and well knowen, whome you haue seene & shall knowe, who also being here present with me by the prouidence of God hath confirmed and furthered the Church of Christ.

Alexander b.
of Ierusalem
Epist. contra
Antinoitas.
Asclepiades.

Alexander b.
of Ierusalem
vnto the
Church of
Antioch.

CAP. XI.

Of the workes of Serapion bishop of Antioch.

Cap. 12. after
the Greeke.

It is very like that sundrie epistles of *Serapion* are reserved among others, vnto our knowledge onely such came as he wrote vnto one *Domnus* which renounced the faith of Christ in the time of persecution and fell to Iewish Apostasie: and vnto one *Pontius* and *Caricus* Ecclesiastical persons. Again epistles vnto other men. And also a certaine booke of the Gospel which they call after *Peter* written to this end that he might confute the falshood specified in the same, for that diuerse of the church of Rome, went astray after false doctrine vnder colour of the so-called Scripture. It shal seme very expedient if we alleage a few lines out of it, whereby his assurance of that booke may appeare: thus he writeth: We (my brethren) receaue *Peter* & the other Apotles as messengers of Christ him selfe, but their names being falsly forged we plainelie do reiect, knowing we receaued none such. I truly remaining amongst you supposed you were all sounde and firme in the right faith, and when I had not perused the booke published in *Peters* name entituled his Gospell, I sayd: if this be onely the cause of your grudging and discouraging let it be read: but now in so much as I perceaue a certaine heretical opinion to be thereby cloyed and coloured by occasion of my wordes I will hasten to come vnto you. Wherefore my brethren expect shortly my coming. For we knowe well enough the heresie of *Marcianus* who was found contrary to him selfe, he vnderstood not that which he spake as you may gather by the things which we wrote vnto you. We might peraduentur our selues, lay downe more skillfully the ground of this opinion vnto his successors, whom we call coniecturers. For by perusing the expositions of their doctrine we haue found many thinges fauoring of the true doctrine of our Sauour, and certaine other things borrowed & enterlaced which we haue noted vnto you. Thus farre *Serapion*.

Domnus.
Pontius.
Caricus.

Serapion by-
shop of An-
tioch vnto
the Church
of Rome tou-
ching the
Gospell after
Peter.
Marcianus
an hereticke.

CAP. XII.

Of the workes of Clement bishop of Alexandria.

Cap 13. after
the Greeke.

The bookes of *Clement* entituled *Stromatōn* are in all eight, and extant at this day, bearing this inscription: The diuerse compacted bookes of *Titus Flavius Clemens*, of the science of true Philosophie. There are also of the same number bookes of his entituled: Dispositions or Informations, where he namelie remembreth his maister *Pantenus*, expounding his interpretations & traditions. There is extant another booke of his for exhortation vnto the Gentils, & three bookes entituled the scholemaister, & other thus: what rich mā can be saued? againe a booke of Easter and disputations of fasting, and of slaunder. An exhortation to newnesse of life for the late conuertes, The canon of the Church, or against the Iewes, dedicated vnto *Alexander* the bishop aboue named. In the bookes *Stromatōn* he explicated not onely the diuine but also the heathenish doctrine, and he repeating their profitable sentences, maketh manifest the opinions both of Grecians and barbarians, the which diuerse men highly do esteeme. And to be short he confuteth the false opinions of Graundeheretickes, dilating manie Discourses and

ερωτηματα

διασκευσεις.

ministring vnto vs much matter of sundry kindes of doctrine. With these he minglet the opinions of Philosophers, fitly entitling it for the matter therein contayned, a booke of diuerse doctrine. He alleageth in the sayd booke testimonies out of writers not allowed and out of the booke called the wisdom of Solomon, *Iesus Sirach*, the Epistle to the Hebrewes, *Barnabas*, *Clemens*, *Iude*. He remembreth the booke of *Tatianus* against the Gentiles, and of *Cassianus*, as if he had written a Chronographie. Moreover he remembreth *Philo*, *Aristobolus*, *Iosephus*, *Demetrius*, *Eupolemus* Jewish writers. And holwe that all they pronounced in their writings that *Moses* and the nation of the Hebrewes and Iewes were farre more auncient then the Gentiles. The booke of the aforesayd *Clemens* containe many other necessary and profitable tracts. In his first booke he declareth that he succeeded the Apostles. And there also he promisseth to publish Commentaries vpon *Genesis*. In his booke of Easter he confesseth him selfe to haue bene ouer treated of his friends that he should deliuer vnto the posterity in writing those traditions which he heard of the elders of old. He maketh mention of *Melito* and *Irenaeus* and of certaine others whose interpretations he alleadgeth. To conclude, in his booke of Dispositions or Informations: He reciteth all the booke of the Canonick Scripture, neither omitted he the rehearsal of such as were impugned. I speake of the Epistle of *Iude*, the Catholicke Epistles, the Epistle of *Barnabas*, the Reuelation vnder the name of *Peter*.

*Cap. 14. in the Greeke.

CAP. XIII.

Clemens Bishop of Alexandria of the Canonick Scripture. Alexander bishop of Ierusalem, of Clemens and Pantenus, Origen cometh to Rome in the time of Zephyrinus.

The Epistle vnto the Hebrewes he affirmeth to be *Pauls* for vndoubted, & therfore writt in the Hebrew tongue for the Hebrews sakes, but faithfully translated by *Luke*, & preached vnto the Gentils, and therfore we finde there the like phrase and maner of speech which is vsed in the Actes of the Apostles. It is not to be mislied at all, that *Paul* an Apostle is not prefixed to this Epistle. For (sayth he) writing vnto the Hebrewes because of the ill opinion they conceaued of him very wisely he concealed his name, lest that at the first he should dismay them. Again he sayth: For euen as *Macarius* the elder sayd: for so much as the Lord himselfe was the messenger of the almighty & sent vnto the Hebrews: *Paul* for modesties sake being the Apostle of the Gentiles, wrote not him selfe the Apostle of the Hebrewes, partly for the honor due vnto Christ, and partly also for that he freely and boldly being the Apostle of the Gentils wrote vnto the Iewes. Afterwards of the order of the Euangelistes according vnto the tradition of the elders he writeth thus: The Gospells which containe the genealogies are placed & counted the first. The Gospell after *Marke*, was written vpon this occasion. When *Peter* preached openly at Rome and published the Gospell by rote, manie of the auditors entreated *Marke* being the hearer and follower of the Apostle a long while, & one that well remembred his words: to deliuer them in writing such thinges as he had heard *Peter* preach before, which thing when he had signified to *Peter* he neither forbad him neither commaunded him to do it. *John* last of all seing in the other Euangelists the humanity of Christ set forth at large, being entreated of his friends and moued by the holy Ghost, wrote chieflie of his diuinity. Thus farre *Clemens* bishop of Alexandria. Again the aforesaid *Alexander* in a certaine epistle vnto *Origen* writeth how that *Clemens* & *Pantenus* were become familiar friends after this maner: This as you know very well was the will of God, that our friendship should continue and remaine immoueable, begunne euen from our progenitors and become yea more seruient & stedfast. We take them for our progenitors, who going before, haue taught vs the way to follow after, with whom after a while we shall be coupled, I meane blessed *Pantenus* my Maister, and holie *Clemens* my maister also, which did me much good & if there be any other such, by whose meanes I haue knowne you throughly for my maister and brother. So farre *Alexander*. But *Adamantius* (so was *Origen* called) writeth in a certaine place that he was at Rome when *Zephyrinus* was bishop there, for he was very desirous to see the most auncient Church of the Romanes, where after he had continued a litle while, he returned to Alexandria executing most diligently the accustomed office of Catechizing, when as *Demetrius* also bishop of Alexandria vsed all meanes possible together with him to thend he might profit and further the brethren.

Clemens alleadgeth this out of *Macarius*.

Clemens of the order of the Gospells. *Matthew*, *Luke*, *Marke*.

John.

Alexander bishop of Ierusalem vnto *Origen*.

Origen came to Rome about Anno Domini, 210.

CAP. XIII.

Of Heraclius Origen's companion in Catechizing.

Cap. 15. after the Greeke.

When Origen saw himselfe not sufficient, neither able alone to search out the profound mysteries of holy Scripture, neither the interpretation & right sense thereof, because that such as frequented vnto his schole graunted no leasure at al, for from morning to night in severall companies, one ouertaking another they flockt to his preaching: he ordained Heraclius of all the other his familiars, his fellow helper, and vther, a man expert in holy Scripture, discrete & wise, and a profound philosopher, committing vnto him the instruction of the inferior sort, and lately come to the faith, reseruing vnto him selfe the hearing of such as were farther and better entred.

Heraclius catechizer at Alexandria.

CAP. XV.

Origen studied the Hebrew tongue, and conferred the translations of holy Scripture.

Cap. 16 after the Greeke.

Origen had so great a desire of searching out the deepe mysteries of holy Scripture, that he studied the Hebrew tongue, and bought the copies used among the Iewes, which were written in Hebrew letters. He searched and conferred the Septuagint translation of holy Scripture with others at that time extant.

CAP. XVI.

Origen compiled and set forth the translations of holy Scripture, terming the one edition Tetrapla, that is fourefould. The other Hexapla, that is sixfould.

Cap. 17. after the Greeke.

Origen found certaine other translations besides the common & vulgar, varying among them selues, to wit: the translation of Aquila, of Symachus, & of Theodotius. Which I wot not where lying hid of a long while he searched out & set forth vnto the world. Of the which, by reason they were obscure, dusty & moth eaten, he knew not the authors, but this only he signified, that the one he found at Nicopolis on the shore Actiacke, the other in some other odd place. In the first fould edition of the Psalmes after the foure famous translations he annexed not onely the first, but the sixth & the seventh, reporting againe how that he found one of them at Hiericho in a tunne in the time of Antoninus the sonne of Severus. These being compacted together in one volume, & the pages diuided into pillars or columnes, euery copie set right over against the other, together with the Hebrew, he published the same and entituled it Hexapla: ioyning withall severally the translations of Aquila, of Symachus, of Theodotius, & of the Septuagints, entituling them Tetrapla. Yet haue we to understand, that of these interpreters, Symachus was an Ebionite. The Ebionites opinion was recounted an heresie, for that they taught Christ to be borne of Ioseph & Mary, and that Christ was but a bare man. They taught, that the law was to be obserued after the Iewish maner, as we haue already learned by histories heretofore. The commentaries of Symachus are at this day extant, wherein he inueryeth against the Gospell after Mathew, endeuoring to establish & uphold the foresaid hereticall opinion. These woorkes of Symachus together with other translations of holy Scripture, Origen reporteth him selfe to haue found with a certaine woman called Iuliana, which saide that Symachus deliuered hir them to keepe.

Many greek translations of the olde testament, The Septuagints, Aquila, Symachus, Theodotius, 5. 6. 7. Hexapla, Tetrapla, Symachus an Ebionite. The heresie of the Ebionites.

CAP. XVII.

Origen reuoketh Ambrose from the heresie of Valentinius, he professeth dininitie and philosophie with great admiration.

Cap. 18. after the Greeke.

At that time Ambrose addicted vnto the Valentinian heresie, and confuted by Origen, was lightened with the trueth, which shined as the sonne beames, and embraced the sound doctrine of the Church, together with many other learned men, which resorted vnto him. When the rumour was now euerie where bruted abroade of the same of Origen, they came to trye the trueth of his doctrine, and to haue experience of his utterance in preaching. Heretickes also very many and philosophers specially of the most famous, whereof not a few gaue diligent care & attentiu heede, and were instructed of him, not onely in diuine but also in prophane literature. As many as he perceaued towardly and sharp twitted he led them

This Ambrose was not he of Millane

Origen readeth the liberall artes exhorting both the subtle & simple to study them.

unto philosophical discipline, expounding unto them Geometry and Arithmetick, with the other liberall artes. Against the absurd opinions of philosophers he alleaged philosophers authorities, and expounded them, considering severally of them as by way of commentarie, so that he was renowned, famous, and recounted among the Gentiles for a great philosopher. He persuaded also unto the study of the liberall artes, many of them which were dull witted, affirming they should thence procure unto them selves great commoditie, and helpe to the contemplation and increase of knowledge in holy Scripture, for he was of this opinion that the exercise of prophane and philosophical discipline was very necessary and profitable for him selfe.

Cap. 19 after the Greeke.

CAP. XVIII.

What diuerse men thought of Origen,

Porphyrus an Atheist (whose wordes these are lib. 3. contra Christianos) wrote fiftene booke against the Christians, whom Eusebius confuted in 30. booke of the which 20. were extant in the time of Ierome but at this day not one. *The blasphemie of Porphyrus against Christianity.

Origen learned of the Grecians to write allegorically.

The Heathenish philosophers who then flourished are witnesses approued of his good purpose and industry in this behalfe, in whose commentaries we find often mention made of this man, wherof some haue dedicated their booke unto him, other some haue deliuered by their works unto him as unto the censure of their maister. But what shal I speake of this, when as *Porphyrus* himselfe, then in Sicilia, striving and struggling against vs with his booke endeavouring to confute holy Scripture, remembred the interpreters thereof? And being not able to charge, neither to impugne to any purpose our doctrine, any kind of way, now void of reason he fell to rayling speeches and slaundering of the expositors. Of which number namely he goeth about to accuse *Origen*, whom he reporteth to haue known of a child, yet through his unadvised forgetfulness he commendeth the man, sometime reporting truly when as he could not otherwise chuse: sometime vntruly thinking thereby to delude others, & whilst that now he accuseth him for being a Christian, anon he painteth forth, and wondreth at his singular gift and excellency in philosophical discipline. Heare him therefore, for thus he writeth: Many being desirous to finde out, not the imperfection and impiety of Iewish Scriptures, but the resolution, haue turned them selves vnto expositions not coherent, and interpretations of the scriptures inconuenient, and not onely allowing of forged Scriptures, but also approuing and extolling the commentators. For they alleaging the darke speeches which are sayd to be manifest in *Moses*, and publishing them as Oracles replenished with hyd and concealed mysteries: they frame a charmed iudgement through the arrogancie of their mind and shew forth their expositions. Again after a few lines he saith: This is the absurd maner and guise of that man, with whome I being verie young haue had conference, who then was very famous, and at this day also by reason of the commentaries he left behinde him (I meane *Origen*) is much spoken of, whose great praise is blased farre and nigh, among the maisters and fauourers of that doctrine. For when he was the disciple of *Ammonius*, who in our time excelled for his fame in Philosophie, he profited verie much vnder him being his maister, and obtayned great knowledge in the sciences: but as touching the right institution of life, he tooke in hande another trade quite kenne from his. For *Ammonius* being a Christian and brought vp of Christian parentes, when he had growen into ripeness of iudgement, and the knowledge of Philosophie, forthwith he framed his trade of life conformable vnto the lawes: but *Origen* being a Gentile, and brought vp in the sciences of the Gentiles, degenerated and fell into that barbarous temeritie, wherewith being taken he corrupted both him selfe, and the perfection of those sciences, leading a life after the maner of the Christians, contrarie vnto the lawes, according vnto theyr opinions of celestially matters and of God, preferring straunge fables, before the science of the Gentiles. He continually perused *Plato*, he read ouer the workes of *Numenius*, *Cronius*, *Apollonius*, *Longinus*, *Moderatus*, *Nicomachus*, and the rest of the *Pythagoreans*, counted wise and profounde men. He was well seene in *Cheremon* the Stoicke, and in the workes of *Cornutus*, whence he borowing of the Grecians maner, the allegoricall interpretation of mysteries, applied it vnto the Iewish Scriptures. These thinges hath *Porphyrus* written in his thirde booke against the Christians, truly reporting of this mans exercises, & sundry kindes of knowledge, but vntruly in that he sayd, he should degenerate from the Gentils. For how can he pronounce the truth, when as he praeseth to write against the Christians? He sayth that *Ammonius* from leading a goddly and a goodly life, fell into heathenish idolatry. For the doctrine of *Christ* the which *Origen* receaued of his forefathers, the same he retained as we haue largely declared before. And

Ammonius

Ammonius also (contrary to his report) kept still and retayned the sound and uncorrupted philosophie of God, euen vnto his last ende, as his commentaries at this day beare recorde, which he left behind him. Namely that famous worke entituled: The agreement of *Moses* and *Iesu*, and other tracts, whatsoeuer other men haue founde written. These thinges are layd downe to the commendation of *Origen*, against the slanderous mouth of that despitefull man, and of the great skill of *Origen* in the Grecians discipline and doctrine. Touching the which, when he was reprehended of some for his studie therein, he defended him selfe in a certayne epistle, writing after this manner. ✓

Porphyrius
slandered
Origen and
Ammonius.

CAP. XIX.

*Howe Origen defended him selfe against such as reprehended
him for studying Philosophie. Of his voyage into
Arabia and Palestina.*

Cap. 20 after
the Greeke.

When that I studied for the increase of knowledge, and that a rumour or fame was spread abroade of the perfection of my learning and doctrine, heretickes, and speciallie such as were profounde in Philosophie, and in the doctrine of the Gentiles, resorted vnto me: wherefore I thought good to search out the selfe opinions of heretickes, and what focuer might be sayde out of Philosophie for the confirmation of the trueth. This haue I done first of all after the example of *Pantenus*, who profited a great manie before my time, and had singular skill and knowledge therein. Secondly after the example of *Heraclas*, nowe a minister of the Church of Alexandria, whome I founde with a professour of Philosophie which was his maister, siue yeares before I applied my minde to the studie of their sciences. Who also in times past vied the common and vsuall attyre, nowe laying that aside, he tooke the Philosophers habite, the which he retayneth as yet, and ceaseth not vnto this day with earnest labour and industrie, to reade ouer the Philosophers bookes. These thinges hath he written to the clearing of him selfe for his studie in prophane writers. When as at that tyme he continued at Alexandria, there came a certaine souldier from the gouernour of Arabia, with letters vnto *Demetrius* Bishop of that sea, and vnto him who then was Lieutenant of Egypt, requesting them with all speede to send *Origen* vnto him, which might communicate vnto him some part of his doctrine. *Origen* then being sent of them, taketh his voyage into Arabia. Not long after when he had accomplished the cause of his iourney, he returned into Alexandria. In the meane while there was raysed such a sedition in the Citie, and the warres were so hoate, that there was no being for him there, he left Alexandria, and foreseeing that he could be safe no where in all Egypt, he went into Palestina, and remayned at Cæsarea, where he was intreated by the Bishops of that prouince, to dispute in the open Church and to expound holie Scripture, being as yet not called to the ministerie. Which thing may euidently appeare by that which *Alexander* Bishop of Ierusalem, and *Theodistus* Bishop of Cæsarea wrote in defence of the fact, vnto *Demetrius* concerning him, after this manner: (he layd this downe in his letters, that there was neuer such practice heard of, that there coulde no where the like president be founde, that lay men in presence of Bishops haue taught in the Church) We knowe not for what cause he reporteth a manifest vntueth, when as there may be found such as in open assemblies haue taught the people: yea when as there were present, learned men that could profite the people, and moreouer holie Bishops at that time also exhorting them to preach. For example sake: at Laranda *Enelpis* was requested of *Neon*, at Iconium *Paulinus* was requested by *Cellus*, at Synada *Theodorus* was requested by *Atticus*, who were godly brethren. It is like also that this was practised in other places, though vnknown to vs. Thus was *Origen* honoured being a yong man, not onely of his acquaintance, but of Bishops that were straungers vnto him. Afterwardes when *Demetrius* had called him home by his letters, and diuerse Deacons of the Church had earnestly solicited his retourne, he taketh his voyage againe into Alexandria, and there diligently applyeth his accustomed manner of teaching. ✓

Origen in a
certaine epi-
stle writeth
thus of him
selfe for his
study in phi-
losophie.

Alexander b
of Ierusalem
& *Theodistus*
b. of Cæsarea
write thus
vnto *Demetrius* b. of A-
lexandria,
which found
fault that a
lay man in
presence of
Bishopps
should di-
spute or in-
terprete.

CAP. XX.

Cap. 21. after
the Greeke.*Of the famous writers in Origen's time and how the Emperours
mother sent for him.*Berillus.
Hippolytus.Gai^s against
Proclus.14. epistles of
Paule.

*ann. do. 220

Macrinus suc

ceedeth An

toninus in

the empire.

Antoninus 2

emperour:

an. dom. 211.

Calistus B. of

Rome.

Vrbanus B.

of Rome.

Alexander

Emperour

an. dom. 224.

Philetus B.

of Antioch.

There flourished at that time many other learned and profound Ecclesiasticall persons, whose epistles writing from one to another are at this day to be sene, and soūd reserved in the library builded at Ierusalem by *Alexander*, who was Bishop there at that time. From whence we haue compiled together the substance of this our present historie. Of this number *Beryllus* (besides his epistles and commentaries) hath left vnto the posteritie sundrie monuments of his sound faith, for he was bishop of Bostra in Arabia. Likewise *Hippolytus* byshop of an other place. There came also into our hands the disputation of *Gaius* a notable learned man had at Rome in the time of *Zephyrinus*, against *Proclus* a patron of the Phrygian heresie. In the which (to the confutation of the temeritie and bold enterprize of the contrary part in alleaging of new found Scriptures) he maketh mention of thirtēne epistles of *Saint Paule*, not naming the epistle vnto the Hebrewes in the number. For neither as yet of diuerse Romanes is that epistle thought to be *Paul's*. When *Antoninus* had bene Emperour seuen years and sixe monethes *Macrinus* succeeded him in the empire, and after that this *Macrinus* had departed this life, in the first yeare of his raigne, an other *Antoninus* took the imperiall scepter to rule ouer the Romanes, in the first yeare of whose cozonation *Zephyrinus* bishop of Rome died: when he had gouerned the Ecclesiasticall sea the space of eightēne yeares, whom *Calistus* succeeded: who continuing the space of fīue yeares, left the Church to *Vrbanus*. Againe after that *Antoninus* had bene Emperour foure yeares full, he died, in whose Rome *Alexander* immediately followed: at what time *Philetus* succeeded *Asclepiades* in the Church of Antioch. Then *Mamea* the Emperours mother, a woman (if there was then any such in the world) verie godlie and religious (when the same of *Origen* was spred farre and nigh euen vnto her eares) thought her selfe a happie woman if she might see him, and heare his wisdom in holy Scripture which all men wondered at. Wherefore remaining at Antioch she sent of her gard for him, who also came, and after that he had continued there a while, and published many things to the glorie of God, and of the power of his doctrine, he returned againe vnto his accustomed schole.

CAP. XXI.

Cap. 22 after
the Greeke.*The catalogue of Hippolytus workes. Origen beginneth
to comment.*The workes of
Hippolytus..Origens no-
taries and
scriueners.Pontianus B.
of Rome.

Zebinus B. of

Antioch.

At that time *Hippolytus* amongst many other of his monumentes wrote a booke of Easter, where after supputation of times layd downe, he set forth a certaine canon of Easter comprizing the compasse of sixtēne yeares, ending the raigne of the Emperour *Alexander* in the first yeare. Of his other workes these came to our knowledge: of the six dayes creation: of the things which followe the sixe dayes workes. Against *Marcion*, vpon the Canticles of *Solomon*. Vpon certaine peeces of *Ezechiel*. Of Easter. Against all heresies, with many others the which thou shalt finde extant among other men. About that time, *Origen* began to comment vpon holy Scriptures, *Ambrose* diuersly prouoking him, not onely with wordes and faire speeches, but also vying him with large offers of necessarie expences. For *Origen* had at certaine times appointed for him, mo in number then seuen swift notaries, euerie one supplying the Rome by turne, and writing that which he uttered vnto them: and as manie more scriueners together with maydens well exercised and practised in penning. Whose necessary expences and charges *Ambrose* exhibited, yea and that abundantly. Who also together with him bestowed great diligence in the exercise and studie of the sacred Scriptures, whereby chiefly he prouoked him to write commentaries vpon holy Scripture. When these things were thus a doing, after *Vrbanus* had gouerned the Church eyght yeares *Pontianus* succeeded him in the sea of Rome, and in the Church of Antioch *Zebinus* succeeded *Philetus*.

CAP. XXII.

Origen is made minister at Caesarea.

Cap. 23. after
the Greeke.

At that time when the necessitie of the ecclesiasticall affaires so constrained, *Origen* being sent into Greece was made minister at Caesarea in Palattina of the bishops ther abiding. But what *Curre* fell out touching that matter in his behalfe, and what was decreed by bishops concerning the controuersies about him, and what other things he suffered preaching the word of God: in so much they require a seuerall volume we will passe them ouer, referring the reader vnto the second Apologie which we published in the defence of him, wher we haue lightlie runne them ouer.

CAP. XXIII.

Of certaine commentaries of Origen.

Cap. 24. in
the Greeke.

These things are also to be annexed vnto the rest, how that in the first booke of his annotations vpon *Iohn*, he declareth the first to haue ben written by him at Alexandria. But all the tracts that came to our knowledge vpon this Euangelist, mounted to the number of twentie and two tomes. In his ninth tome vpon Genesis (wherof all are twelue) he signifieth not only the former eight to haue bene written at Alexandria, but also his annotations vpon the first five and twentie psalmes. Again he wrote vpon the lamentations, (of the which we haue some five tomes) where he made mention of his booke of the resurrection, in number two. He wrote also of principall beginninges, afore his departure out of Alexandria. And the booke intituled *Sitomateis* in number tenne: he wrote in the same citie in the time of the Emperour *Alexander*, euen as all the titles prefixed to the tomes declare the same.

CAP. XXIIII.

*The catalogue of the bookes of the olde and newe Testament
alleged out of Origen's workes.*

Cap. 25. in
the Greeke.

In his exposition vpon the first psalme he reciteth the bookes of the olde testament writinge thus: We may not be ignorant that there are two and twentie bookes of the olde testament after the Hebrewes which is the number of the letters amonge them. Againe a litle after he sayeth: The two and twentie bookes after the Hebrewes are these: The firste Genesis, of vs so called, but of the Hebrewes *Beresith*, the title beinge taken of the beginninge of the booke, which is as muche to saie as: In the beginninge. Exodus in Hebrew, *Veellesemoth*, that is: these are the names. Leuiticus in Hebrew *Veakra*, that is: and he called. Numeri in Hebrew *Hammisparim* or *Pecudim*. Deuteronomium, *Elle haddebarim*, that is: these are the wordes. *Iesus* the sonne of *Naue*, *Iosue ben Nun*, that is: *Iosue* the sonne of *Nun*. Iudges and *Ruth* with them one booke, in Hebrew *Sophetim*, that is: Iudges. The firste and seconde of Kinges with them one booke, in Hebrew *Samuel* that is: called of God. The thirde and fourth of Kinges with them one booke, in Hebrew *Vehamelech Dauid*, that is: and the raigne of *Dauid*. The firste and seconde of Paralipomenon with them one booke in Hebrew *Dibre haiaimim*, that is: the wordes of daies. The firste and seconde of *Esdras* with them one booke, in Hebrew *Ezra* that is: a helper. The booke of Psalmes in Hebrew *Sepher tehillim*. The Proverbes of *Solomon* in Hebrew *Mishle*. Ecclesiastes in Hebrew *Cohélet*. The Canticle of Canticles we may not reade as some thinke the Canticles of Canticles, in Hebrew *Sir hasirim*. *Esaia* in Hebrew *Iesaja*. *Ieremias* with the lamentations and the epistle, in one booke, in Hebrew *Ieremia*. *Daniel* in Hebrew *Daniel*. *Iezechiel* in Hebrew *Iezechiel*. *Iob* in Hebrew *Hiob*. *Hester* in Hebrew *Hester*. Besides these there are bookes of the Machabees intituled in Hebrew *Sarbet Sarbaneel*. These thinges hath *Origen* laide downe in the foresaid commentarie. And in the first tome vpon the Gospell after *Mathewe*, obseruing the ecclesiasticall canon he testifieth there be foure onely gospels writinge thus: As I haue learned by tradition of the foure Gospels (which alone without contradiction are receaued of all the churches vnder heauen) the firste is written by *Mathewe* who was firste a publicane, then an Apostle of *Iesus Christ*. He published the same in writinge vnto the faithfull Iewes in Hebrew letters. The seconde is after

Origen in
Psalm.
Genesis.
Exodus.
Leuiticus.
Numeri.
Deuteronomium.
Iosue.
Iudges and
Ruth.
1. & 2. of Samuel.
3. and 4. of Kinges.
1. & 2. of Paralip.
1. & 2. of Esdras.
Psalmes.
Proverbs.
Ecclesiastes.
Canticum Canticorum.
1. & 2. of Esdras.
Daniel.
Iezechiel.
Iob.
Hester.
Machabees.
Origenhom.
1. in Math.
Mathewe.

Marke. *Marke* who wrote the same accordinge vnto the preachinge of *Peter*, who in his catholicke epistle calleth him his sonne, saying: The church which is Babilon elected together with you saluteth you, & my welbeloued sonne *Marke*. The third is after *Luke* written for their sakes who of the Gentils turned to the faith which also was allowed of *Paul*. The fourth is after *Iohn*. Again in his fiftie tome of annotations vpon *Iohn*, the same *Origen* touchinge the epistles of the Apostles sayeth thus: *Paul* habled a minister of the newe Testament, not accordinge vnto the letter but after the spirite, preached the Gospell abundantly euerie where from Ierusalem vnto Illyricum, wrote not vnto all the Churches which he instructed, but vnto whome he wrote, he wrote in fewe lines: but *Peter* vpon whome the Church of *Christ* was builded againste the which the gates of hell shall not preuaile, leste behinde him one epistle, whereof we are certaine. Be it that he leste an other: but this is in controuersie. What shall I saie of *Iohn*, who leaned on the breaſte of our Lorde *Iesu*, who wrote one Gospell and confessed withall, so many Gospells might haue bene written, that if they had bene written the worlde coulde not haue contained them. He wrote also the reuelation beyng commauended to conceale and not to write the wordes of the seuen thunders. He leste behinde him an epistle comprising verie fewe verses. Be it that the seconde and the thirde be annexed, though some take them not for his. In both which there are not an hundred verses. Moreover of the epistle vnto the Hebrewes in his homelies expoundinge the same he writeth thus: The character of the epistle vnto the Hebrewes setteth not soorth the stile of *Paul*, who confessed him selfe to be rude in speache, for the phrase of that epistle saureth verie muche of the Greeke tongue. Whosoever he be that hath anie iudgement in discerninge of phrases will confesse the same. Agayne that the doctrine of this epistle is sounde and not inferior to those epistles which without contradiction are knowen to be the Apostles, whosoever will with iudgement reade the Apostles, he will also confesse the same to be most true. A little after he saith thus: I truelie of mine owne parte, if I maie speake what I thinke, doe saie: that the doctrine of this epistle is the Apostles for vndoubted, but the phrase and stile an other mans, which noted the sayings of the Apostle, and contriued such thinges as he had hearde of his maister, into certaine scholyes. Wherefore if anie church heretofore hath receaued the same as the epistle of *Paul*, let her still embrace and receaue the same vnder this name. For the learned men of olde haue not without great consideration deliuered the same vnto vs for the epistle of *Paul*. But who wrote it God the onely truth knoweth. Yet histories haue declared vnto vs that some thought it to haue bene written by *Clemens* bishop of Rome, some by *Luke* who wrote both the Gospell and the Actes of the Apostles. But of these thinges thus much in this softe.

Cap. 16. in
the Greeke.

CAP. XXV.

Origen professeth diuinitie at Caesarea. Heraclas is chosen bishop of Alexandria.

an. Dom. 234.

IT was in the tenth yeare of the raigne of the aforesaid Emperour when *Origen* leste Alexandria, and gotte him to Caesarea, when also he committed the office of catechizing there, vnto *Heraclas*. In a while after *Demetrius* the bishop of Alexandria dieth whē he had continued in the same towne the space of thre and fortie yeares: him succeeded *Heraclas*. There flozished also at that same time *Firmilianus* bishop of Caesarea in Cappadocia.

Cap 17. in
the Greeke.

CAP. XXVI.

Of the bishops that were Origen's familer freindes.

Firmilianus.

Alexander.

Theoctistus.

THIS *Firmilianus* so highly esteemed of *Origen* that on while he sent for him vnto his owne prouince to edifie his churches. An other while he tooke his voiage vnto Iudæa vnto him, where for a certaine space, he continued with him for farther understanding of the holy scriptures. Besides him *Alexander* bishop of Ierusalem, and *Theoctistus* bishop of Caesarea, continually were of his side and embraced him, permitting vnto him alone, as maister, the interpretation of holie scripture with the rest of the ecclesiasticall function.

CAP.

CAP. XXVII.

Of the persecution which Maximinus the Emperour raised.

Cap. 18. in
the Greeke.

After that the Emperour Alexander had ended the raigne of thertene yeares, *Maximinus* *Cæsar* succeeded him. Who being incensed with the anger, spite and grudge he bare vnto the house of Alexander, which harbozed many of the faithfull: stirred vp the fire flame of persecution, and gaue commaundement that the gouernours onely of the churches, as principal authoꝝ of the doctrine of our sauioꝝ shoulde be put to death. At that tyme *Origen* wrote a booke of Martyrs the which he dedicated vnto *Ambrose* and *Prothetius* minister of *Cæsaſarea*, foꝝ that both they suffred no smal affliction in that troublesome time. When as also they had endured most constantly examination and confession, *Maximinus* him selfe continuely Emperour no longer then three yeares. *Origen* noted the time of this persecution both in the two and twentieth tract of his commentaries vpon *Iohn* and in sundꝝ of his epistles: When *Gordianus* had succeeded *Maximinus* in the empire of Rome: *Anerus* also folowed *Pontianus* after he had gouerned sixe yeares in the bishops sear of Rome.

Maximinius was created Emperour an. Dom. 237 vnder whom the sixte persecution was raised. Gordianus created Emperour anno Dom. 240. Anerus b. of Rome.

CAP. XXVIII.

Of the strange election of Fabianus bishop of Rome. Of the succession of bishops at Antioche and Alexandria.

Cap. 19. in
the Greeke.

After that *Anerus* had enioyed the ecclesiasticall fundion the space of one moneth, *Fabianus* succeeded him. Who as repoꝝte goeth came from the contrey after the death of *Anerus*, together with certaine others foꝝ to dwell at Rome. When such a thing as neuer was seene befoꝝe at the election of a bishop, happened then by the deuine and celestiaall grace of God. foꝝ when all the bꝛethꝛen had gathered themselues together, foꝝ the electioo of a bishop, many thought vpon diuers notable and famous men, *Fabianus* him selfe ther present together with others, when as euery one thought least, nay nothing at all of him, sodainly from aboue there fell a Dove and rested vpon his head, after the eraple of the holy ghost which in likenesse of a Dove descended vpon our sauioꝝ: the whole multitude being moued thereat, with one and the same spirite of God cryed out cheerefully with one accorde that he was woꝝthy of the bishopricke, and immediatly (as they repoꝝte) he was taken and staled bishop. At that time when *Zebinus* bishop of Antioche had departed this life, *Babylas* came in place. And at Alexandria, when *Heraclas* the successor of *Demetrius* had finished his mortall race: *Dionysius* (one of *Origen*s disciples) supplied the rowme.

Fabianus b. of Rome.

Babylas b. of Antioche. Dionysius b. of Alexandria.

CAP. XXIX.

Of Gregorius and Athynodorus disciples of Origen.

Cap. 20. in
the Greeke.

When *Origen* executed his accustomed manner of teaching at *Cæsaſarea*, many flocked vnto his lessons, not onely that contrey men but also infinite foꝝainers, who forsaking their native soyle became his disciples. Of which number as chiefe we haue knownen *Theodorus*, he was the same *Gregorius* the most renowned bishop among vs, and his bꝛother *Athynodorus*. He being most studious in the Greeke and Romaine discipline so perswaded them, that they embracing the sincere loue of philosophie, altered their foꝝmer studies vnto the exercise and study of holy scripture. And after that they had continued with him the space of sixe yeares, they profited so much in holy scripture that both being as yet yong men they were ordained bishops of certaine churches in Pontus.

Theodorus, who also was called Gregorius Neocaſariensis as Socrat. writeth lib. 4. cap. 22. Athynodorus

CAP. XXX.

Of Aphricanus an ecclesiasticall writer and his booke.

Cap. 31. in
the Greeke.

About that time also was *Aphricanus* renowned and much spoken of, the authoꝝ of those commentaries intituled of *Cestes* oꝝ wedding girdels. Ther is extant also an epistle of his vnto *Origen* to this effect that he doubted whether the hystoꝝ of *Susanna* comonly read in *Daniel* was true oꝝ fained: Whome *Origen* fully satisfied. Ther came also to our hands of the

The historie of Susanna doubted of

same *Aphricanus* doinge, five volumes of *Chronicles* curiously penned, wher he reporteth him selfe to haue trauailed vnto *Alexandria* because of the greate fame of *Heracles*, whome, excell-
ling in philosophical sciences and discipline of the Gentils, we haue shewed befoze to haue ben
chosen bishop of *Alexandria*. There is also of the same authoꝝ, an epistle vnto *Aristides* of the
difference or disagreence in the Genealogie of *Christ*, written by *Mathewe* and *Luke*, where
manifestly he proueth the consent and agreement of the Euangelistes, out of a certaine histoꝝy
which came to his handes. Whereof in his proper place that is in the first booke of this present
histoꝝie we haue made mention befoze.

Cap. 31. after
the Greeke.

CAP. XXXI.

When, and where Origen wrote vpon the Prophets.

ABout this time *Origen* published commentaries vpon *Esaie*, afterwards vpon *Ezechiel*.
Of the which vpon the thirde parte of the Prophet *Esaie* vnto the vision of the fourescor-
ted beastes in the wilderness there came vnto our handes thirtie tomes. And vpon the
Prophet *Ezechiel* in the whol five and twenty, the which he wrote being at *Athens*. He beganne
to comment vpon the Canticles, so that therevpon he finished five bookes, and afterwards re-
turning from *Cæsarea* he made them out tenne bookes. What neede we presently to recite an
exacte catalogue of his workes, for it requireth a feuerall volume: when as we haue runne the
ouer in the life of *Pamphilus* who suffered martyrdom in our time. Where we (commendinge
the life of *Pamphilus*, his earnest and great studie) haue made catalogues and indices for the li-
bꝛarie whith he builded, gathering together both the workes of *Origen* and also of other ecclesi-
asticall writers. Whether, if anie man be so disposed, he shall readily finde all the perfect volumes
of *Origen*, as many as came to our knowledge. Now let vs proceed on further, to the discourse
of that which followeth in this present histoꝝie.

Cap. 33. in
the Greeke.

CAP. XXXII.

*Origen reduceth Beryllus into the ryght waye, who aforetyme sauored
not a right of the diuine nature in Christ.*

Beryllus de-
nyed Christ
to be the se-
cond person
in Trinitie
before he
was made
man.

Beryllus bishop of *Bosra* in *Arabia*, of whom we haue spoken a little befoze, went about to
establishe foraine and straunge doctrine from the faith, to the ouerthrowe of the ecclesi-
ticall canon. He was not afraid to saie that our Lord and sauour, befoze his incarnation,
had no being accordyng vnto the circumscription of a proper and seuered substance, and that he
had no proper diuinity but onely his fathers diuinity, dwelling in him selfe. When as by rea-
son of this matter many bishops had dealt with him by conference and disputation, *Origen*
also amongst others was sent for, who conferred with him at the first to vnderstand the ground
of his opinion, which being vnderstood and perceauing him not to beleue a right, rebuked him,
perswaded him with reasons, conuincd him with manifest pꝛofe, restrained him with true
doctrine, and restored him again to his former sound opinion. The actes of *Beryllus*, the synodes
summoned for his sake, the questions moued by *Origen* vnto him, the disputations helde in his
owne congregation, with all the other circumstances thereunto appertayning, are at this daie
extant, and many mo infinite things haue our elders remembꝛed of *Origen*, all which I passe
ouer as impertinent to this present purpose. Such thinges as concerne him and are necessarie
to be knowen may be gathered out of the Apologie the which we wrote in his behalfe toge-
ther with *Pamphilus* Martyr (a man that flourished in our time) against contentious quarellers.

Cap. 34. in
the Greeke.

CAP. XXXIII.

Of Philip a Christian Emperour and his humilitie,

Philip crow-
ned Empe-
rour Anno
Dom. 246.

When *Gordianus* had bene Emperour of *Rome* fixe yeares, *Philip* together with his
sonne *Philip*, succeeded him. Of this man it is reported that he being a Christian, and
desirous, vpon the last day of the Easter vigils to be partaker and ioyned with the
multitude in their ecclesiasticall prayers: could not be admitted befoze he had firste rendꝛed
an account of his faith & coupled him self with them which for ther sinnes were examined and
placed

placed in the rowme of penitents, otherwise he should not be admitted, because that in many things he was faultie: which Emperour willingly obeyed and declared by his workes his sincere and religious minde towards God.

CAP. XXXIII.

Dionysius succeeded Heraclius at Alexandria.

Cap. 35. in
the Greeke.

IT was the third yeare of the raigne of *Philip*, and the sixteenth yeare of *Heraclius* Bishop of Alexandria, when *Dionysius* succeeded him in the bishop's sea. Anno Domi.
149.

CAP. XXXV.

What time Origen sett his scrimeners a worke, and when his other workes were written.

Cap. 36. in
the Greeke.

ABout that time, faith (as it was very requisite) taking roote, and the Gospell freely preached throughout the world: *Origen* as they report aboue threescore yeare old being much woone and waisted by reason of his long studie and painfull exercise: now at length first permitted and not before, that those things which he had publickely preached and disputed should by notaries be copied out. Then wrote he against the booke of *Celsus* the Epicure, intituled the word of truth, eight bookes. After them, five and twenty tracts vpon the Gospell after *Mathewe*. And others vpon the twelue Prophets, wherof we haue found five and twenty in the whole. There is extant an epistle of his vnto the Emperour *Philip*, and an other vnto his wife, the Empresse *Seuera*, with sundrie others vnto other men. Of the which as manie as we coulde finde being scattered here & ther (which exceeded the number of a hundred) we haue collected & compizised in seuerall volumes, to the ende they should no moze be disperfed. He wrote also to *Fabianus* bishop of Rome, and to sundrie other bishops & gouernours of Churches of his sounde opinions and doctrine. The specialities thereof thou maist see in the first booke of our Apologie written in his behalfe.

CAP. XXXVI.

Origen confuted the Arabians which taught that the soules were mortall.

Cap. 37. after
the Greeke.

There rose certaine at that time in Arabia which were authors of pernicious doctrine. They taught that in this present life the soules died and perished together with the body, and that in the generall resurrection, they rose together and were restozed to life againe. A great synod was summoned together for this cause, so that againe *Origen* was sent for who publickely so discoursed and disputed of this question that he purged and withdrew their seduced minds from this soule error. Of this opinion was
John the 11.
b. of Rome.

CAP. XXXVII.

Origen openeth and confuteth the heresie of the Helcesaitz.

Cap. 38. in
the greeke.

Then also sprange vp the poisoned opinion, namely the heresie of the Helcesaitz, which was no soner risen but it was rooted out. *Origen* made mention thereof, expoundinge in the open audience of the congregation the fourescore and second psalme, where he sayth thus: In these our daies stept forth one which faced out, that he was able to auoutche the most detestable opinion, called the heresie of the Helcesaitz, lately sowne in the Church, what cancred poison is contained in this opinion, I will tell you, lesse that ye also be deceaued. This heresie disalloweth of some of the holie Scripture wholly, againe alloweth of some other both in the olde and newe testament. This heresie denieth *Paul* wholly. This heresie counteth it an indifferent thinge if thou deny or not deny with thy mouth in the time of persecution, so that thou persist faithfull in thine heart. They vie a certaine booke which as they say came downe from heauen, the which whosoever heareth and beleueth (say they) shall obtaine an othergetts remission of sinnes then that which Christ purchased for vs. Thus went the affaires then,

Origen in 8.
psal.

Cap. 39. in
the Greeke.

CAP. XXXVIII.

Of the persecution vnder Decius, the martyrdome of many Bishops, and how that Origen was persecuted.

Decius crow-
ned Empe-
rour Anno
Domini 254.
vnder whom
as Orosius
sayth the 7.
persecution
was rayfed.
Fabianus b.
of Rome
martyred
Cornelius b.
of Rome.
Alexander b.
of Ierusalem
died in prisō
Mazabanes
b. of Ierusalē.
Babylas b. of
Antioch di-
ed in prison.
Fabius b. of
Antioch.
Origē is per-
secuted.
Cap. 40. in
the Greeke.

After that Philip had bene Emperour seuen yeares, Decius succeded him, who because of his offence & grudge towardes Philip, raised persecution against the Church, in the which persecution, Fabianus bishop of Rome was martyred, whome Cornelius did succede. In Palæstina Alexander Bishop of Ierusalem, when he had the seconde time endured confession for Christ his sake (before the tribunall seat of the President of Cæsarea) is cast into prison, where after a notable and famous testimony of his true faith geuen before the iudgment seate of the Lieutenant, he ended his mortall life. After whome Mazabanes was chosen bishop of Ierusalē. And Babylas likewise Bishop of Antioch, (euen as Alexander Bishop of Ierusalem) after he had rendred an accompt of his faith, died in prison, whome Fabius succeded. But what things & how great they were which happened to Origen in that persecution: and how he died: the spittfull de- uill deadly pursuing him with his whole troope, striving against him with all might, and eue- ry kinde of sleight that possibly could be inuented: and specially against him about all the rest which then were persecuted to death, and what and how great things he sustained for the doc- trine of Christ: imprisonment and tormentes of body, scourging at yron stakes, stinch of close prison: and how that for the space of many daies his feete lay stretched foure spaces a sunder in the stocks: and how that constantly he endured the threats of fire, and al that the enemy could terrifie him with: and how that he ended after that the iudg had wrought al meanes possible to saue his life: and what languages he gaue very profitable for such as neede consolation: sum- my of his epistles truely, faithfully and curiously penned, doe declare. ✓

CAP. XXXIX.

How Dionysius Bishop of Alexandria reporteth the perills him selfe stoode in.

Dionysius b.
of Alexandria
vnto Germa-
nus.

Dionysius b.
of Alexandria
was married.

Touching Dionysius, I will alleadge out of his owne epistle vnto Germanus, where he of him selfe, writeth thus: I take God to witnesse of that I speake, and he knoweth that I lye not. I fledde away not greatly regarding mine owne person, and yet not without the will of God. Long before that the persecution vnder Decius preuailed, Sabinius sent the pur- ueyer of come to seeke me, for whose comming I remained at home three daies. But he searching all places, high wayes, and floodes and fieldes, where he coniectured that either I hid my selfe in, or passed by, was I wott not how blinded, so that he founde not my house. He little thought that I continewd at home in that heate of persecution. At length with greate difficultie (God no doubt disposing my departure) the fourth daie I and my children, together with many o- ther brethren left the citie. And that our departure was caused by the diuine prouidence of God, the sequels declared, wherein peradventure I stoode vnto many in good steade. A litle after he reporteth the casualties which happened after his flight, in this sorte: About sunne set I was led by the souldiers together with my company, vnto Taposiris, but Timothe (as God woulde) was neither present, nor taken. At length when he came he founde the house desolate, the ser- uantes keeping it, but he perceaued that we were taken and gone. Againe after a fewe lines: And what a wonderfull chaunce was that? I will truely reporte it you: one mett Timothe by the way as he fledd and seing him troubled and disquieted in minde demaunded of him the cause of his so quicke a speede, who forthwith openeth vnto him the whole matter. The which when the passinger had learned, he passeth by and goeth still on his journey, which was to a banquet- ting bridehouse (the maner was at such meetinges to watch all night) and being come thither, he tould the gesses at table, all that he had hearde by the way. They altogether headely as if it had bene a made matche, rose vp and with all speede pursued vs, with a clamorous tumult, the souldiers which garded vs fledd away, then they fall vpon vs as we laye in our bedds. I (God knoweth) at the first tooke them for theeues, & thought their comming was to robbe & spoile as I lay in my naked bedd, I wrapped me in the sheet and reached them the rest of my beddings. But they commaunded me to rise and quickly to departe, then vnderstanding their drift, I cryed out praying and beseeching them that they woulde suffer vs to be gone. If they would benefite
me

*This cu-
stome in di-
uers places is
now a dayes
in vre.

me at all, I prayed them to preuent such as would bringe me forth and to behead me them selues. When I had cryed thus as my companions and partakers doe verie well knowe, they violently brake out, I truly then caste my selfe prostrate vpon the pauement, they tooke me by hande and foote, they lugged me forth and caried me away. There followed after such as can testifie all these things, namely: *Gaius, Faustus, Peter and Paul* which ledde me out of my lodgings and laid me vpon the bare backe of an asse. Thus *Dionysius* wrote of him selfe.

CAP. XL.

Dionysius bishop of Alexandria reporteth the constancy of such as were martyred at Alexandria vnder Decius.

Cap 41. after the Greeke.

The same *Dionysius* in his epistle vnto *Fabius* Bishop of Antioch, describeth there sundry torments which suffered martyrdome at Alexandria vnder *Decius*, writing thus: This persecution was not begonne by the Emperours edict, but one whole yeare before. For ther came vnto this cite a certaine southsaier and inuenter of mischief, who moued and stirred vp the whole multitude of the heathens against vs, and inflamed them to defend the superstition of their natue soile, by whome they being thus prouoked, and hauing purchaced on their side such as were of power and authoritie, to perpetrate al impious actes they perswaded them selues that the onely worship of deuils and our slaughter was pietie it selfe. First then they apprehend a certaine minister whose name was *Metras*, and commaunde him to viter blasphemy, who for disobedience therein is beaten with clubs, his face and eyes they pricked with sharp quills, afterwards they led him forth into the suburbs and stoned him to death. Againe they bring into the temple of Idols a faithfull woman named *Quinta*, and constrained her to worship, who contrarying and abhorring their Idols, had her feet bound together, and by them traile and lugged al along the streetes, which were shawed with sharpe pimple stones, she was beaten against milstones, & sore scourged. Last of all she was brought forth to the same place & executed. Which being done they all with one accord violently rush into the houses of the religious, & euerie one of the wicked leadeth the headie multitude vnto their neighbours houses, whom they knew to be godly and well disposed. So that in the ende they destroy, they spoile, they steale & beare away the precious iewels: but the vile, the base and the woddren stuffe they throwe out into the streete and burne it to ashes. Shewing forth thereby a resemblance or spectacle of a cite taken and ransacked by the enemy. The brethren gaue backe and withdrewe them selues aside, taking in good parte and very cheerefully the losse of their goodes, much like vnto them of whome *Paul* hath testified. Neither do I remember any (one onely excepted) of them which were apprehended, vnto this day that denied the Lorde. Furthermore they take holde vpon the elderly and renowned virgine *Apollonia*, they beate her cheekes, and knock out all the teethe in her heade.ouer against the cite they prepare a pile, and threaten to burne her quicke, vnlesse she would together with them viter blasphemye, but she lingering a litle while, as though she would take further deliberation, sodainly leapes into the fire and is consumed to ashes. To be shorte they laie holde vpon *Scrapion* who continued in his owne house, whome they vexed with sundrie greuous and bitter torments, brusing all the members of his bodie, and throwing him downe headlonge from an vpper chamber. There was no way for vs to passe, no not the high and common, no strait cricke for passage, either by daie or by night, they cried out all, and exclaimed euerie where, there was no other choise but either to viter blasphemie, or to be drawen and burned at the stake. And these thinges (the more is the pitie) endured toe toe longe. But in the ende this sedition and ciuill warre ouertooke the seditious persons them selues, and turned vpon them the selfe same crueltie which they before had practised vpon vs. So that for a litle season we refreshed our selues, their furie wherewith they raged against vs beinge somewhat abated. For all this in a while after the alteration of the imperiall scepter was declared and openly knowne, which afore time was verie fauorable vnto vs, but nowe threatneth great mischief to ensue, specially aboue all other vnto the Christians. For the Emperours edict is proclaimed, and that most dreadfull saying of our Sauour prognosticated long agoe now taketh place that if it were possible the verie elect them selues shoulde be offended. All do tremble & quake for feare, some forthewith of the mightier sorte flie awaie doubtinge what would befall them, some of their owne accord are caried awaie with their wordly affaires, some are perswaded by

Dionysius vn to *Fabius* b. of Antioch.

Metras after torments is stoned to death. *Quinta* stoned to death

Apollonia is burned.

Scrapion was throwne downe & his necke broke.

The edict of *Decius* against the Christians. *M. 24.*

Mark. 19.

Julianus burned.
Cronion was burned.

A souldier beheaded.

Macar is burned.
Epimachus is burned.
Alexander is burned.
4. women burned.
Ammonario is beheaded.
Mercuria & Dionysia beheaded.
Herō burned.
Ater burned.
Isidorus burned.
Dioscorus a confessor.

Nemesion a Martyr.

Ammon.
Zenon.
Ptolomæus.
Ingenuus. &
Theophilus.
confessors.

their neighbours, and being called by their names, are present at their profane and impious sacrifices: some waxed pale and trembled, not as though they would sacrifice, but like to become sacrifices and oblations to the Idols, so that the whole multitude in compasse derided them, for they seemed manifestly to be timorous both to die, and also to doe sacrifice: some went stoutely vnto the altars and affirmed boldly, that they were neuer Christians, of whome the Lorde hath most truly foretolde: that such shoulde hardly be saued. Some other there were that helde with both sides: some fledd, some were taken, whereof diuers endured feters & imprisonment. Other some after long imprisonment before they came vnto the tribunal seate renounced their faith: some others after they had stoutly endured torments, in the ende denied Christ. But others that were blessed and valiaunt as pillars or bulworkes of the Lorde, beinge strengthened by him and stout in protestinge their faith, hauing gotten vnto them selues worthy constancie and courage sufficient, became renowned Martyrs of the kingdome of heauen. The firste was *Julianus* a goutie man, not able either to stande or goe, he was brought forth by two which bare him on their shoulders, whereof the one afterwarde fell from the faith, The other called *Cronion*, whose surname was *Eumus*, together with the olde *Julianus*, confessed and acknowledged the Lorde (as their bounden dutie required) with a perfect and sounde faith. They were both laied vpon camels and scourged aloft, in the ende beinge throwne into the flashing fire, they were burned to ashes, in presence of the people which compassed them rounde about. When as they were brought forth, a certaine souldier rebuked such as requiled them, wherefore they exclaimed against him, so that this valiaunt warriour of the Lorde was brought forth to fight, who after that he had stoutly behaued him selfe in that great skirmish for the Christian faith, was beheaded. After him another by nation a Libian, by appellation and blessing the true *Macar*, was often admonished by the iudge to denie Christ and renounce his faith: who for not consenting vnto it was burned quicke. After them *Epimachus* and *Alexander*, when they had bene longe punished with feters, tormented with sharpe rascors and bitter scourges, were throwne into a fire pile together with foure women. *Ammonario* also a holie virgine, whome the iudge wrested to and fro, for that she fooretould him, she would obey him in nothinge (which in deede she performed) was brought forth to execution. The rest as *Mercuria* a very honest matron, and *Dionysia* a very frutefull woman, for childe bearing, the which children for all that, she preferred not before the Lorde, when they had confounded the iudge, which vsed all kinde of perswasions, and nowe was of the women ouercome, after they were so tormented, that they past all sense and feelinge, they were beheaded with the sword, but *Ammonario* passed them all, notably enduringe all kinde of torment. *Heron* also and *Ater* and *Isidorus* being *Egiptians*, together with *Dioscorus* a yong man of fiftene yeare olde, were committed. Firste of all the iudge tooke the yonge man in hande with faire speeches as though he were easie to be entreated, afterwarde with torments as though he were soone terrified, but he for all his perswasions woulde neither bowe at his flatteries, nor breake at his threatres. The reste after they had endured the moste cruell rentinge and vniointing of their bodely members, he commaunded to be burned with fire: but *Dioscorus* he sett at liberty, wondering at his gracious countenance which gaue a glisteringe shine, and the wise aunsweres which proceeded out of his mouth, saying he woulde graunt him longer space to repente and to remember him selfe for his tender yeares sake. So that euen at this daye the moste renowned *Dioscorus* remaineth amonge vs waytinge for a larger and a longer combatt. *Nemesion* also an *Egiptian* is accused of theste, whereof, after he had openly purged him selfe before the Centurion, againe he is accused of Christianitie, wherefore he was bounde and brought before the President. But the most cruell and vniust iudge, deliuered him amonge the theeues, to be twise more greuously tormented and vexed, making him thereby the more blessed and honored after the example of Christ. There stood before the tribunall seate certaine souldiers: *Ammon*, *Zenon*, *Ptolomæus*, *Ingenuus*, and together with them, olde *Theophilus*, who (when anie of the Christians came to heare the sentence or iudgement, and nowe was readie to shrink) so strugled that they were readie to burst with in them selues, they nodded with their countenance and beckened with their handes, exhorting them to constancy with all signes and lectures of the bodie. The which when the multitude in compasse had perceaued, before that anie laide handes on them, preuenting their doinges: they steppe forth before the barre and proclaime them selues to be Christians. So that the President and his assistantes were amazed.

and

and the Christians vpon whome the sentence had paste, were thereby boldened to suffer, and the iudges maruelously afraide. These departed from the tribunall seate verie cherfull, reioicing in the testimony of their faith, God gloriously triumphing in them. ✓

CAP. XLII.

Of Ischyron the martyr with others. Of receauing after repentance such as fell in persecution.

Cap 42 affect the Greeke.

MAny others (sayth Dionysius) throughout the cities and villages were quartered and dismembred by the Ethnickes, whereof, one for examples sake I will rehearse: *Ischyron* being a noble mans hired seruant and by office his stewarde, was commaunded by his maister to doe sacrifice, he obeyed not, wherefore he was reuiled all to nought. The heathen maister seing his christian seruant so constant, persisting in his former opinion, taketh a great cudgill in his hande and beates his body and bowels till breath departed, and death had ended the combatt. What shall I say of the multitude of them which wander in the desert and wast mountaines, consumed with famine and hunger, and cold and diseases, spoiled by theeues and deuoured of beastes whose blessednes and victories they that remayne aliue are able to testifie? Of these also I will alleage one for example. There was one *Charemon* a verie olde man, bishop of Nilus, who together with his wife fledd vnto the wast mountaynes of Arabia, he returned home no more, his company coulde neuer afterwarde be seene. And for all that they were often times sought out of the brethren yet colde neither they nor their carkases euer be found. Many also in these deserts of Arabia were taken captiues of the barbarous *Saracens*, whereof some were hardly for great sommes of money ransomed, some not as yet, no neuer vnto this day appeared. And these things (brother) I write not in vaine but that thou mayest vnderstand, what and how great euels and mischiefs haue happened amongst vs, wherof they knowe more which among al others haue felt most. And after a fewe lines againe he writeth thus: The Martyrs themselves which liued amongst vs, nowe associates with Christ, coheres of his kingdom, partakers of his iudgement in that they shall iudge together with him, haue receaued agayne certaine of the brethren which swarued from the faith and fell to offer sacrifice vnto Idols, beholding their conuersion, and repentance, knowing for suretie that they were to be receaued, in somuch as God will not the death of a sinner, they embraced them, they retained the, and made them partakers of their prayers and trade of life. But what doe ye aduise vs my brethren concerninge such? What haue we to doe in this case? Shall we be one and the same with them? Shall we retaine their sentence and fauour? And shall we tender such as they haue pitied? Or shall we reiecte their censure and sitt in iudgement vpon their sentence? Shall we doe iniurie vnto pitie? Shall we destroy order? Shall we prouoke God against vs? *These things to god purpose hath Dionysius mentioned touching them which fell in time of persecution.* ✓

Dionysius b. of Alexandria vnto Fabius b. of Antioch. Ischyron was beaten to death with a cudgill.

Charemon b. of Nilus was married.

Ezechiel, 18.

CAP. XLIII.

Of receauing againe such as fell. The testimony of Cornelius bishop of Rome. The heresie of Nouatus, and his impietie. A synod helde at Rome for the condemning of his heresie.

Cap. 43. in the greeke.

Nouatus a priest of Rome puffed vp with pride against such as fell in time of persecution through infirmite of the flesh, as though there were no hope of saluation lest for them, yea if they accomplished all that appertained vnto true conuersion and right confession of the faith: became him selfe the author & ringleader of his owne hereticall secte, to wit: Of such as through their swelling pride do call themselves puritanes. Therefore there was a synod gathered together at Rome, of threescore bishops, besides many ministers and deacons. Againe ther mett severally many pastozs of other prouinces determining what was to be don in this case: where by vniforme consent of all it was decreed: that *Nouatus* together with such as swelled and consented vnto this vnnaturall opinion, repugnant to brotherly loue, shoulde be excommunicated and banished the church: and that the brethren fallen through the infirmite of the flesh, in the troublesome times of persecution should be receaued after that the salue of

The Nouatians call themselves. *nathupic* i puritans

Nouatus is excommunicated.

repentance and medecine of confession were applied vnto their maladies. There came to our hands the Epistles of *Cornelius* bishop of Rome written vnto *Fabius* bishop of Antioch touching that synod held at Rome, shewing therein what was decreed by all the bishops of Italy and A-phricke, and of other prouinces. Againe other epistles of *Cyprian* in the Romaine tongue with the subscription of diuerse other bishops, wherein they shewed their consent in this behalfe: that such as shynked were to be vpholden and cured: and that according vnto iustice the authoꝝ of this heresie together with his adherents was to be banished the Catholick Church. Vnto these there was annexed an other Epistle of *Cornelius* of the synods decrees. Againe an other of the cause that moued *Novatus* thus to fall from the Church, whereof it will not be amisse here to alleage some part that the reader may vnderstande what manner of man he was. And to the ende he would certifie *Fabius* of *Novatus* his disposition, *Cornelius* writeth thus: I geue thee to vnderstand that this iollie *Novatus* longed of olde after a bishopricke, and to thende he might conceale this his peeuishe desire, vsed this cloke of arrogancy. But first I will declare how he linked to his side certaine confessors. *Maximus* one of our ministers & *Urbanus*, who by confessing of their faith procured vnto them selues twise a notable name and estimation amonge vs: againe *Sidonius* and *Celerinus*, who through the goodnes of God endured constantly all kinde of tormentes, confirming the weakenesse of the flesh through the strength of his faith, and valiantly overcame the aduersary: these men when they had considered better of him, and perceaued his guile and inconstancie, his periurie and falsehood, his inhumanitie and suspicious head, returned vnto the holie Church, reuealed and detected vnto manie bishops and elders and laie people which then were present, all his sleighes and deuilshe subtilties, the which of longe time they had concealed, wepinge and wailinge that they had beleued this deceatefull and malicious monster, and that they had forsaken the Church, yea although it was but a little while. Againe after a fewe lines in the same epistle he sayth: We haue seene in him (welbeloued brother) a wonderfull alteration, and suddaine chaunge in a short space. This good man when he had protested with certaine dreadfull othes, that he neuer coueted anie bishopricke, suddenly as it were by certaine iugglinge feates, he stepped forth a bishop. This lawemaker and protector of the ecclesiasticall science, when that he presumptuously endeouored to challenge vnto himselfe, the title of a bishop, not graunted vnto him from aboue: chose two men of a desperate condition, to be partakers of his heresie, whome he might sende to a certaine corner or lesser part of Italy, and thence to seduce three bishops, plaine, simple and countrey men, by some craftie meanes, auouching and affirming, that they must in all the haste come to Rome, sayinge that they together with other bishops meetinge for the same purpose, shoulde appease and remoue a certaine schisme raised in the Citie. Who beinge simple men (as we saide before) not knowinge their craftie and mischieuous fetches, after their comming were inclosed by such lewde persons, that were like vnto themselves and suborned for the purpose: about tenne of the clocke when as they were somewhat tipsie and well crommed with vitailles, they were constrained to create him bishop, with imaginatiue and friuolous layinge on of handes, the which craftily and subtly not compatible for his person he challenged vnto him selfe. One of them afterwarde repented him, and returned vnto the Church, bewailinge his fall and confessinge his fault, the whole multitude also intreatinge for him, whome we receaued vnto the company and communion of the laitie. In the rowmes of the other bishops we ordayned and sent from vs such as should succeed them. Wherefore this iollie defender of the Gospell was ignorant that there ought to be but one bishop in the Catholicke Church, in the which he knoweth (for howe shoulde he be ignorant) that there are six and fortie priests, seuen deacons, seauen subdeacons, two and fortie acolites, two and fiftie exorcists, and readers with porters, widowes, and impotent persons aboue a thousand and fiftie soules, who all are releaued through the grace and goodnes of almightie God. Whome so great a multitude and so necessarie in the Church, and by the prouidence of God so copious and infinite, yea a number of innumerable people, could not conuert and turne him to the Church from this his desperate and damnable presumption. Againe in a while after he writeth: Nowe forwardes I will orderly declare by what meanes and by what trade of life, he purchaced vnto him selfe the title of a bishop. Thinke you that therefore because of his conuersation in the Church from the beginning, or because he endured manie skirmishes or conflicts for his name, or that he stoode in manifolde and greate perills for piety his sake? none of all this was true in him. The occasion of beleeuinge he tooke of

Cornelius
b. of Rome
vnto *Fabius*.
b. of Antioch
Maximus.
Urbanus.
Sidonius &
Celerinus.
forsooke *No-*
uatus.
The qualities
of *Novatus*.

Howe *Novatus*
the here-
tike was
made bishop.

The order
of the cler-
gie in the
church of
Rome in the
time of *Cornelius*.

of Satan which entred into him and made there longe abode. When he was deluered by the Exorcists, he fell into a dangerous disease, and because he was verie like to die, was baptized in the bedd where he laye: If it may be termed a baptisme which he receaued. For he obtained not after his recouerie that which he shoulde haue done accordinge vnto the canon of the Church, to witt: confirmation by the handes of the bishop. In so much then he obtained not that, howe came he by the holie Ghost? And againe a little after he saith: He being lothe to dye and desirous of life, in the time of persecution denied himselfe to be a priest. When he was entreated by the deacons and admonished to come forth out of the house, wherein he had enclosed him selfe, and to minister vnto the necessitie of the brethren which wanted, he was so farre from doinge and obeyinge the Deacons that he went awaie and departed in a chafe, sayinge that he woulde no longer plaie the priest, but addiste him selfe vnto an other trade of Philosophie. And againe to this he annexeth that which foloweth: this good man forsooke the Church of God, wherein he was baptized, and where also he tooke priestehood vpon him, by fauour of the bishop whiche allotted him thereunto through the laying on of handes, and when all the cleargie yea and manie of the laetie withstoode the facte: that none baptized in bedde as he was shoulde be chosen into the ecclesiasticall order, yet they all requested that he might be permitted to enter into orders. An other insolence of this man passinge all the former he reporteth thus: When he distributed the oblation and deliuered to euerie man parte thereof, he added this withall (constraininge the scelie soules, before they receaued of his oblation to sweare, holdinge both their handes together not loosed before they had thus sworne, I will vse their owne wordes) sweare vnto me by the bodie and blood of our Lorde Iesus Christ, that thou wilt neuer forsake me and flie vnto Cornelius. The wretched man tasted not thereof before he had vowed vnto him, and in steede of that when he receauinge the breade shoulde haue saide Amen: he answered I will not goe vnto Cornelius. Againe a little after he saith: Now thou mayest vnderstande that he is all bare and forsaken, reiected and lefte of the brethren who dailie returne vnto the Church, whome blessed Moses a martyr who of late endured amongst vs a maruelous and notable martyrdome, beinge aliue and perceauing his temeritie and arrogancie did excommunicate, together with fise other priestes, which seuered themselues with him, from the Church. In the ende of the epistle he reciteth the catalogue of bishops, who at their being at Rome condemned the madd fantasie of Nouatus, writing both their names and the prouinces where they gouerned, he reciteth also the names and Cities of such as were absent and had subscribed by their letters. These things hath Cornelius signified by his letters vnto Fabius bishop of Antioch.

Nouatus fell in time of persecution and denyed his order.

The communion was the ministrd & deliuered into their hands, not popt in their mouthes.

Moses a martyr.

CAP. XLIII.

Dionysius Alexandrinus reporteth of Serapion that fell in persecution, howe at his ende he was desirous to receaue the sacrament of the Lords supper.

Cap 44. after the Greeke.

Dionysius also bishop of Alexandria wrote to the aforesaid Fabius who in manner yelded to the schisme, many thinges in his letters of repentance, paintinge for the their patience which latelie had bene martyred at Alexandria. Wherof omitting manie thinges this one straunge acte worthie of memorie we haue thought good to publishe in this our historie for thus he wrote: I will certifie thee (sayth he) of this one example which happened amongst vs. There was one Serapion dwelling amonge vs a faithfull olde man, which of a longe time liued without reprehension, but being tempted in persecution fell from the faith. He entreated verie often that he might be receaued again, but none gaue eare vnto him for he had done sacrifice: & falling vnto a dangerous disease lay speechlesse and benumbed of all his senses the space of three daies, the fourth daie after, being somewhat recovered he called vnto him a nephewe of his, his daughters sonne and said vnto him: howe longe (O my sonne) doe yea withholde me? I beseech you make hast and absolue me quicklie, call vnto me one of the Priestes, the whiche as soone as he had spoken he was speechlesse againe. The boie ranne vnto the Priest, it was night, the Priest was sicke and could not come with him. And because I gaue commandement (sayth Dionysius) that suche as were aboute to die, if humblie they requested shoulde be admitted

Dionysius b. of Alexandria vnto Fabius bishop of Antioch.

Men of olde
receaued the
communion
a litle before
their deaths.

to the ende they being strengthened in faith might departe in peace: he deliuered vnto the body a litle of the Eucharist, & commaunded him to crumble or soke it and so droppe it by a litle and a litle into the old mans mouth. The boie returneth and brings with him the Eucharist. When he was hard by before he came in, *Serapion* said: comest thou my sonne? the priest can not come, why then dispatch thou that which he commaunded thee to doe and lett me departe. The boie immixed or foked the eucharist and with all let it by droppe meale into the olde mans mouth, whereof when he had tasted a litle, forth with gaue vp the Ghost. Is it not manifest that this olde man was so long held back vntill he were absolued and loosed from the linke of sinne by confessing in the presence of many the fault he had committed? Thus farre *Dionysius*.

Cap. 45. in
the Greeke.

CAP. XLIIII.

The epistle of Dionysius bishop of Alexandria vnto Nonatus.

Dionysius
bosh Alexan-
dria vnto
Nonatus the
hereticke.

Nowe let vs see what he wzote vnto *Nonatus* who at that time molested the Church of Rome. Because that he pretended the cause of his fall and the occasion why he embraced that Apostacie and schisme to rise through the perswasion of certaine brethren, as if he were therunto compelled by them, Marke how he wziteth vnto him: *Dionysius* vnto the brother *Nonatus* sendeth greeting. If thou wast constrained against thy will (as thou saiest) thou wilt declare the same, if thou returne willingly. Thou shouldest haue suffered anie thinge rather then to rent a sunder the church of God. Nether is this martirdome which is suffered for not seuering and deuiding the Church of lesse glorie, then that which is tollerated for deniall of sacrifice vnto deuels. Yea in my iudgement it is of farre greater glorie. For in the one, martirdome is suffered for one soule, in the other for the vniuersall church. But if thou ether perswad the brethren, or constraîne them to returne to vnitie, this notable fact wilbe farre greater then the fault that went before, & the one will not be imputed, the other wilbe comended. If thou canst not perswade the rebellious & disobedient, saue at least wise thine owne soule. I desire thy health in the Lorde and thy embracing of peace, and vnitie. Thus he wzote to *Nonatus*.

Cap. 46. after
the Greeke.

CAP. XLV.

The catalogue of Dionysius Alexandrinus Epistles concerning repentance.

Conon b. of
Hermopolis.

Thelymidres
Meruzanes.
Cornelius.
Elenus.
Firmilianus.
Theoctistus.
Fabius.
Demetrianus.
Alexander.
Hippolytus.

He wzote an Epistle of repentance vnto the brethren throughout Egypt, where he laieth downe his censure of such as fell, & describeth meanes to correct vices. Of the same matter ther is extant an epistle of his vnto *Conon* bishop of Hermopolis, and an exhortation vnto his flock of Alexandria. Among these ther is another wziten vnto *Origē* of martirdō. likewise he wzote of repentance vnto the brethren of Laodicea, whose bishop was *Thelymidres*, & to the brethren throughout Armenia whose bishop was *Meruzanes*. Moreover he wzote vnto *Cornelius* bishop of Rome approuing his epistle against *Nonatus*: wher he reporteth that he was called of *Elenus* bishop of Tarsus in Cilicia and other his companions: *Firmilianus* bishop of Capadocia and *Theoctistus* bishop of Palestina: to meete them at the sinode held at Antioch, where diuerse went about to establish the schisme of *Nonatus*. He addeth besides how he signified *Fabius* there to haue defeated and *Demetrianus* to haue succeeded him bishop of Antioch. He wzote of the bishop of Ierusalem these wordes: The renowned *Alexander* died in prison. There is extant an other epistle of *Dionysius* vnto the Romans deliuered by *Hippolytus*. Again he wzote an other of peace and repentance. An other vnto the confessors which cleaued vnto the opinion of *Nonatus*. Again other two epistles vnto such as were conuerted vnto the church, and to many others he wzote very profitable trates for the studious readers to peruse.

The ende of the sixt booke.

THE SEVENTH BOOKE OF THE EC-
CLESIASTICAL HISTORIE OF EVSEBIVS
PAMPHILVS BISHOP OF CÆSAREÅ IN PALÆSTINA.

CAP. I.

The wickednesse of Decius & Gallus the Emperours, the death of Origen.

Nowe taking in hande the seventh booke of the ecclesiasticall historie the great Dionysius bishop of Alexandria, who partely by his cōmentaries and partely by his Epistles, described all the severall actes of his time, shall stand vs in good stede. Here hence will I beginne this present booke: When Decius had not raygned full two yeares, he was slaine together with his sonnes, whome Gallus succeeded: at what time Origen of the age of threescore and nine yeares departed this life. But of the aforesaid Gallus, Dionysius wrote vnto Hermammōn in this manner: Neither did Gallus perceave the impiety of Decius, neither did he foresee what seduced him, but stumbled at the same stone which laye right before his eyes, who when the imperiall scepter prosperously befell vnto him, & his affayrs went luckelie forwards, chased away the holy men which prayed for peace and his prosperous estate, and so he banished together with them the prayers continually powred vnto God for him, And this much of him.

^{Cap. 1. in the Greeke.} Gallus was created Emperour Anno Domini 255. Origē dieth. Dionysius b. of Alexandria in his epistle to Hermammōn.

The translator vnto the reader.

In so much that Eusebius throughout his sixt booke almost in every chapter hath written at large of the famous Clarke and great doctōr of Alexandria, by name Origen, and nowe also in the beginning of his seventh booke reporteth of his ende and that in fewe wordes: I thought good for the readers sake, for the more absolute and persue deliuerance of the storie, and for the further knowledge of his end: to annexe hereunto, a worthy historie out of Suidas a greeke writer, who liued about a thousand yeares agoe, touching the things which happened vnto Origen a litle before his death, his wordes are these.

The life of Origen out of Suidas.

Origen is said to haue suffred much affliction for Christes sake, being famous eloquent, and trained in the Church euen from his youth vp: but through enuie he was brought before the rulers and magistrats, & through the despitefull subtilty and crafty inuention of Satan, he was brought into great slander, & blemish of infamie. A man (they say) the authors of iniquity deuised to worke the feat, as much to say they prepared an Æthiopian, or foule blacke more beastly for to abuse his bodie. But he not able to away, neither willing to heare of so horrible an act, brake out into loude speaches, and exclaimed at both the thinges which were giuen him in choice, rather then the one that he would do the other, in the ende he consented to sacrifice. Wherefore when they had put frankensence in his hand, they threw it into the fire vpon the altar. By this meanes he was by the iudges put from martyrdome, and also banished the Church. VVhen he had thus done, he was so ashamed that he left Alexandria, and got him to Iudæa: being come to Ierusalem, and well known for his learned expositions and gift of vtterance, he was intreated of the priestes to bestowe a sermon vpon the people in the Church and open assemblie, for he was then a minister: after great entreaty & in maner constrained by the priestes, he rose vp, tooke the bible, opened it, and happened vpon this parcell of Scripture: vnto the vngodly, said God, why doest thou preach my lawes, & takest my couenant in thy mouth? when he had thus read he clasped the booke, sate downe, & burst out into teares together with all the audience which wept with him, he liued vnto the time of Gallus & Volusianus that is vntill he was threescore and nine yeare old, he resteth at Tytus where he is also buried. So saith Suidas.

Suidas in the life of Origē.

The choyce was that either a blacke moore shold play the Sodomite with him, or he him selfe shold sacrifice vnto Idols.

Psal. 50.

The Ecclesiasticall Historie

The translator vnto the Reader.

I Haue thought good also, here to lay downe his lamentation, the which Origen him selfe wrote in the Greeke tongue with his owne hand, when after his fall and the deniall of his Mayster Christ Iesus he wandred to and fro with great griefe and torment of conscience, the which Saint Ierome translated into latine, and is found extant among the workes of Origen. He lamented as followeth.

The lamentation of Origen.

The lamentation of Origen.

He calleth vpon the Sainctes in the same sense as he doth in this sorowfull plight vpon all other creatures vnder heauen.

In the bitter affliction and griefe of minde I go about to speake vnto them which hereafter shall reade me thus confusellie and without order, furiously disposed to sit vpon the tribunall seate of Christ together with the Sainctes in heauen: and howe can I speake when as the tongue is tied and the lippes dare not once moue or wagge? the tongue doth not his office, the throte is dammed vp, all the senses and instrumentes are polluted with iniquitie. But I will proceede on: and first I will fall to the ground on my bare knees, & make mine humble supplication vnto all the Sainctes and blessed of God, that they will helpe me, filie wretch, which dare not by reason of the superfluitie of my sinne craue ought at the handes of God. O ye Sainctes and blessed of God with warrish eyes and wet cheekes, foken in dolour and paine, I beseech you to fall downe before the mercie seate of God for me miserable sinner. Wo is me because of the sorowe of my heart: wo is me that my soule is thus afflicted. wo is me that am compassed thus on euerie side, and shut vp in my sinne, and that there is no health in me: wo is me o Mother that euere thou broughtest me forth, for a skilfull lawyer to be ouerthrowen in his vnrighteous dealing: for a religious man to fall into extreame impietie: wo is me o Mother which broughtest me forth a righteous man to be conuersant in vnrighteousnesse: an heire of the kingdome of God, but now an inheritor of the kingdome of the deuill: a perfect man yet a priest, founde wallowing in impietie: a man beautified with honor and dignities, yet in the ende blemished with shame and ignominie: a man beset with manie euilles, and choked vp with infamous doings: wo is me o mother, which broughtest me forth as an high & loftie turret, yet suddenly turned downe to the ground: as a frutefull tree, yet quickly withered: as a burning light, yet forthwith darkened: as a running fountaine, yet by and by dried vp. Wo is me that euere I was bedecked with all giftes and graces, and now seeme pitifullie depriued of all. But who will minister moysture vnto the temples of my head, and who will giue streames of teares vnto mine eyes, that I may bewaile my selfe in this my sorowfull plight? Alas o priesthoode howe shall I bewaile thee? Alas o Ministerie howe shall I lament thee? O all you my friendes tender my case, pitie my person, in that I am daungerously wounded. Pitie me o all ye my friendes, in that I am now become an abiect person. Pitie me o ye my friendes in that I am now with sorowe come to nought. Pitie me o ye my friendes in that I haue now troden vnder foote the seale and cognisaunce of my profession, and ioyned in league with the deuell. Pitie me o ye my friendes, in that I am reiected and cast away from the face of God, it is for my lewde life that I am thus polluted and noted with open shame. Bewaile me whome the Angelles haue bewayled: bewaile me, whome all the Sainctes haue bewayled: bewaile me, whome euerie man hath bewayled: bewaile me o all ye the nations vnder heauen, in that I am fallen from my glorie. The Lorde made and ingrafted me a frutefull vine, but in steade of pleasaunt clustered grapes, I brought forth pricking thornes. Bewaile me also, for that in steade of grapes I brought forth brambles. But let the wellsprings of teares be stirred vp, and let my cheekes be watered, let them flowe vpon the earth and moysten it, for that I am foken in sinne, and borne in my iniquities. I see my priesthoode lament ouer me, I see all ioye sorowing ouer me, I see the spider ouer my seate building with cobwebbe, I see and behould my selfe all sorowfull and pensue, euerie creature soroweth at my case, for that I was wonte heretofore to poure out praises vnto God for them all. Alas what haue I felte, and howe am I fallen? Alas howe am I thus come to nought? There is no sorowe comparable vnto my sorowe, there is no affliction that exceedeth my affliction, there is no bitternesse that passeth my bitternesse, there is no lamentation more lamentable then mine, neither is there sinne greater then my sinne, and there is no salue for me. Where is that good shepheard of the soules? Where is he that went downe from Ierusalem

to Jericho, which also salued and cured him that was wounded of the theëues? Seeke me out O Lorde which am fallen from the higher Ierusalem, which haue broken the vowe I made in baptisme, which haue profaned my cognisaunce in that I dealt iniuriouſlie with thy blessed name. Alas that euer I was doctor, and nowe occupie not the roome of a discipule. Thou knowest O Lorde that I fell against my will, when as I went about to lighten others, I darkened my selfe: when I endeouored to bring others from death to life, I brought my selfe from life to death: when I minded to present others before God, I presented my selfe before the deuell: When I desired to be founde a friende and a fauourer of godlinesse, I was founde a foe and a furtherer of iniquitie: when that I set my selfe against the assemblies of the wicked, and reprovèd their doinges, there founde I shame and the most pestilent wounde of the deuell. When that I was ignoraunt and vnſkilfull in the diuerſe sleighes of striuers, which commonlie entrappe men, I allured and exhorted them to the knowledge of the Sonne of God. Wherefore after much listiſing they promised me (vnhappy man) cratie conueyances to auoide the subtiltie of Sathan. But after that I departed from them, the deuell in the same night transformed him selfe into an Angell of light, and reasoned with me sayinge: when thou art vp in the morning go on, and perswade them and bring them vnto God if they demaunde ought of thee. If in case they condescend and harken vnto thee, do it and ceasse not, staggering nothing at the matter to the ende manie may be saued. And againe the deuell going before to prepare the waye, whetted their wittes to deuise mischiefe against me scellie wretch, he sowed in their mindes hypocrisie, dissimulation and deceipt. But I ô unhappy creature skipping out of my bedde at the dawning of the daye, coulde not finish my wonted deuotion, neyther accomplish my vsuall prayer, but wishing that all men might be saued, and come vnto the knowledge of the trueth, foulded and wrapped my selfe in the snares of the deuell. I gotte me vnto the wicked, I required of them to performe the covenant made the night before (I scellie soule not knowing of anie thing) and we came vnto the Baptisme. O blinded heart howe diddest thou not remember? O foolish minde howe diddest thou not bethinke this selfe? O witlesse brayne howe diddest thou not vnderstand? O thou sense of vnderstanding where diddest thou sleepe? but it was the deuell which prouoked thee to slumber and sleepe, and in the ende slewe thy unhappy and wretched soule. He bounde my power and might, and spoyled me of my knowledge: he bounde my power and might, and wounded me. I aunswered but in a worde, and became reprochfullie defamed. I spake without malice, yet felt I spite. The deuell rayſed an assemblie about me, and pronounced against me that vniust sentence. Origen (sayth he) hath sacrificed. O thou deuell what hast thou done vnto me? O thou deuell howe hast thou wounded me? I bewayled sometime the fall of *Sampson*, but nowe haue I felte farre worse my selfe, I bewayled heretofore the fall of *Solomon*, yet nowe am I fallen farre worse my selfe. I haue bewayled heretofore the state of all sinners, yet nowe haue I plunged in them all. *Sampson* had the haire of his head clypt and cropt of, but the crowne of glorie is fallen from of my head. *Sampson* lost the carnall eyes of his bodie, but my spirituall eyes are digged out. It was the wilinesse of a woman that brought him to his confusion, but it was mine owne tongue that brought me to this sinfull fall. And euen as he wanted after the losse of his earthlie possession: So my tongue, hauinge bolted out this wicked sayinge, deprived me of the spirituall giftes, which sometime haue flowed with heauelie riches. And euen as he being seuered from the Israelites, and cleauing vnto forayners enduring these thinges: so I going about to saue notorious sinners, brought my selfe captiue vnto captiues, and the bondslave of sinne. Alas my Church liueth, yet am I a widower. Alas my sonnes be alie, yet am I barren. Alas euerie creature reioyceth, and I alone forsaken and sorowfull. Alas ô Church wherein I was gladſome. Alas ô leate wherein I sate full merie. Alas ô Spirite which heretofore cameſt downe vpon me, whie hast thou forsaken me? I am forsaken and become desolate because of the corruption and filth of mine iniquitie. Bewayle me that am deprived of all goodnesse. Bewayle me ô ye blessed people of God which am banished from God. Bewayle him that is bereued of the holye Ghost. Bewayle me that am thrust out of the wedding chamber of Christ: bewayle me who once was thought worthie the kingdome of God, nowe altogether vnworthie: bewayle me that am abhorred of the Angelles, and seuered from the Sainctes of God: bewayle me for that I am condemned to eternall punishments: bewayle me for that I am here on earth,

The pollicie of Satan was to haue Origen to confirme the Christians at the time of sacrifice, not to the ende they might be ſaued (as his pretence was) but that Origen might be take with the maner & presently cōſtrained either to sacrifice or denie his maister, which felow in the end. It seemeth by this, that some promised Origen they would be baptized, but when it came to the pinch they made him sacrifice.

Origen bewayleth his excommunication.

*Origen gelled him selfe to embrace virginie, therefore iustly may he be termed an aduancer in the ende he did sacrifice and committed whoredome with the deuell then was he defiled.

Psal. 102.

Psal. 50.

*Psal. 51.
Math. 26.*

and nowe tormented with the pricke of conscience. I doe feare death because it is wicked. I doe feare the dreadfull day of iudgement for that I am dampned for euer. I doe feare the punishment, for that it is eternall. I doe feare the Angelles which ouersee the punishment because they are voyde of mercie. I doe feare out of measure all the tormentes, and what I shall doe I worte not, beinge thus on euerie side beset with miserie. If there be anie man which can, I beseech him nowe to assiste me with his earnest prayers, and with his sorowfull teares. For nowe it behoues me to sheede infinite teares for my great sinne. Who knoweth whether the Lorde will haue mercie vppon me, whether he will pitie my fall, whether hee will tender my personne, whether he will be moued with my desolation, whether he will shewe mercie vnto me, whether he will haue respect vnto mine humilitie, and encline his tender compassion towards me? But I will prostrate my selfe before the thrasholdes and porches of the Church, that I may entreate all people both small and greate, and I will saye vnto them: trample and treade me vnder foote, which am the foolish salt, the vsauerie salt, treade me which haue no taste or relishe of God, treade me which am fitte for nothing. Nowe let the Elders mourne, for that the staffe whereto they leaned is broken. Nowe let the young men mourne, for that their schoolemaister is fallen. *Nowe let the virgines mourne, for that the aduancer thereof is defiled. Nowe let the Priestes mourne, for that their patrone and defender is shamefullie fallen. Nowe let all the Cleargie mourne, for that theyr Prieste is fallen from the fayth. VVoe is me that I fell so lewdelie. VVoe is me that I fell most daungerouslie, and can not rise againe. Assist me o holie spirite, and geue me grace to repent. Let the fountaynes of teares be opened, and gush out into streames, to see if that peradventure I may haue the grace worthelie and throughlye to repent, and to wipe out of the booke of the conscience, the accusation printed against me. But thou o Lorde thinke not vppon polluted lippes, neither weye thou the tongue that hath vitered lewde thinges: but accept thou repentaunce, affliction, and bitter teares, the doloure of the heart, and the heauinesse of the soule, and haue mercie vppon me, and rayse me vp from out of the myre of corruption, for the puddle thereof hath euen choaked me vp. VVoe is me that sometime was a pearle glystering in the golden garlande of glorie, but nowe throwen into the duste, and trode in the myre of contempte. Wo is me that the salte of Cod nowe lyeth in the dunghill. but howe great streames of lamentations shall wye and purifie mine humble heart? Nowe I will addresse my selfe and tourne my talke vnto God. Whie hast thou lifted me vp and cast me downe? For as thou hast exalted me with the deuine worde of thie heauenlie wisdom, so me thinkes I sticke in the depth of sinne which my selfe haue wrought. I had not committed this impietie vnlesse thou haddest withdrawn thy hande from me. But it is thie pleasure O Lorde which art good to doe all thinges graciouslie, and I of the other side being a foole haue foolishlie fallen. But whie o Lorde hast thou shutte my mouth by thy holie Prophete Dauid? Haue I bene the first that sinned? Or am I the first that fell? VVhie hast thou thus forsaken me, being desolate and reiected, and banished me from among thie Sainctes, and astonied me to preache thie Lawes? VVhat man is he borne of a woman that sinned not? VVhat man is he that euer was conuersaunt here vppon earth and did no iniquitie? This I saye because thou hast thus forsaken me. *Dauid him selfe first, who shut vp my mouth, sinned too badde in thie sight, yet after his repentaunce thou receauedst him in mercie. Likewise Sainct Peter, the pillar of trueth after his fall wyped awaye that bitter passion with salt teares, slaying sinne and purging awaye the venome of the serpent, not continewng long in the puddle of infidelitie. But they of fauour were thought worthie of mercie, and this I speake to the ende these thinges maye take effect. VVoe is me that I fell thus most wickedlie. VVo is me that mine aduenture in these thinges was so vnfortunate. But nowe I humble beseech thee o Lorde, in as much as I haue felt farre worse, Call me backe o Lorde, for that I treade a moste perillouse and ruinouse waye. Graunt me that good guide and teacher the holie Ghost, that I be not made a pricking hedgehogge and become an habitation for deuilles, but that I may treade vnderfoote the deuell which trode me, and ouercomminge his sleighthes, be restored againe to the former health and saluation. Remember not o Lorde the iniquitie of thine humble suter, who sometime haue celebrated vnto thee, the function of priesthoode. Remember not o Lord the iniquitie of me who made aunswere with wicked language. Nowe o all you which behold

behold my wound tremble for feare, and take heede that ye slumber not, neither fall into the like crime: but come ioyntly which haue the same measure of faith, let vs assemble together, & rent our hartes and prouoke strames of teares to gush out of the temples of our heades. For when these runne and flowe vpon the face of the earth, there will followe remission of sinnes, the paines will be auoyded, and the torments shall not be felt. I mourne and am sorie from the hart roote (O ye my friendes) that euer I fell from aloft. I haue fallen and am brused, there is no health in me. Let the Angels lament ouer me, because of this my dangerous fall. Let the garlands & crownes of the saincts lament ouer me, for that I am seuered from among their blessed assemblies. Let blessed *Aaron* lament ouer me his priesthood. Let the holy Church lament ouer me, for that I am ruinously decayed. Let all people lament ouer me, for that I haue my deathes wound. I see the clouds in the skies shadowing the light from me, & the sunne hiding his bright beames. But nowe you do all see and perceauce, the prophet *David* hath shutte the dore of my mouth. I was constrained of the holy bishops to breake out into some words of exhortation, & taking the booke of Psalmes in my hand, I prayed and opened: and I lighted vpon that sentence the which I am ashamed to repeat, yet compelled to pronounce: Vnto the vngodly said God: why doest thou preach my lawes, and takest my covenant in thy mouth? But bewayle me and lament this my bitter sorow. Bewayle me which am in like case with the reprobate Jewes. For that which was sayde vnto them by the Prophet, now soundeth a like in mine eares. What shall I do that am thus beset with many mischiefs. Alas o death whie doest thou linger? to wit: that thou mayest spite and beare me malice. O Satan what mischiefe hast thou wrought vnto me? Howe hast thou pearced my breast with thy poysoned dart? Thinkest thou that my ruyne will auail thee any thing at all? Thinkest thou to procure vnto thy selfe ease and rest, while that I am greuously tormented? VVho is able to signifie vnto me whether my sinnes be wyped & done away? whether that I haue escaped the paynes which greatly I feared? VVho is able to signifie vnto me whether againe I shall be coupled and made companion with the Sainctes? O ye the Sainctes of God, for that I am not worthie to heare the message of them, that bring such tidings (but presuming farre worse practises) haue heard the terrible threatens of the Euangelists. Alas o the bosome of *Abraham* the which I am deprivied of. Alas that I became partaker with the rich man of his condemnation in the horrible pit, and partner of his thirst, in the bitter place full of all sorow & heauinesse. Alas o father *Abraham* entreate for me that I be not cut of from thy coastes, the which I haue greatly longed after, yet not worthely because of my great sinne. But o Lord I fall downe before thy mercie seate, haue mercy vpon me which mourne thus out of measure, which haue greatly offended, which haue shed manie salt & bitter teares, whose miserable case euerie creature hath lamented. VVhy hast thou broken downe my hedge and strong holdes, the wild bore out of the woode hath destroyed me, and the wild beast of the field hath eaten me vp. Ridde me o Lord from the roaring Lion. The whole assemblie of Sainctes doth make intercession vnto thee for me which am an vnprofitable seruant. The whole quire of Angels do intreate thee for me which haue grieuoussly offended: that thou wilt shewe mercie vnto the wandering sheepe, which is subiect to the renting teeth of the rauinous wolfe. Saue me o Lord out of his mouth: suffer me not to become the sacrifice of sinne, but let downe vpo me thy holie spirit, that with his fire countenance he may put to flight the crooked fiende of the deuill: that I may be brought home againe vnto thy wisdom: that the bill of sinne written against me be blotted out: that my lamentation may cease in the euening, and receaue ioye in the morning. Let my sackcloth be rent a sunder, girde me with ioye and gladnesse. Let me be receaued againe into the ioy of my God: let me be thought worthie of his kingdome, thorough the prayers and intercession of the Sainctes, through the earnest petitions of the Church, which soroweth ouer me, and humbleth her selfe vnto *Iesu Christ*, to whom with the father & the holy Ghost be all glorie and honor for euer and euer. Amen. So farre *Origen*.

Psal. 50.

Luke. 16.

Psal. 80.

Luke 15

Psal. 30.

CAP. II.

Of the bishops of Rome, and of the controuersie then raysed of Baptisme.

When *Cornelius* had ended full three yeares in the Bishops sea of Rome, *Lucius* succeeded, which enioyed the same not fullie eyght monethes, and after him was *Steuens* chosen Bishop. Vnto this *Steuens* *Dionysius* wrote his first epistle of baptisme

Lucius b. of Rome.
Steuens b. of Rome.

when as at that time there was no small controuersie rayled: whether they which returned from any heresie whatsoeuer, should be rebaptized, or after the auncient maner be receaued with prayer and laying on of handes.

CAP. III.

Steuens bishop of Rome reprehendeth Cyprian bishop of Carthage for rebaptizing of heretickes.

The error of Cyprian.

Then first of all Cyprian bishop of Carthage thought the heretickes no other kinde of way to be admitted and purged from their error, then by Baptisme. But Steuens thought god that nothing should be innouated, preiudiciall to the tradition preuayling of olde. for which cause he was greatly offended with Cyprian.

CAP. IIII.

Dionysius writeth vnto Steuens bishop of Rome, of the matter in controuersie, and of the peace which followed after persecution.

*Cap. 5. in the Greeke. Dionysius b. of Alexandria vnto Steuens b. of Rome.

Dionysius when he had often written vnto him of this matter, at length certifieth him, that persecution being ceased, all the Churches enioyed peace, embraced vnitie, and detested the erroneous nouelties of *Novatus*: he writeth thus: Vnderstande nowe o brother that all the Churches throughout the East, yea and beyonde, are vnited together, which afore time were deuided, and at discord among them selues. All the gouernours of the churches, euerie where are at one, reioycing exceedingly at the peace which happened beyond all expectation. *Demetrianus* of Antioch, *Theodotus* of Caesarea, *Mazabanes* of Ierusalem, *Marinus* of Tyrus, *Alexander* who is dead, *Heliodorus* of Laodicea which succeeded after the death of *Thelymidres*, *Helenus* of Tarsus, all the Churches of Cilicia, *Firmilianus* and all Cappadocia. I haue onely recited the most famous Bishoppes, lest my epistle become ouer large, and the reading be ouertedious. All Syria and Arabia, two wherewith ye are pleased, and to whome presently ye write, and Mesopotamia, Pontus, and Bithynia, and that I may vtter all in one worde, euery one, euerie where reioyceth, glorifying God in concord and brotherlie loue. So farre *Dionysius*. Steuens when he had bene bishop of Rome two yeares, dyed, and after him came *Xystus* in place. And to him wrote *Dionysius* an other epistle of Baptisme, laying downe the censure of Steuens and other Bishops. Of Steuens he sayeth thus: He wrote an epistle touching *Helenus* and *Firmilianus*, and all Cilicia, Cappadocia, Galatia and the bordering nations, that he woulde not communicate with them for that cause, to wit: for that they rebaptized heretickes. Consider that this is a weyghtie matter. For truely as I heare in the greatest Synodes of Bishops it is decreed: that such as renounce anie heresie should first againe be instructed, then be washed and purged of the dregges, of the olde and impure leauen. And hereof I wrote vnto him, requesting him to certifie me againe: and to our welbeloued fellowe ministers *Dionysius* and *Philemon*, who at the first gaue their censure with Steuens, and now they write vnto me, to whom at the first I wrote brieflie, but nowe at large. So farre presently of this question in controuersie.

Xystus b. of Rome.

Dionysius b. of Alexandria vnto Xystus b. of Rome.

CAP. V.

Of the Sabellian heresie.

Cap. 6. after the Greeke.

Dionysius b. of Alexandria vnto Xystus b. of Rome.

Making relation of the Sabellian heretickes then preuayling he writeth thus: For as much as manie brethren of both partes haue sent their bookes and disputations in writing vnto me, touching the impious doctrine latelie sowne at Pentapolis in Ptolemais, contayning manie blasphemies against the almightie God, and the father of our Lord Iesus Christ, and withall much incredulitie touching his onely begotten Sonne, and first begotten of all creatures, and the worde incarnate, and senslesse ignorance of the holie Ghost. Some of them I haue written out as God gaue me grace, with greater instruction, and sent the copies vnto you.

CAP.

CAP. VI.

Dionysius being warned from above, read with great profit the bookes of heretickes. he thinketh that such as returne from their heresies, should not be rebaptized.

Cap. 7. after the Greeke.

Dionysius in his third epistle of Baptisme writeth thus, vnto Philemō a Romane minister: I haue read ouer the traditions and commentaries of heretickes, not infecting my mind with their impure cogitations, but profiting my selfe accordingly, that I reprehended them with my selfe, and detested them vtterly. And when I was brotherly and charitably forbidde by a certaine minister, which feared lest that I wallowed my self in the puddle of their malicious writings, whereby my soule might perish, who, as it seemed me, told the trueth: a certaine vision came vnto me from above, plainly commaunding and sayings: Reade all whatsoever commeth into thine handes, thou shalt be able to wey, to proue, and trie all. For by this meanes at the first thou camest vnto the fayth. I thankfully receaued the vision, as agreeable vnto the voyce of the Apottle speaking vnto mightier men. Be you tried stewardes or disposers of the misteries of God. Againe after he had spoken somewhat of all the heresies befoze his time he proceedeth on thus. I haue receaued this canon and rule of blessed *Heraclas* our pope: * Such as returned from heretickes, though they fell from the Church, or not fell, but thought to participate with them (yet betrayed for that they frequented the companie of one that published false doctrine) he excommunicated: neither admitted, no if they had entreated, before they had openly pronounced all they had heard of the aduersaries, then at length he gathered them together, not requiring that they should be baptized againe. For a good while before, they had obtayned by his meanes the holie Ghost. Agayne when he had largely entreated heretof, he writeth thus: And I am sure of this, that not onelie the Bishops of Africke haue practised the like, but also the Bishops our predecessours of olde in the most famous Churches, and in the Synodes of the brethren at Iconium and Synadis, with the aduise of manie haue decreed the same. Whose sentences to ouerthrowe and raise contention and brawling among the brethren I can not away with. Thou shalt not (as it is written) alter the boundes of thy neighbours, which thy fathers haue limited. ✓

Dionysius b. of Alexandria epist. 3. of baptisme vnto Philemon a minister of Rome.

1. Pet. 4. Heraclas b. of Alexandria called a pope ergo it was not the peculiar title of the bishop of Rome. * The canon of Heraclas.

Dem. 19. Proterb. 22.

CAP. VII.

The same Dionysius of the Nouatian heresie.

His fourth epistle of Baptisme is written vnto Dionysius then a Romane minister, but afterwards there placed bishop. Wherby we may coniecture how he was counted wise and famous by the testimony of Dionysius bishop of Alexandria. He wrote vnto him after other things, in this maner of *Nouatians*. * We are not without iust cause offended with *Nouatians*, which hath rent a sunder the Church of God, and drawne diuerse of the brethren vnto impietie and blasphemies, and hath published of God a most impious and prophane kinde of doctrine, charging the most louing and mercifull God with the title and slander of immercifullnesse. And moreouer he hath renounced baptisme: he hath made shipwracke of his former faith and confession: he hath chased away the holy Ghost, what hope soeuer remains either of the tarying or returning of the holie Ghost into them againe.

* Cap. 8. in the Greeke. Dionysius b. of Alexandria vnto Dionysius a minister of Rome but afterwards baptist 4. of baptisme

CAP. VIII.

Dionysius reporteth of one that sorowed, because he had receaued baptisme of heretickes.

Cap. 9. after the Greeke.

The fift epistle of Dionysius is ertant vnto Xystus bishop of Rome, where after he had written many thinges against heretickes, he reporteth this one thing which happened in his time, writing thus: In good sooth (brother) I stand in neede of aduise and counsaile, & I craue your opinion for that a certaine thing happened vnto me, wherein I feare lest I be deceaued. When the brethren were gathered together, a certaine man to all mens thinking of the faith, an auncient minister of the clergie before my time, & as I suppose before blessed *Heraclas*, being present while some lately were baptized, hearing the interrogatories and answers, came vnto me, weeping and wayling, & falling prostrate before my feete, confessed & protested

Dionysius b. of Alexandria epist. 5. vnto Xystus b. of Rome.

that the baptisme wherewith he was baptized of the heretickes was not the true baptisme, neither had it any agreement with that which is in vre among vs, but was full of impietie & blasphemies. He sayd he was sore pricked in conscience, yet durst not presume to lift vp his eyes vnto God, for that he was christened with those prophane words and ceremonies. Wherefore he prayed that he might obtaine this most sincere purification, admission, & grace, the which thing I durst not do, but told him that the daily communion, many times ministred might suffice him. When he had heard thankes giuing sounded in the Church: and he him selfe had song thereunto Amen: when he had bene present at the Lordes table, and had stretched forth his hand to receaue that holy foode, and had communicated, and of a long time had bene partaker of the bodie and bloud of our Lord *Iesus Christ*: I durst not againe baptize him, but badde him be of good cheere, of a sure faith, and boldly to approach vnto the communion of the Sainctes. But he for all this mourneth continually, horrow withdraweth him from the Lordes table, and being entreated, hardly is perswaded to be present at the Ecclesiasticall prayers. There is another epistle of his, & of the congregation vnder his charge vnto *Xystus*, & the Church of Rome. Where at large he disputeth of this question. Againe there is another vnder his name, touching *Lucianus* vnto *Dionysius* bishop of Rome. But of these things thus much.

Cap. 10. after
the Greeke.

CAP. IX.

Howe Valerianus raysed persecution against the Christians.

Valerianus
created Em-
perour toge-
ther with Ga-
lenus his
sonne. Anno
Dom. 256.
Vnder him
was raysed
the cyghth
persecution
against the
Church of
God.

"Dionysius b
of Alexandria
vnto Hermi-
mon.

Apocal. 13.
Satan.

Macrinus si-
gnifieth one
standing a
fatre of
Ezq. 66.

They that ruled the empire with *Gallus*, enioyed it not full two yeares, but were depriued of this life: And *Valerianus* together with his sonne *Galenus* succedeth in the Empire. What *Dionysius* wrote of him, it may be gathered by his epistle vnto *Hermammon*, where he sayeth: It was reuealed vnto *John*, for a mouth was giuen vnto him (sayeth he) to vtter proude speeches and blasphemies, and power was giuen him, and monethes fourtie two. Both thinges are wonderfull in *Valerianus*, and we haue to consider howe that about all his predecessours he was disposed at the first, gentle towards all the men of God, meeke and friendly minded. For there was none of all the Emperours before him so curteous and friendlie affected towards them, no not they which openly were counted Christians: he at the first embraced our men most familiarly, most louingly, and that openly: so that his palace was replenished with professors of the sayth, and accompted for the Church of God. But the maister & ruler of the Egyptian forcerers sinagogue, perswaded him afterward to slay & persecute those sincere men and Sainctes of God, as aduerfaries and impugnors of their most impure, and detestable forceries (for the godly then preuayled so much, and preuayle at this day, that being present, and with their countenance onely blowing the contrarie, and resisting as it were with a little speach, scattered the bewitchinges of those detestable deuilles) he brought to passe impure ceremonies, execrable enchauntements, and abhominable sacrifices: he made a slaughter of miserable children: he sacrificed the sonnes of infortunate parentes: he searched the bowels of the newly borne babes, spoyling and renting a sunder the shaped creatures of God, as if by such haynous offences he should become fortunate. Againe after a fewe lines he saith: *Macrinus* offred vp vnto them gratulatory giftes and presents for good lucke of the hoped empire. For before it was commonly blased he should be created Emperour, he respected not the consonancie of reason, neither the publique or common affaires, but was subiect vnto the curse of the prophet saying: Wo be vnto them which prophetic after their owne hartes desire, and respect not the publique profite. He vnderstoode not the vniuersall providence and wisdom of him which is before all, in all, and about all. VVherefore he is become a deadlie foe vnto the Catholique and Christian sayth. He outlawed and banished him selfe from the mercie of God: and as he fledde farthest from the Church, so hath he answered the etymologie of his name. Agayne he sayeth: *Valerianus* was by his meanes dryuen and giuen ouer vnto such reprochfulnesse and abominations, that the saying of *Esay* was verified in him. And they (sayeth he) chose their owne wayes and abominations, which their soules lusted after, and I will select them theyr owne illusions, and recompence them theyr owne sinnes. This Emperoure was madde, and doting ouer the Empire, otherwise then became his Maiestie, not able by reason of his maymed bodie, to weare the Imperiall robes, brought forth two sonnes, followers of the fathers impietie. In them was that prophetic manifest, where

where God promised to punish the finnes of the fathers vpon the children vnto the thirde and fourth generation of such as hate him. He poured his impious desires whereof he could not be satisfied, vpon the pates of his sonnes, and posted ouer vnto them his malice and spite against God. So farre *Dionysius* witteyth of *Valerianus*.

Euseb. 10.

CAP. X.

Of the daungers that *Dionysius* him selfe stood in.

BET of the persecution wherewith himselfe was soze afflicted, and what thinges together with others he suffred, for his conscience Godwards, his words do testifie where he inuetteth against *Germanus* one of the Bishops which at that time backbited him, his words are these: I feare me lest that of necessitie I fall into great foolishnesse, and temeritie, declaring the wonderfull pleasure of God in our behalfe. * In so much it is commendable to conceale the secretie of the king, it is glorious to publish abroad the workes of God. Foorthwith then will I set on the wilfulnesse of *Germanus*. I came vnto *Emilianus* not alone, for there accompanied me my fellowe minister *Maximus*, and the Deacons *Faustus*, *Eusebius*, *Charemon*. Also there came with vs one of the brethre of Rome, all which then were present. *Emilianus* sayd not vnto me specially, raise no conuenticle: This would haue bene superfluous, and the last of all, he hauing recourse vnto that which was first. His speech was not of making no conuenticles, but of that we should be no Christians at all, and commaunded me to cease hencefoorth from Christianitie. For he thought that if I altered mine opinion diuerse others would follow me. I made him aunswere neither vnreuerently, neither tediouslie. We ought to obey rather God then men. Yea I spake with open protestation: I worshippe God which is onely to be worshipped and none other, neither will I be chaunged, neither cease hencefoorth from being a Christian. This being saide, he commaunded vs to depart vnto a certaine village adioyning vpon the desert called Cephro. Nowe heare what is recorded to haue bene saide of either partes: when *Dionysius*, and *Faustus*, and *Maximus*, and *Marcellus*, and *Charemon* were brought forth, *Emilianus* sate in the Presidentes roome. I haue signified (sayeth he) by worde here vnto you, the clemencie of our leages, and Lordes the Emperoures towarde you. They haue graunted you pardon, so that you returne vnto that which nature it selfe bindeth you vnto, so that you adore the Gods which garde this empire, and forget the thinges which repugne nature. What aunswere make you vnto these? I hope ye will not vngratefullie refuse their clemencie in so much they counsell you to the better. *Dionysius* aunswered: All men do not worship all Gods, but seuerall men seuerall Gods, whome they thinke good to be worshipped. But we worship and adore the one God the worker of all thinges, who committed this Empire vnto the most element Emperoures *Valerianus*, and *Gabienus*, vnto whome also we powre incessaunt prayers for their raigne, that it may prosperously continewe. Then *Emilianus* the President sayde: What let is there I beseech you, but that naturallie you adore that your God (in so much he is a God) together with these our Gods. *Dionysius* aunswered: VVe worship no other God. To whome *Emilianus* the President sayde, I see you are altogether vnthankfull, you perceauie not the clemencie of the Emperoures, wherefore ye shall not remaine in this Citie, but shall be sent into the partes of Libia, vnto a place called Cephro. This place by the commaundement of our Emperoures, I haue picked out for you. It shall not be lawfull for you and others to frequent Conuenticles, neither to haue recourse (as they call them) vnto Churchyardes. If anie of you be not founde in that place which I haue appoinied for you, or in anie Conuenticle let him vnder his perill. There shall not want sufficient prouision: depart therefore whither ye are commaunded. But he constrained me, although sicklie to departe with speede, differing no not one day, how then could I raise or not raise a Conuenticle? Again after a fewe lynes he sayeth: Truly we are not absent, no not from the corporall congregation of the Lorde: for I gather such as are in the Citie, as if I were present, being in deede absent in the bodie, but present in the spirite. And there continewd with vs in Cephro a great congregation, partlie of the brethren which followed vs from out of the Citie, and partlie of them which came from Egypt. And there God opened vnto me a dore vnto his worde: yet at the beginning we suffred persecution, and stoning, but at the length not a fewe of the Paynims forsaking their carued Images, were conuerted. For vnto such as before had not receaued, then

*Cap. 11. in the Greeke. Tob. 12. *Dionysius* b. of Alexandria against *Germanus*, epist. ad *Hermamon*.

Act. 3.

Dionysius with his company is banished into a certaine desert called Cephro.

first of all we preached the word of God. And in so much that therefore God had brought vs among them, after that the ministry was there completed, he remoued vs vnto another place, for *Emilianus* would transport vs vnto more rough places of Libia, as he thought, & gaue commaundement that all from euery where should repaire vnto Mareota, where he allotted vnto seuerall men, the seuerall villages of that place, and commaunded that we in our iourney, & first among all the rest should be preuented. For by taking vs vp by the way, the rest would easilie follow after. But I hearing we must depart from Cephro, & knowing not the place whither we were commaunded to go, neither remembered I, that euer afore, I heard it named, for al that toke my iourney willingly, and cheerefully, But when I vnderstood we must remoue vnto Colluthio then how I was affected my companions know verie well. And here I will accuse my selfe. For at the first I fretted, and tooke it very grieuoullie. If places better knowen and more frequented had fallē vnto our lot it should neuer haue greued me. But that place whither I should repaire was reported to be destitute of all brotherly and friendly consolation, subiect to the trouble-some tumult of travellers, and violent inuasion of theeues. Yet I tooke no small comfort in that the brethren could me it was nigh a Citie. For Cephro brought me great familiaritie with the brethren of Egypt, so that our congregation encreased. But there I supposed it might fall out, for that the Citie was nigh, we should enioy the presence of familiar, friendly, and beloued brethren, which would frequent vnto vs and refresh vs, and that particular conuenticles in the farther suburbs might be rayled, which in deede came to passe. **Agayne of other things which happened vnto him, thus he writeth:** *Germanus* peradventure glorieth of many confessions, and can tell a long tale of the afflictions which he endured. But what can be repeated on our behalfe? Sentences of condemnation, confiscations, proscriptions, spoiling of substance, deposition of dignities, no regarde of worldly glorie, contempt of the praises due vnto Presidents, and Consuls, threatninges of the aduersaries, the suffering of reclamations, peril, persecutions, errours griefes, anguishes, and sundrie tribulations which happened vnto me vnder *Decius*, & *Sabinus*, and hitherto vnder *Emilianus*. Nowe I pray you where appeared *Germanus*? what rumour is blased of him? But peradventure I bring my selfe into great follie for *Germanus* sake.

What Dionysius suffered for the faith.

Dionysius, b. of Alexandria vnto Domitian & Didymus.

Esq. 49. 2. Cor. 6.

The same Dionysius in his epistle vnto Domitian and Didymus, made mention againe of them who then were persecuted, saying: It shall seeme superfluous to recite the names of our men, in that they were manie, and to you vnknown. For all that, take this for surtie. There were men, women, yong men, old men, virgins and old women, souldiers and simple men, of all sorts and sectes of people: whereof some after stripes and fire were crowned victors, some after sword, some other in smalltime sufficiently tried, seemed acceptable sacrifices vnto the Lord. Euen as hitherto it hath appeared to suffice me, because he hath reserved me vnto an other fit time known vnto him selfe, who saith: in time accepted haue I heard the, & in the day of saluation haue I holpen thee. And because you are desirous to vnderstand of our affaires, I will certifie you in what state we stand. You all heard howe I, and *Caius*, and *Fausser*, *Peter* and *Paule*, when we were led bound by the Centurion, captaines, souldiers and seruants, certaine of the brethren inhabiting Mareota, rushed out & set vpon vs, pulled vs which were violently drawn, and followed against our will. But I truly and *Caius*, and *Peter*, alone among all the rest, deprived of the other brethren, were shut vp in a close dungeon, distant three dayes iourney from Paretonium in the wast desert and noysome countrey. **Afterwards he saith:** In the citie there hid them selues certaine of the brethren which visited vs secretly, of the ministers *Maximus*, *Dioscorus*, *Demetrius*, *Lucius*, and they that were more famous in the world, as *Fausinus* and *Aquila*, these nowe wander I wot not where in Egypt. And of the Deacons there remained alieue after them which died of diseases, *Faustus*, *Eusebius* and *Cheremon*, Cod strengthened & instructed this *Eusebius* from the beginning to minister diligently vnto the confessors in prison, & to bury the bodies of the blessed martyrs not without great dauger. And yet vnto this day the Presidet ceaseth not cruelly to slay some that are brought forth to teare in peeces other some with tormēt: to consume other with imprisonment and fetters, commaunding that none come nigh them, and enquiring dayly if anie such men be attained. For all that, God refresheth the afflicted with cheerefulnesse and frequenting of brethren. **These things hath Dionysius written in the aforesaid epistle.** Yet haue we to vnderstand that this *Eusebius* whom he calleth a deacon, was in a while after chosen bishop of Laodicea in Syria, & *Maximus* who he calleth a minister: succeeded *Dionysius* in the bishops see of Alexandria. And *Faustus* who then endured confession with him, was reserved

Of Eusebius brof Laodicea, reade the last cap. of this fourth booke. Maximus, Fautus.

referred vnto the persecutio of our time, a very aged man hauing lined many dayes, at length among vs was beheaded, and crowned a martyr. Such were the thinges which happened vnto *Dionysius* in those dayes.

CAP. XI.

Of the Martyrs in Caesarea.

Cap. 11. after the Greeke.

AT Caesarea in Palzstina, in the persecution vnder *Valerianus*, there were three famous men, for their faith in Christ Iesu, deliuered to be deuoured of wild beasts, & beautified with diuine martyrdome. Whereof the first was called *Priscus*, the second *Malchus*, the third *Alexander*. The report goeth, first of all that these men leauing and obscure and contrey life, blamed them selues for negligence & slothfulnes, because they stroue not for the crowne of martyrdome, but despised those manereries, which that present time distributed to such as conuicted after celestiaall thinges, & taking further aduise ment therein, they came to Caesarea, they went vnto the iudge, & enioyed their desired end. Whereouer they write a certaine woman of the same city in the same persecution, with like triall to haue ended her life, and as they report one that inclined to the heresie of *Marcion*.

Priscus, Malchus & Alexander torne in peeces of wild beasts.

A woman torne in peeces of wilde beasts.

CAP. XII.

How that peace in steade of persecution, was restored by the benefit of Gallienus the Emperour.

Cap. 12. after the Greeke.

Not long after, *Valerianus* hauing subdued the Barbarians, his sonne got the supremacy, & ruled the empire with better aduise ment. And forthwith released and stinted the persecution raised against vs, with publike edicts, and commaunded that the Presidents & chiefe of our doctrine should freely after their wonted maner execute their office and function. The copie whereof faithfully translated out of Romane letters and enterlaced in this our history is read as followeth: The Emperour *Cesar Publius, Licinius, Gallienus*, vertuous, fortunate. *Augustus*: vnto *Dionysius*, *Pinna*, *Demetrius* together with the rest of the Bishops sendeth greeting. The benefit of our gracious pardō we commaund to be published, throughout the whole world, that they which are detayned in banishment, depart the places enhabited of Pagans. For the execution whereof the copie of this our edict shall be your discharge, lest any go about to molest you, and this which you now may lawfullie put in vre, was graunted by vs long ago. Wherefore *Aurelius Cyrenius* our high Constable, hath in his keeping the copie which we deliuered vnto him. There is extant also an other constitution of his vnto other Bishops, wherein he permitteth them to enioy and frequent the places called Churchyards.

Anno Domini 261.

Gallienus the Emperour in the behalfe of the Christians.

CAP. XIII.

The famous Bishops of that time.

Cap. 13. in the Greeke.

ABout this time was *Xystus*, Bishop of Rome: *Demetrianus* after *Fabius* Bishop of Antioch: *Firmilianus* of Caesarea in Cappadocia: *Gregorius* ouer the Churches throughout Pontus, and his brother *Athenodorus*, familiars of *Origen*. At Caesarea in Palzstina after the death of *Theodotus*, *Domnus* was chosen Bishop, whome in a short time after, *Theotecnus* succeeded, who also was of the scholl of *Origen*. And at Ierusalem (*Mazabianus* being departed this life) *Hymenaeus* enioyed the Bishopricke, who liued with vs many yeares.

Xystus.
Demetrianus
Firmilianus.
Gregorius
Nazianzenus.
Athenodorus.
Domnus.
Theotecnus.
Hymenaeus.
Cap. 13. after the Greeke.

CAP. XIII.

How that Marinus a souldier, through the perswasion of Theotecnus suffered martyrdome at Caesarea.

ABout that time when as the Church enioyed peace throughout the world, at Caesarea in Palzstina, there was one *Marinus*, a famous souldier for feats of armes, of noble linage, & great substance, beheaded for the testimony of Christ. The cause was this: There is a certaine dignity among the Romanes called the Centurions vine, the which whosoever doth obtaine, is called a Centurion. When the same was voyde the company called *Marinus* to this degree: *Marinus* being preferred, an other came before the tribunall seate & accused him, affir-

Marinus was beheaded.

A notable
perswasion
vnto martyr-
dome.

144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

Cap. 16 after
the Greeke.

Astirius a se-
nator of R6e
& a fauourer
of the Chri-
stians,

Cap 17. after
the Greeke.

The deuill is
put to flight
by fasting &
prayer.

Cap. 18. after
the Greeke.

Luke. 8.
Math. 9.

Monuments
of memory
& not for su-
perstition.

ming it was not lawfull by the ancient lawes for him to enioy that Romanie dignity because he was a Christian, & sacrificed not vnto the Emperours, & that it was his tourne next to come in place. The iudge being very much moued with this (his name was *Achaimus*) first he demaundeth what opinion *Marinus* was of. When he sawe him constantly confessing him selfe to be a Christian, he graunted him three houres space to deliberate. This being done *Theotecnus* Bishop of Caesarea calleth vnto him *Marinus* from the tribunall seate, taketh him in hand wth exhortations, leadeth him by the hand into the Church, setteth him down in the chauncell, layeth his cloke aside, sheweth him the sword that hong by his side, afterwards pulleth out of his pocket the newe testament, setteth it ouer against the sword, and bad him chuse whether of those two, he preferred or liked best, for the health of his soule. When he immediatly stretch- ing forth his right hand, had taken vp the booke of holy Scripture, hold fast then saith *Theotecnus* vnto him, cleaue vnto God, & thou shalt enioy the things thou hast chosen, being strengthe- ned by him and go in peace. After he had returned thence, the cryer lifted his voyce and cal- led him to appeare at the barre, the time graunted for deliberation was now ended. Stan- ding therefore at the barre, he gaue tokens of the noble courage of his faith, wherefore in a while after as he was led, heard the sentence of condemnation, and was beheaded.

CAP. XV.

Of the fauour which Astirius a noble man bare towards the Martyrs.

HERE is mention made of *Astirius*, because of his most friendly readinesse and singular good will he bare vnto the persecuted Christians. This man was one of the Senators of Rome, well accepted of the Emperours, in good estimation with all men, for his noble stocke, well known for his great substance: who being present at the execution of the Mar- tyrs, toke vp his body, layed it on his shoulders, being arayed in gorgeous and costly attyre, & provided for him a most noble funerall. Infinite other things are reported by his familiars to haue bene done of him, whereof diuerse liued vnto this our time.

CAP. XVI.

Astirius by his prayers repressed and bewrayed the iuggling and deceit of Satan.

ANOTHER straunge fact is reported to haue bene practised, at Caesarea Philippi which the Phazicians call Paneas, at those fountaines which spring out of the fote of the mount Paneus, whence the riuer Jordan hath his originall, they report that the inhabitantes of that place haue accustomed vpon a festiuall day to offer some sacrifice or other, which through the power of the deuill neuer afterwards appeared, which also seemed in the sight of the behol- ders a notable miracle. *Astirius* on a time being present at the miracle, perceauing that many at the sight thereof were amazed, pitied their erroneous estate, lifted his eyes vp vnto heauen and prayed Almighty God in Christ Iesus his name, that Satan the seducer of that people might be bewrayed, and refrained from the seducing any longer of mortall men. Which when he had prayed (as the report goeth) forthwith the sacrifice swomne on the top of the water, and the beholders ceased to wonder, so that from that time forth there was no such miracle scene in that place.

CAP. XVII.

Of the image of the woman cured of the blouie fluxe, the image of Christ and of some of the Apostles.

IF so much we made mention of this city Paneas in Caesarea Philippi, I think I shall offend if I passe over with silence a certaine history worthy of memory among the posterity in time to come. The report goeth that the woman whose bloody flux we learne to haue ben cured by our Saviour in the Gospell, was of the aforesaid city, and that her house is there to be seene, & a worthy monument yet there to continue of the benefite conferred by our Saviour vpon her. that there standeth ouer an high stone, right ouer against the doze of her house an image of brasse resembling the forme of a woman, kneeling vpon her knees, holding her hands before her, after the maner of supplication. Again, that there standeth ouer against this another image of a man

molten of the same mettall, comely arayed in a short vesture, and stretching forth his hand vnto the woman, at whose feet in the same pillar there groweth vp from the ground a certaine vnkno-
 kno-
 kind of maladies. This picture of the man, they report to be the image of Iesus. It hath conti-
 nued vnto our time and is to be scene of travellers that frequent the same citie. Neither is it
 any maruell at all, that they which of the Gentiles were cured by our Saviour, made and set
 vp such thinges. For that we haue scene the pictures of his Apostles, to wit, of Paul, of Peter,
 and of Christ him selfe, being grauen in their colours, to haue bene kept and reserved. For the
 men of olde of a heathenish custome, were wonte to honour after this manner such as they
 counted Saviours.

To erect an
 image is a
 heathenish
 custome.

The censure of the Translator, touching the aforesayd Images.

TOUCHING the trueth of this historie we may not doubt but that there was such a towne, such a wo-
 man, and of such a discaise cured by our Saviour, the holy Euangelistes doe reporte it. And that
 there were such images resembling Christ and the woman (monumentes of memorie, and not of super-
 stition) and that there was such an hearbe of so wonderfull an operation, we can not denie, inasmuch
 that many do testifie of the same, some by heare say, and some other that they saw it. Yet thus much we
 may note with Eusebius in the same Chapter, that the originall erection of these and such like images
 was deriued from the Gentiles, who of a heathenish custome were wont to adore such as of old time had
 benefited them with the setting vp of their pictures for monuments in remembrance of them. Ton-
 ching the miraculous operation of the hearbe, we may assure our selues that it proceedeth neither by
 vertue of the picture, neither by the prayer of the other, being both dumbe pictures, but by some secreta
 permission of the wisdom of God. Either to reduce the infidels at that time to the belief of the storie,
 or to admonish the Christians that health was to be looked for, onely of Christ and no other Advocate.
 After the death of Eusebius, Sozomenus (lib. 5. Ecclesiast. hist. cap. 20.) reporteth that Iulian the Apo-
 stata tooke downe the image of Christ, and set vp his owne in the same place, which with violent fire was
 fell from heauen, was cleft a sunder in the breast, the heade broken off with the necke, and stuck in the
 ground. For Iulian had taken downe the image of Christ, not to withdraw the people from idolatrie, but
 in malice and despite of that new religion, and erected vp his owne image to the intent the people should
 worship it, purposely to deface Christ (euen as they doe now that willingly breake Gods commandment
 to uphold and maintaine their owne traditions.) Therefore God strooke Iulians image from heauen
 with lightening and rent it in peeces, so that there remained of it (as Sozomenus writeth) reliques long
 after. This God did not that he was pleased with the setting vp of pictures, but in token of his wrath
 and displeasure against Iulian for committing so diuinefull a deepe.

CAP. XVIII.

Of the Bishops seae of Ierusalem.

Cap. 19. after
 the Greeke.

THE Bishops seae of Iames who first by our Saviour and his Apostles was placed Bishop
 of Ierusalem, (whom the holy Scriptures do honour with the title of Christs brother)
 was vnto this time preferred, which thing the brethren there ordinarily succeeding haue
 manifestly shewed vnto all men. In so much that the Elders of old and the men also of these our
 dayes haue honored the holy men and do still hono; them for pieties sake with conuenient re-
 uerence. And these thinges go after this sorte.

The seae of
 Ierusalem
 long prefer-
 ued and con-
 tinued.

CAP. XIX.

Dionysius Bishop of Alexandria wrote of Holydayes and Easter.

Cap. 10. after
 the Greeke.

DIONYSIUS besides the afore said Epistles wrote at that time also, such epistles as are entit-
 of Holydayes, where he entreateth of the feast of Easter, with solemne Sermons to praise
 therof. The one of them he intituled to Flavian, the other to Domitian and Didymus, where
 he expounded the Canon, containing the space of eight yeares, allowing the feast of Easter
 to be celebrated at no time but after the sollicitall springe. Whereouer he wrote an other Epistle
 vnto his fellow ministers throughout Alexandria. Again vnto others generally when the time

of persecution was now at hande.

Cap 21. after
the Greeke.

CAP. XX.

Dionysius writeth of the sedition in Alexandria.

Dionysius b.
of Alexan-
dria vnto
Hierax b of
Egypt.

When as now peace in maner preuailed, he returned to Alexandria, where againe that citie was so troubled with sedition and ciuill warres, that it was impossible for him, to visit all the brethren throughout the citie, which were diuided into both the seditions partes. And againe vpon the feast of Easter as if he had bene in exile, he sent vnto them his Epistles, euen out of Alexandria. Afterwardes he wrote an other Epistle of Holydayes vnto Hierax Bishop of Egypt, where he maketh mention of the sedition raised at Alexandria in this sorte: It is no maruell at all, if it be greuous for me to conferre by Epistles with them which are farre distant, when as it is become impossible for me to consult within my selfe, to conferre with my selfe, and mine owne proper soule. For I am constrained to write vnto mine owne bowels, my companions and consenting brethren, citizens of the same Church, and how my writings may be conueyed vnto them, seemes very difficult. A man may easier take his iourney, I say not, without the compasse of these coastes, but from East vnto West, then trauell from Alexandria it selfe, to Alexandria. The midway of this citie is so crooked and vnto measurable, as is that waste and crosse wilderness, which the Israelites wandred in, the continuance of two generations, and as is the sea, which diuided it selfe, and walled them in compasse, deepe and penetrable, in whose high way, the Egyptians were drowned. The calme and quiet shores resembled often times the red sea, for the slaughters committed vpon them. The floodes that relieved the citie, seemed sometime drier, and noysomer then the drie and stony wilderness where Israel passing, thirsted so much that he murmured against Moses, and the drinke by the power of God (which onely worketh maruelous thinges) gushed out of the high rocke: sometime againe it so overflowed, that the whole region in compasse, both way & field, were a flore, and threatned the violence of mighty waters, euen such as were in the time of Noe. This floodes continually slideth, being polluted with blood, and slaughter, and drowned carcasses, much like that which in the time of Moses, was chaunged for Pharaos sake, into blood and putrefaction. And what other floodes can purifie this waue, when all thinges are to be cleansed with water? and how can the Ocean sea, being wide and waste, compassing the whole world, season the bitternes of this sea? how can the floodes running out of paradise, whose fountaine is fourfold, into the which it is deuided, flowe into one heape and wash away this shed blood? and when can the ayre be purged of these noysome and contagious vapors? such fumigations are lifted from of the earth, such windes from out of the sea, such aer from out of floodes, such exhalations from out of heauens, as if certaine putrified ishue distilled out of rotten carcasses, and mingled it selfe with all the foure elements. And as yet they wonder and enquire whence procede these continewall plagues, and greuous diseases? whence procede these infections which preuaile among vs? whence come these sundry & manifold destructions of mortall men? and wherefore can not this great citie containe henceforth as many citizens, if they were numbred, from the cradell to dotage, as heretofore it hath bred as they call them graybeades? there were in times past so many from forty to seuentie as now the number of all sortes can not aunswere. And of them also who heretofore from fourteene to fourescore yeares were assigned, and allotted for distribution of publique reliefe. Againe they which were yong in fight behued them selues like elderly men, and for all that they see mankind without intermission to diminish and consume from of this earth, they tremble not, though their generall rooting out and destruction encrease and preuaile daily.

Cap 22 after
the Greeke.

CAP. XXI.

Of the plague at Alexandria and the humanitie which the Christians shewed vnto the heathen.

Dionysius b.
of Alexan-
dria epist.
vnto y bre-

When the noysome infection had overtaken these ciuill warres, and the feast of Easter now drew nigh, he wrote letters vnto the brethren & mentioned those lamentable afflictions in these wordes: Other men thinke these times not fit for any feast, no more they are not in deede, & yet not these onely but others also whatsoever, not only of the rest but also if any seeme most pleasaunt vnto them. Now all is replenished with lamentations, euery man doth nothing but mourne, howling soundes throughout the citie, by reason of the multitude of
decade

thren in Æ-
gypt.

Exod. 12.

Plague.
Warres.
Famine.

Mifery maketh the wicked to despair, but tryeth the godly as the golde in the furnace. The Christians in the plague time loved not onely their brethren, but also their enemies.

The heathenish inhumanitie.

dead carcases and the daily dying. As it is writte of the first begotten of the Egyptians, so now a great clamor is heard. There is no house where a dead carcasle is not found, and truly not without cause. For the calamities which happened before were grievous & intolerable, & first prouoked vs. And we alone though banished from the company of all men, & being deliuered ouer to death, yet neuerthelesse at that time celebrated the feast. For seuerall places of seuerall afflictions, seemed vnto vs solempne and commendable, the fildes, the wildernes, the shippe, the Inne, the prison. But the most ioyfull feast the blessed Martyrs did celebrate, triumphing in heauen. Afterwards there ensued warres, & famine, which together with the heathen we endured, suffering alone their iniuries towards vs, & partakers with them accordingly of their priuate malice & miseries which they suffred. Againe we were cherished with the peace which Christ sent for our sakes. But after that they & we had breathed a litle, this pestilent calamity fell, a thing more terrible vnto them then any terror, & more lamentable then any calamity, & as a certaine Historiographer of their owne reported: which alone exceeded the hope & expectation of all. Yet of vs not so counted, but an exercise and triall, inferior to none of the rest yet for all that, it spared vs not, but it lighted farre heauier in the necke of the heathens. Againe after a few lines he writteth: many of our brethren by reason of their great loue & brotherly charitie, spared not themselves, cleaued one to another, visited the sicke without warines or heede taking, attended vpon them diligently, cured them in Christ which cost them their liues, and being full of other mens maladies, tooke the infection of their neighbours, translated of their owne accorde the sorowes of others vpon them selues, cured and confirmed other sicke persons, & died most willingly them selues, fulfilling in deede the common saying: that onely friendship is alwayes to be retained, & departing this life they seemed the ofscouring of others. In this sorte the best of our brethren departed this life, wherof some were Ministers, some Deacons, in great reuerence among the common people, so that this kinde of death for the great piety and strength of faith, may seeme to differre nothing from martyrdome. For they tooke the dead bodies of the Saintes, whose breasts and handes & faces lay vpwardes and closed their eyes, shut their mouthes, and iointly with one accorde being like affectioned, embraced them, washed them, and prepared their funerals, in a litle while after they enioy the like them selues. For that the liuing continually traced the steppes of the deade. But among the heathen all fell out of the contrary. For scarce had the pestilence taken place among them, but they contraried them selues, and fled from the most friendly and dearest friendes, they threw them halfe deade into the streetes, the deade they left vnburi'd to be deuoured of dogges, to the end they might auoide the partaking and fellowship of death, which for all, that they deuised, they could not escape. After this epistle when the citie enioyed peace, he wrote vnto the brethren in Egypt touching Holydayes. And afterwarde other epistles againe. There is extant an epistle of his of the Sabaoth an other of exercise. Againe writing vnto Hermammion and the brethren in Egypt, he maketh mention at large of the malice of Decius and his successors, & of the peace graunted vnder Galienus. There is no cause to the contrary, but that the Reader may be made partaker thereof.

CAP. XXII.

Dionysius censure of Macrinus and Galienus the Emperours, and of the heresie of the Chiliafts.

Macrinus after that he had forerunne one of the Emperours & followed after the other, immediatly he is rooted out with all his kinred, and Galienus is proclaymed and crowned Emperour, by the consent of all men, both an auncient, & a new Emperour, being before them, but appearing after them. According vnto the saying of the Prophet *Esay*: the thinges of old are past and behold new thinges, now come in place. For euen as a cloud darkeneth a litle the sunne beames and shadoweth the sunne it selfe, shining in his spheare, againe after the cloud is resolued and vanished away, the sunne which rose before the cloude shineth and taketh his course: so Macrinus who intruded him selfe before the present raigne of Galienus is now no Emperour, no more he was not then. But this man like him selfe, as he was then, so is he now. And the Empire it selfe, laying aside heauy and wrinckled olde age, and purged of the former malice, now flourisheth a fresh, is hearde and seene further, pearceth and preuailed ouer all. Then he sheweth the time of his writing saying thus: It cometh in my minde to consider the yeares of these Emperours raigne. I see how the most impious were

Cap. 23. after the Greeke. Dionysius Alex. vnto Hermammion. Galienus was Emperour together with his father Valerianus, but after his father was take captiue of Persians, he ruled alone. *Esay* 43.

Apocal. 11.

* Anno Domini 166.

Nepos a Chiliaft.

Chiliaftiz of the Grecians & millenarij of the latines were so called because that like heretics they dreamed y^e christ should personally raigne as king here on earth a thousand yeares.

* Cap. 24. in the Greeke. Dionysius b. of Alexandria lib. 2. of the promises of God.

* Here busye bodies and stinging waspes maye learne a lesson which reprehende every thing and like of nothing.

Where the error of the Chiliafts first sprang. Dionysius disputed with the Chiliafts.

Coracio the Chiliaft was confuted and couerted by Dionysius.

famous in deede, but in a short while after they became obscure. Yet this holy and blessed Emperour hauing past the seuenth, now endeth the * ninth yeare of his raigne, the which we will celebrate for holy daye. Besides all these he wrote two bookes of the promises of God. The occasion whereof was such. One Nepos a Byshop of Egypt taught that the promises of God made vnto holy men in the Scriptures, were to be understood after the Jewish maner, sauing to much of Iudaisme. He laid downe for good doctrine that after the resurrection we should leade a life here on earth in cozpozall pleasures the space of a thousand yeares. And because he supposed that he was able to iustifie this his opinion, out of the reuelation of Saint Iohn, he wrote a booke thereof, and entituled it the reprehensions of Allegorizers. This booke doth Dionysius, in his twozkes (intituled of the promises of God) confute. In the first he layeth downe his censure of that doctrine, in the seconde he entreateth of the reuelation of Saint Iohn, in the beginning of which booke he writeth thus of Nepos.

* CAP. XXXIII.

Of the booke of Nepos the Chiliaft, the quiet conference and disposicion betwene Dionysius and Coracion the Chiliaft with the frute thereof.

They alleadge (sayth Dionysius) a certaine booke of Nepos, whereupon they grounde that without all peradventure the kingdome of Christ to become here on earth, may be proued.* For sundry other his gifts I commend and embrace Nepos, partly for his sayth, his diligence and exercise in holy Scriptures, partly also for his pleasaunt psalmodie, wherewith at this day many of the brethren are delighted. I highly esteeme & reuerence the man, specially for such a one as now is departed to rest: yet the trueth is our friende and afore all to be reuerenced. And if any thing be well spoken, it deserueth commendatio, and is charitably to be accepted, if ought seeme not soundly to be written, it is to be searched out and refuted. If he were present and auouched his doctrine by worde of mouth, it should suffice without writing to conferre by obiections and resolutions, to refell and reconcile the aduersaries. But in so much there is extant a booke thereof, as some suppose very probable, and many doctors sett nought by the lawe and Prophetes, they take scorne to be tryed by the Euangelistes, they cōtemne the workes of the Apostles, alleading the doctrine of this writer, as a thing moit notable, and an hidd secrete, they suffer not the simpler sorte of the brethren, to cōceale any high or magnificall thing, neither of the glorious and right godly comming of our Lord, neither of our resurrection from the deade, our gathering together and vniting with him, but trifling toyes and mortall affaires perswading these present thinges to be hoped for in the kingdome of God: it is necessary we deale by way of reasoning with our brother Nepos as if he were present. Vnto these he addeth: When I was at Arsenoita, where as thou knowest this doctrine first sprang, so that schismes and manifest fauling away from the Church fell out in those congregations: I called together the Elders and doctors inhabiting those villages, in presence of as many of the brethren as willingly came, and exhorted them openly to sift out this doctrine. And whē as they brought me forth this booke, as an armed fence and inuincible fortresse, I sate with them from morning to night, whole three dayes, discussing those thinges which therein were written, where I wondered at the constancy, desire of the trueth, intelligēce or capacitie, and the tractableness of the brethren, how orderly and with what moderation they obiected, they answered, they yelded, neither endeouored they by any kinde of way contentiously to retaine their positions, if they were proued false: neither bolted they contradictions, but as much as in them lay, stucke fast & confirmed their purpose. And yet againe where reason required they chaunged their opinion, and were not ashamed to confesse the trueth together with vs, but with good conscience all hypocrisie laid aside, their hartes made manifest vnto God, they embraced such thinges as were proued by demonstrations and doctrine of holy Scripture. And at length the graunde captaine and ringleader of this doctrine called Coracion, in presence of all the auditors then in place, confessed and promised vnto vs that thenceforth he would neuer consent vnto this opinion, neither reason of it, neither mention, neither teach it, for that he was sufficiently conuined with contrary argumentes. The rest of the brethren then present reioyced at this conference, at this his submission and consent in all thinges.

CAP. XXIIII.

*The censure of Dionysius touching the reuelation of Saint Iohn.**The heresie of Cerinthus.*Cap. 25. after
the Greeke.

Consequently in discourse he writeth thus of the reuelation of Saint Iohn: Diverse of our predecessors haue wholly refused & reiected this booke, & by discussing the severall chapters therof haue found it obscure and voide of reasons, & the title forged. They said it was not *Iohns*, nay it was no reuelation which was so couered with so grosse a vaile of ignorance, and that there was none either of the Apostles or of the Saints, or of them which belonged to the church, the author of this booke, but *Cerinthus*, the author of the Cerinthian heresie, intitling this as a figment vnder the name of *Iohn* for further credit & authoritie. The opinion of *Cerinthus* was this: that the kingdome of Christ should be here on earth, and looke what he him selfe being very carnal lusted after, for the pampering of his pãch, the same he dreamed should come to passe, to wit: the satisfying of the belly and the things vnder the belly with meates drinckes, mariages, festiuall dayes, sacrifices & slaughters for oblations, whereby he imagined he should conceaue greater ioy & pleasure. But I truely durst not presume to reiect this booke, because that many of the brethren read it diligently, & conceaued a greater opinion therof, then the vnderstanding of my capacity attained vnto. I surmise ther is a certaine hidd and wonderful expectation of thinges to come contayned in the severall chapters thereof. For where I vnderstand him not, I bethinke my selfe the words containe a deeper sense, or more profound vnderstanding: neither do I sift or pronounce sentence of these, after my grosse vnderstanding, but resting rather with fayth, do forthwith thinke they are higher then may be vnderstood of me: neither do I vnadvisedly refute the thinges I perceaued not, but rather maruell that I my selfe haue not manifestly seene them. After these thinges *Dionysius* alloweth of all the doctrine contained in the reuelation, & declareth that it is impossible to vnderstand the meaning thereof, by light reading ouer of the letter, writting thus: When he had finished (as I may so terme it) all the prophesie, the prophete pronounceth them happie which kepe it, yea him selfe to. Happy (sayth he) is he which kepeth the words of the prophesie of this booke, & I *Iohn* saw these thinges & heard. Wherefore I denie not but that his name was *Iohn*, and that this worke is *Iohns*. I thinke verely the booke is of some holy mā, indued with the holy Ghost. But that it is the Apostles, the sonne of *Zebedie*, the brother of *Iames*, whose is the Gospel intituled after *Iohn*, and the Catholike epistle, I can hardly be brought to graunt. For I coniecture by the behauiour of both, by their phrase of writing, & drift of the booke, that he was not the same *Iohn*. The Euangelist laid downe no where his name, neither preached he him selfe, either by Gospell or Epistle. Again after a few lines he sayeth: *Iohn* no where made mention as of him selfe, or of any other, but the author of the Reuelation forthwith in the beginning of the booke prefixed his name, saying: The Reuelation of Iesus Christ which he gaue him that he should shew vnto his seruantes thinges which shortly must be done, which he sent and shewed by his Angell vnto his seruant *Iohn*, who bare record of the word of God, and of the testimony of Iesus Christ, & of all thinges that he saw. Again *Iohn*, writeth an Epistle vnto the seuen Churches in Asia. Grace be with you and peace. The Euangelist prefixed not his name, no not to his Catholike Epistle, but orderly beginnes of the mysterie of Gods secrets after this maner: that which we heard, that which we saw with our eyes. For the like Reuelation the Lord pronounced *Peter* blessed, saying: happy art thou *Simon* bar Iona, for flesh and blood haue not reuealed that vnto thee, but my Father which is in heauen. And yet neither in the second, neither in the third Epistles commonly vnder his name, for all the shortnesse thereof, is his name prefixed, but without name, wrote him selfe an elder. The author hereof not contente after once naming him selfe, to prosecute the matter he had in hand, but againe repeateth and sayth: I *Iohn* your brother & partener in tribulation, and in the kingdome and pacience of Iesu, was in the Ile Patmos for the word of God, and the testimonie of Iesu. And about the ende he writeth thus: happy is he that keepeth the wordes of the prophesie of this booke, and I *Iohn* heard and saw these thinges. Wherefore we haue to beleue that one *Iohn* wrot these thinges according vnto this his saying, but what *Iohn* he was it is vncertaine. He named not him selfe as in sundry places of the Gospel, the disciple beloved of the Lord, neither him which leaned on his breast, neither the brother of *Iames*, neither him selfe which saw and hearde the Lord, no doubt he would haue vttered one or other of

Dionysius. b. of Alexandria in his. 2. booke of the promises of God. Some of old thought the reuelatio to haue bene written by Cerinthus. The heresie of Cerinthus. The reuerēt iudgemēt of Dionysius touching the reuelatio of Saint Iohn.

Apocalyp. 22.

Apocalyp. 1.

1. Iohn. 1.

Matth. 16.

Apocalyp. 1.

Apocalyp. 22.

Mt. 13.

The difference gathered first by the sense.

2. By the words often repeated in both.

3. No mention in either of each other.

4. By the phrase.

John was both learned and eloquent.

Cap. 16. after the Greeke.

these had he bene disposed to reueale himselfe. He laid downe not one of these but called him selfe our brother and partener, the witnesse of *Iesu*, and happie because of the vision and hearing of the Reuelations, I suppose there were many of the same name, with the Apostile *John*, who for the loue they bare vnto him, and for that they had him in admiration and imitated his stepps, would be loued alike of the Lord, and therefore vsurped this name, euen as *Paule* and *Peter* are often repeated of faithfull writers. There is an other *John* in the Actes of the Apostles whose surname was *Marke*, whom *Barnabas* and *Paule* tooke together with them, of whom he sayth afterwarde: they had *John* to their minister. And whether this was he that wrote the reuelation I dare not affirme. It is not recorded that he came with them into Asia. For whē they loosed (sayeth he) from Paphos, they which accompanied *Paule* came to Perga in Pamphilia. But *John* departed from them and returned to Ierusalem. And I take him to be some other of them which were in Asia. The report goeth that there are two monumētts at Ephesus and either of them beares the name of *John*. Again if thou consider and weye the sense, the wordes, and the phrase of them, not without iust cause shall he be found an other & not the Euangelist. The Gospell and the Epistle do aunswere one an other, their beginnings are alike. The Gospell: In the beginning (sayth he) was the word. The epistle that which was (sayth he) from the beginning. The Gospell: and the word (sayth he) became flesh and dwelled among vs, and we saw the glorie therof, as the glorie of the onely begotten of the father. The Epistle hath the like but otherwise placed: that which we heard (sayth he) that which we saw with our eyes, that which we behelde and our handes haue handled of the worde of life, and the life was made manifest. For to this ende he vsed this preface, as in proceesse more plainly appeareth to impugne the heretickes which affirmed that Christ was not come in the flesh. Weerefore diligently he ioyned these together: and we testifie vnto you that we saw, and shew vnto you the euerlasting life which was with the father, and appeared vnto vs, which we saw and heard that declare we vnto you. Here he stayeth and swarveth not from the purpose, but throughout all the severall chapters, inculcath all the names, wherof some briefly I will repeate. He which diligently readeth shall often finde in both, life, often light, dehorting from darkencesse, very oft trueth, grace, ioye, the flesh and blood of our Lord, iudgement, remission of sinnes, the loue of God towards vs, a commaundement to loue one an other, that all the commaundements are to be kept, reprehension of the world, the deuill, & Antichrist. Promise of the holy Ghost, adoption of God, faith euery where required of vs, euery where the Father & the Sonne: and if throughout all the character of both were noted, the phrase of the Gospell & Epistle shall be found altogether one. But the Reuelation farre differeth from both, resembleth not the same, no not in one word, neither hath it any one syllable correspondent to the other writings of *John*. For the Epistle (I will say nothing of the Gospell) neuer thought vpon, neither made any mention of the Reuelation, neither the Reuelation on the other side, of the Epistle, when as *Paule* gaue vs an inklinge, or somewhat to vnderstand in his Epistles of his reuelations, yet not intitling them so, that he would call them reuelations. Moreouer by the phrase therof we may perceauē the difference betwene the Gospell, the Epistle and the Reuelation. For they are written so artificially according vnto the Greeke phrase, with most exquisit wordes, syllogismes and settled expositions, that they seeme farre from offending, in any barbarous terme, solacisme, or ignorant error at all. For the Euangelist had (as it appeareth) both the gift of vtterance & the gift of knowledge, for as much as the Lord had graunted him both the grace of wisdom and science. As for the other I will not gaine say but that he saw a reuelation, but that also he receaued science and prophecy, yet for all that I see his greeke not exactly vttered, the dialect and proper phrase, not obserued, I finde him vsing barbarous phrases, and in some places solacismes, which presently to repeate I thinke it not necessary, neither write I these thinges finding fault with ought, let no man accuse me therof, but onely I do wey the diuersitie of both workes.

CAP. XXV.

The epistles and workes of *Dionysius* byshop of Alexandria.

Besides these there are extant other epistles of *Dionysius* wherof some he wrote agaynst *Sabellius* vnto *Ammon* byshop of Bernice. Afterwarde one to *Telephorus*, one to *Euphranor*, another to *Ammon* and *Enporns*. Of the same argument he wrote foure bookes and dedicated them

them to *Dionysius* (of the same name with him) bishop of Rome. Again sundry other epistles & volumes in forme of epistles as his Phisicks dedicated unto his sonne *Timotheus*. An other tract of temptations the which also he dedicated to *Euphranor*. And writing to *Basilides* bishop of Pentapolis diocesse, he reporteth him selfe in the beginning to haue published commentaries vpon Ecclesiastes: he left behind him sundry epistles for the posteritie. But so farre of *Dionysius* woordes. Nowe it remaineth that we deliuer unto the posteritie the hystory of this our age.

CAP. XXVI.

Cap. 17. after the Greeke.

Of *Dionysius* bishop of Rome. Of *Paulus Samosatenu* the Hereticke, denying the diuinitie of Christ, and the Synode held at Antioch, condemning his heresie.

When *Xystus* had gouerned the Church of Rome, eleuen yeares, *Dionysius* (of the same name with him of Alexandria) succeeded him. About that time also when *Demetrius* bishop of Antioch had departed this life, *Paulus Samosatenu* came in his place. And because he thought of Christ basely, abiectly, and contrary to the doctrine of the Church, to wit: that he was by nature a common man as we are: *Dionysius* bishop of Alexandria was sent for to the Synod, who by reason of his great age and the imbecillitie of his bodie, deferred his coming, and in the meane while wrote his censure of the sayd question in an epistle. The other bishops, one from one place, an other from an other place hastened to Antioch and mett with the rotten sheepe which corrupted the flocke of Christ.

Dionysius b. of Rome. *Paulus Samosatenu* b. of Antioch and an hereticke.

CAP. XXVII.

Cap. 18. in the Greeke.

Of the famous bishops which were present at the Synode held at Antioch.

Among these as chiefe florished *Firmilianus* bishop of Caesarea in Cappadocia: *Gregorius* and *Athenodorus* who were brethren and bishops of the Churches in Pötus. Besides these *Elenus* bishop of Tarius and *Nicomus* bishop of Iconium. Moreover *Hymenus* bishop of Iesrusalem, *Theotecnus* bishop of Caesarea in Palestina, and *Maximus* bishop of Bosra. I might haue repeated an infinite mo, both ministers and deacons who mett for the same cause at Antioch, but these aforesaid were the most famous among them. When all came together at severall times and sundry sessions they did argue and reason hercof. *Samosatenu* together with his complices endeavored to couer and conceale the variableness of his opinion: but the rest practised with all might possible, to lay bare and sett wide open his blasphemy against Christ. In the meane while *Dionysius* bishop of Alexandria departed this life, the twelfth yeare of *Galienus* his raigne, after he had gouerned the Church of Alexandria seuentene yeares, and him succeeded *Maximus*.

Firmilianus. *Greg. Neocaesariensis*. *Athenodorus*. *Elenus*. *Nicomus*. *Hymenus*. *Theotecnus*. *Maximus*. *Dionysius* b. of Alex. dieth Anno Domini. 267.

CAP. XXVIII.

Cap. 19. in the Greeke.

Of *Claudius* the Emperour, and the second Synode held at Antioch, where *Malchion* confuted *Samosatenu*.

When *Galienus* had reigned under the regall scepter the space of fiftene yeares: *Claudius* his successor was created Emperour. This *Claudius* having continued two yeares, committed the empire to *Aurelianus*, under whome was summoned the last & the greatest synode of all, celebrated of many bishops, where the authoz of that heresie & stragg doctrine was taken thozt. publicly condemned of all, seuered, banished & excommunicated the Catholike and vniuersall Church vnder heauen. And among all the rest *Malchion* a man besides sundry other his gifts, very eloquent and skilfull in sophistry, moderate in mo: all discipline of the schole at Antioch and for his sincere faith in Christ, made minister there of the same congregation: repoued him in reasoning for a slippery waivering, and obscure marchant: he so urged with reasons this *Samosatenu*, and the notaries penned them (which vnto our time were extant) that alone of all the rest he was able to tolle and wryng this dissembling and wily hereticke.

Claudius was created emperour anno Dom. 271. *Aurelianus* was crowned emperour Anno Dom. 273. vnder whome was raised the ninth persecution.

Cap. 30. after
the Greeke.

CAP. XXX.

The Epistle of certaine byshops containing the Actes of the Synode helde at Antioche
against Paulus Samosatenuus and of the heretickes life and trade of liuing.

The byshops
assembled at
Antioch vn-
to Dionysius
b. of Rome,
& Maximus
b. of Alexan-
dria.

The subtlety
of the heret-
icke.

Samosatenus
the heretike
is here pain-
ted in his co-
lours.

1. Timoth. 6.

Such a proud
preacher was
Herod in the
Acts 13.

With vniuofirme consent of all the byshops then gathered together they wrote an epistle vnto Dionysius bishop of Rome & Maximus bishop of Alexandria, & sent it abrode into all prouinces, in the which they reuealed vnto the world their great laboꝝ & industry, the peruerse variablenes of Paulus, the reprehensions and objections proposed against him, his conuersatioꝝ & trade of liuing. Wherof for memoꝝies sake I thinke it not amisse to alleage some part so; the posterity which is thus written: Vnto Dionysius & Maximus, and all our fellow byshops, elders & deacons throughout the world, & to the whole vniuersall & catholicke Church vnder heauen: Helenus, Hymenæus, Theophilus, Theotecnus, Maximus, Proclus, Nicomas, & Emilia- nus, Paulus, Bolanus, Protegenes, Hierax, Eutychius, Theodorus, Malchion, Lucius, with all the o- ther byshops who with vs inhabite the bordering cities and ouersee the nations, together with the elders and deacons, and holy Churches of God: to the beloued brethren in the Lord sende greeting. Vnto this salutation after a few lines they added as followeth: We haue cited he- ther many byshops from farre, to salue and cure this deadly and poisoned doctrine, as Dionysius byshop of Alexandria, & Firmilianus byshop of Cæsarea in Cappadocia, men blessed in the Lord, whereof the one writing hether to Antioche, vouchsafed not once to salute the author of error, for he wrot not to his person but to the whole congregation, the copy whereof we haue here annexed. But Firmilianus came twise, and condemned his straunge doctrine as we know very well and testifie which were present, together with many other besides vs, for when Paulus promised to recante, and this man beleued and hoped he would redresse and preuent this oc- casioꝝ without all contumely & reproch which might redound vnto the true doctrine, he differ- red & posted ouer his opinioꝝ from time to time, being seduced no doubt by him which denied God & his Lord & swarued fro the faith he held at the beginning. This Firmilianus in his iour- ney to Antioch came as farre as Tarsus, haung experimēt in Christ of his malicious spite, wher- with he denied God, but whilest that we assemble together, whilest we summe him, & waite for his comming he departed this life. Again of the life of Samosatenuus, & his conuersation they write thus in the same epistle: After that he forsooke the ecclesiasticall canon he fell vnto vn- lawfull & forged doctrine. Neither is it behoueable for vs now to iudge of an aliene, either to descant how at the first he was poore & nothing bequeathed him of his parents, & that neither by art, trade or exercise he attained vnto the abundance of welth, which he enioyed, but with lewd actes & sacriledge, by iniurious & tyrannicall oppressioꝝ of the brethren, whom he made to tremble for feare, with his guilefull gaine & wilie promise of hired patronship, by which subtlety & deceate he gained so much that he procured the geuers to be liberall, to thend they might be deliuered from their aduersaries, and so he turned godlines into gaine. Neither neede we to speake hereof how that he being puffed with pride vsurped secular dignities, and would rather be called a warlike captaine then a byshop of the Church, walking stately throughout the streets, and market place, reading letters & withall openly enditing, maintaining about him a great troope to gard his person, some going before & some coming after, so that our faith & religion runne to great spite, sclaunder and hatred by reason of his swelling pride & hautye dis- daine. Neither will we rehearse the monstrous figmentes which he fained, his glorious braggs, the vgle some spectacles he deuised to amaze the minds of the simpler sort. He made for him selfe a lofty seate & high throne, not like the disciple of Christ but seuered in shew & title, after the manner of the princes of this world smiting, the thighe with the hand, pouncing the foot- stoole with his feete. If any extolled him not as the vse is vpon theatres, with clapping of their handes, with shouting and hurling of their cappes: if any also both of men and women had not skipped to and fro with busie bodies, & vndecent obeyfance: if any as in the house of God had behaued them selues honestly and decently the same he checked and all to be reuiled. He inueyed without all reason in the open assemblies against the expositors of holy Scripture, which then were departed to rest: he auauented him selfe more like a sophister and forcerer then a byshop: the Psalmes song in the Church to the laud of our Lord Iesus Christ, he remoued co- uerting them new found figments of late writers, in steede wherof, in the middest of the Church vpon the high feast of Easter he suborned certaine women which sounded out sonnets to his prayse

praise, the which if any now heard, his heare would stand staring on his head. He licenced the bishops & ministers of the adioyning villages & cities which honored him, to preache vnto the people. He staggereth at confessing with vs that the sonne of God descended from heauen. And that we may borow somewhat of that which hereafter is to be spokē of vs, it shall not be barely aoutched, but proued out of the cōmentaries published by vs vnto the whole world specially where he sayth that *Christ Iesus* is of the earth. They which sound out his cōmendation & extoll him among the people, affirme this wicked & most detestable varlett to be an angell that came down from heauē. Neither forbiddeth he these things, but stādeth arrogāly to the things spokē of him. What shall I speake of his entertainmēt of associated & closly kept womē as they of Antioch terme them, & of the elders & deacons which accōpany him, wherewith weetingly he cloketh this & sundry other hainous, incurable, & well knowen offences, to the ende he may withhold them also faulty together with him in those things the which both in word & deede he offendeth in, daring not to accuse him insomuch they theselues are gilty in their cōsciences of the same crime. For he enricheth thē, wherfore he is both beloued & honored of thē that gape after the like gudinś. We know beloued brethren that a bishop and the whole order of priesthood ought to be a paterne of good works vnto the cōmō people, neither are we ignorāt of this, that many are fallē because of the closly kept women, & many againe are subiect to suspiciō & flāuder. Wherfore admitt that he cōmitted no lewde wantones with thē, yet should he haue feared the suspiciō & surmise which riseth therof, lest that either he should offend any, or boldē any to the imitaciō of so lewde an exāple. For how cā he reprehend & admonish an other, that (as it is written) he vse no lōger the cōpany of an other woman, & that he take heede he fall not; which now abstaineth from one, & in steede therof, retaineth two lustier & liuelier peeces at home, & if he trauell any whether, he leadeth thē, with him being all set vpon the full delicate pleasure. For which circūstance, all do sobbe & sighe secretly, trembling at his power & tyrannie, & dare not accuse him. But these things as we haue said before are of such importāce that they would cause a catholike person were he neuer so deare a friende vnto vs, to be sharply rebuked. As for him which fell from the mysterie of our faith, & discried the detestable heresie of *Artemus* (nothing amisse if now at lēgth we name the father of the child) we thinke him neuer able to rēder, accōpts of his mischeuous actes. Againē about the end of the epistle they write thus: "Wherfore necessitie cōstraining vs so to do we excommunicated the sworne aduersary of God which yeldd not a iore, & placed in his rowme *Domnus* a mā bedecked with all gifis required in a bishop, sonne to *Demetrius* of worthy memory the predecessor of *Paulus*, & him as we are perswaded, by the prouidence of God, we ordained bishop, & certified you to write vnto him, to the ende ye likewise might receaue from him againe letters of friendly cōsent, & amitie. Now let *Paulus* write to *Artemus*, & let the cōplices of *Artemus* cōmunicate with him. But of these things thus farre. *Paulus* together with his right faith was depriued also of his bishoprike, & *Domnus* (as it is written befoze) succeeded him, being chosen by the Synode bishop of Antioch. And whē *Paulus* would not depart the church, neither voide the house, the Emperour *Aurelianus* being besought, decreed very well, & commaunded by edict: the house should be allotted for such as the bishops of Italie and Rome with vniforme cōsent in doctrine appointed for the place. After this sort was *Paulus* with great shame, banished the Church by secular power. And thus was *Aurelianus* then affected towards vs, but in proceſse of time he so estraunged him selfe, that welnigh through the lewd motion of some men he moued persecution against vs, & much talke was blased farre and nigh touching him. "But whē he had raised persecution against vs, & now welnigh subscribed to a publicke edict preiudiciall to our affaires, the iust iudgement of God ouertoke him & hindered his purpose, cramping as it were his knuckles, making manifest vnto all men, that the princes of this world, haue neuer any power to practise ought against the church of God, vnlesse the inuincible might of God, for discipline & conuersion of his people according vnto his diuine & celestiall wisdom graunt pardon or licence to bying any thing about, in what time it shal please him best. When *Aurelianus* had held the imperiall scepter the space of six yeares, *Probus* succeeded him. And againe after six yeares *Carus* came in his place, together with *Carinus* and *Numerianus* his sonnes. Againē when these had continued scarce three yeares *Diocletianus* was chosen Emperour. And by his meanes they were promoted, vnder whom persecution and the ouerthrow of the churches preuailed. A litle befoze the raigne of this *Diocletian*, *Dionysius* bishop of Rome died, when he had gouerned the church nine yeares, whom *Felix* succeeded.

"Paul" Samosatenus was excommunicated by the councell and Domnus placed in his rowme.

Aurelianus was not able to subscribe to an Edict against the Christians. Tacitus was emperour 6. moneths, & Florianus 80 dayes although there is here no mētiō made of them.

"Probus was crowned emperour An. Do. 279. Carus began to raigne an. Do. 284. Diocletian was chosen emperour An. Do. 287. vnder whom the tenth persecution of the primitive Church was rayſed against the Church of God.

Cap. 31. after
the Greeke.

CAP. XXX.

Of Manes whereof the Maniches are called, whence he was,
his conuersation and heresie.

About the
yeare 181.
(Euseb. in
chronic.) the
hereticke
Manes liued.
Manes the
hereticke
chose 12. A-
postles.

About that time *Manes* (after the etymologie of his name) in no better taking than a mad man, was in armour and instructed in a deuillish opinion through the peruersitie of his minde, the deuill and satan the aduersarie of God, leading and procuring him to the perdition of many soules. He was in tongue and trade of life very barbarous, by nature possessed and freneticke, he practised thinges, correspondend vnto his wit and manners, he presumed to represent the person of *Christ*, he proclaimed him selfe to be the comforter and the holy ghost, & being puffed vp with this freneticke pride, chose as if he were *Christ*, twelue parteners of his new found doctrine, patching into one heape false and detestable doctrine, of olde, rotten, and rooted out heresies, the which he brought out of Persia, for no other then deadly poison into the world, whence that abominable name of the Maniches hath had his originall.

CAP. XXXI.

Of the byshops, ministers, and other famous men flourishing at that time in the
Church of Rome, Antioche, and Laodicea.

Cap. 31. after
the Greeke.

Eutychianus
b. of Rome.
Gaius. b. of
Rome.
Marcellinus
b. of Rome.
Timæus.
Cyrillus.
Dorotheus,
minister of
Antioche, af-
terwardes. b.
of Tyus.
Tyrannus.
Socrates.
Eusebius.

Such a fained name of false science sprong vp in those times in the which after *Felix* had gouerned the Church of Rome fūe yeares, *Eutychianus* succeeded. Who continue long scarce tenne moneths committed his cleargie vnto *Gaius*, in this our time, and fūteene yeares after *Marcellinus* folloved, whom also the persecution overtooke. In the Church of Antioche after *Domnus* succeeded *Timeus*, after him in our time *Cyrillus* was chosen bishop, vnder whom we remember one *Dorotheus*, then minister of the Church of Antioche to haue bene a very eloquent and singular man. He applied holy Scripture diligently, he studied the Hebrew tongue so that he read with great skil the holy Scriptures in Hebrew. This man came of a noble race, he was expert in the chiefe discipline of the Grecians, by nature an eunuch so disposed from his natuinitie. For which cause the Emperour for rarenesse therof, appropriated him, placing and preferring him to the purple robe in the citie of Tyus. We heard him our selues expounding holy Scripture with great commendation in the Church of God. *Tyrannus* succeeded *Cyrillus* in the Church of Antioche, in whose time the spoile of Churches was very rise. *Eusebius* which came from Alexandria, gouerned the Church of Laodicea after *Socrates*. The sturre about *Paulus Samosatenus* was the cause of his remouing, for whose sake he went into Syria, where of the godly he was hindred that he could not returne home againe, because he was the desired Jewell and hoped state of our religion, as by the testimonie of *Dionysius* hereafter alleaged shall manifestly appeare. *Anatolius* succeeded him, the good (as they say) after the good, who also was of Alexandria. For his eloquence and skill in the Grecians discipline & philosophicall laterature, he bare the bell among all the famous of our time, he excelled in Arithmeticke, Geometrie, Astronomie, Logicke, Physicall contemplation, and Rhetoricall exercises: for which his excellencie he was chosen moderator of *Aristotels* schole, by the citizens of Alexandria. They report at Alexandria many other famous acts of his, specially his behauiour at the siege of *Pyrruchium*, where he obtained a singular prerogative of principallitie, of whose doinges one thing for example sake I will rehearse. When vittaille (as they say) fayled such as were besieged, and famine pressed them sozer then foraine enemies, this same *Anatolius* brought this deuise to passe. Whereas the one parte of the citie helde with the Romaine hoast, and therefore out of the danger of the siege, he gaue information to *Eusebius*, who then was at Alexandria (it was before his departure into Syria) and conuersant among them which were not besieged, in great estimation and credite with the Romaine captaine, how that such as were besieged almost perished for famine. He being made priuite to their miserie by the messengers of *Anatolius*, craued pardon of the Romaine captaine for such as left and forsooke the enemy: which sute whi he had obtained, he communicated with *Anatolius*. He forthwith accepting of his promise, assembled together the senate of Alexandria, and first requesteth of them all, that they will ioyne in leage with the Romaines. When he saw them all sett in a rage at this his request he said: but yet in this I suppose you will not resist, if I counsell you to permit such as stand you in no neede, as old men, and old women, and children, to depart the citie, and to repaire whether please them.

Anatolius b.
of Laodicea.

The pollicie
deuised by
Anatolius.

for to what purpose we retaine these among vs now ready to yelde vp the ghost: to what purpose do we presse with famine such as are maymed and wounded in bodie: whē as men onely, and yong men, are to be releued, and retained, and prouision of necessary foode, is to be found for them which keepe the citie, with continuall watch and ward. When he had perswaded the Senate with these and the like reasons, first of all he rose and pronounced that all such, of what age soeuer, as were not fit for seates of armes, were they men or women, might boldly passe and depart the citie, assuming that if they would remaine and linger in the citie like vnpromisable members, there was no hope of life, they must needs perish with famine. To which saying the whole Senate condescended, so that he deliuered from daunger of death, in manner as many as were besieged, but specially those that were of the Church. Again he perswaded to flight all the Christians throughout the citie, not onely such as were within the compasse of the decree, but infinite more, vnder colour of these, priuily arrayed in womens attire, and carefully he provided that in the night season they should conuey them selues out at the gates, and flee vnto the Romaines campe, where *Eusebius* entertained all them that were afflicted with long siege, after the manner of a father and physician, and refreshed them with all care and industry. Such a couple of pastors orderly succeeding one another, did the Church of Laodicea, by the diuine prouidence of God enioyne, who after the warres were ended came thither from Alexandria. We haue seene many peeces of *Anatolius* wrookes, whereby we gather how eloquent he was, how learned in all kind of knowledge, specially in those his booke of Easter, wherof at this present, it may seeme necessary that we alleage some portion of the canons touching Easter: The new moone of the first moneth and first yeare (sayth he) compriseth the originall compasse of ninetene yeares, after the Egyptians the six & twentieth day of the moneth *Phamenoth*: after the Macedonians the xxij. day of the moneth *Dysiros*: after the Romaines before the eleuenth of the calends of Aprill. The sunne is found the xxvj. of *Phamenoth* to haue ascended not onely the first line, but also to haue passed therein the iij. day. this section, the first twelfe part, they terme the *Aequinoctiall* spring, the entrance of moneths, the head of the circle, the seuering of the planets course. But that section which foregoeth this, they terme the last of the moneth, the twelfe part, the last twelfe part, the ende of the planets course. Wherefore they which appointed the first moneth for the same purpose and celebrated the feast of Easter the fourteenth daye after the same calculation, haue erred in our opinion not a litle. And this haue we not alleaged of our owne braine, yea it was knowne of the Iewes of old, and that before the coming of *Christ*, and chiefly by them obserued. The same may be gathered by the testimonies of *Philo*, *Iosephus*, *Musæus*, and yet not onely of them but of others farre more auncient, to wit: of both the iurnamed *Agathobulus*, schoolemaisters vnto the famous *Aristobulus*, one of the seuentie that were sent to translate the sacred and holy Scripture of the Hebrewes, vnto the gracious princes *Ptolomeus Philadelphus*, and his father, vnto whom he dedicated his expositions vpon the law of *Moses*. All these in their resolutions vpon Exodus haue giuen vs to vnderstand that we ought to celebrate the feast of the Pascall Lambe proportionally after the *Aequinoctiall* springe, the first moneth comming betwene, and this to be found when the sunne hath passed the first solare section, and as one of them hath termed it the signifer circle. *Aristobulus* hath added, that it is necessarie for the celebration of the feast of Easter, that not only the Sunne but the Moone also haue passed the *Aequinoctiall* section. In so much there are two *Aequinoctiall* sections, the one in Spring time, the other in Autumne, distant diameterwise one from the other, and the daye of Easter allotted the fourteenth of the moneth after the twilight: without all faile the moone shalbe diameterwise opposite to the sunne as ye may easily perceauē in the full moones, so the sunne shalbe in the section of the *Aequinoctiall* Spring, and the moone necessarily in the *Aequinoctiall* Autumne. I remember many other proofes, partly probable, and partly laid downe with auncient assertions, whereby they endeavour to perswade that the feast of Easter and of sweete bread ought euē to be celebrated after the *Aequinoctiall* space. I passe ouer sundry their proofes & arguments, whereby they confirme the vayne of *Moses* law to be remoued & done away, & the face now reuealed, *Christ* him selfe, the preaching & passions of *Christ* are to be behelde. *Anatolius* left behind him vnto the posteritie, touching, that the first moneth after the Hebrewes fell euē about the *Aequinoctiall* space, sundry expositions and precepts of *Enoch*. Again *Arithmetical* introductions comprised in tenne booke, with diuers other monuments of his diligence and deepe iudgement in holy Scripture. *Theosectennus* bishop of Cæsarea in Pal-

Anatolius. b.
of Laodicea
in his booke
of Easter.

Betweene the
10. & 30. day.

In Springe
about the
eight kalends of
April: In Au-
tumne about
the eight
kalendes of
October.

Stephanus b.
of Laodicea.

Theodorus a
Physitian and
byshop of
Laodicea.

Agapius b.
of Caesarea
in Palæstina.
Pamphilus a
martyr.

Pierius a mi-
nister of A-
lexandria.
Meletius b.
of Pontus.

Zambdas b.
of Ierusalē.
Hermon. b.
of Ierusalē.
Theonas. b.
of Alexandria.
Achillas and
Pierius mi-
nisters of A-
lexandria.
Peter bishop
of Alexandria
beheaded.

Since was the first that created him byshop, and promised that he should succede him, in that sear after his death, though both they gouerned that Church but a short while. For he passing to the Synode summoned at Antioche against *Paulus*, came to the citie of Laodicea, where by reason that *Eusebius* their byshop was dead, the brethren there stayed him. After the death of *Anatolius*, *Stephanus* was the last byshop of Laodicea of all them that went befoze the persecution, a man very famous for his philosophie and knowledge in the Grecians discipline, yet not like affectioned towarde the faith in God, as the heate of persecution in proceſſe of time prevailed, and proued this man rather a timorous and fearefull person then a true philosopher. For when the Ecclesiasticall affaires were like to be in great hazarde vnder him, yet were they upholden by God him selfe the sauour of the whole worlde. For as soone as *Theodorus* was proclaimed byshop of that sear he expressed the true etymologie of his name and title of his office. First he practised the physicke of the body, next the cure of the soule, hauing no piere for the curtestie of his person, sinceritie of minde, compassion and care to helpe such as stood in neede. His diligence was great about holy discipline, for such a man he was as is described of vs. At Caesarea in Palæstina, when *Theotecnus* had played the part of a good diligent byshop and ended his mortall race, *Agapius* succeeded, whom we haue knowen to haue laboured diligently to haue gouerned prudently: and distributed liberally but especially to the poore. In his time also we haue knowen *Pamphilus* a very eloquent man, in life a true philosopher, made minister of that Church, whose life and linage if we should declare, a small volume would not suffice. Yet haue we penned in a particular & peculiar volume, his whole trade of life, in what schole he was trayned, his waisting and combats tollerated at sundry confessions in the time of persecution, and how last of all he receaued the crowne of Martyrdome. He was the famousst man of that time. Of the rare men of our time among the ministers of Alexandria we knew one *Pierius*, among the byshops of Pontus one *Meletius*. *Pierius* was proued a spare man of life and singular in philosophie, spent and woze in the contemplation of heauenly thinges, famous for his erpositions and preaching vnto the people. *Meletius* whom the learned did terme the honie of Attica, was such a man as may be counted absolute for all kinde of knowledge. His Rhetoricall eloquence passed, and one may say that by the benefite of nature he was borne a Rhetorician. And if any weye his other knowledge and skill, and haue tasted but a litle thereof, besides his profounde Logicke, he will count him both passing wittie and most sage. Whose life was also correspondent to his learning. We haue knowen this man seuen yeares together for that he came to Palæstina in the time of persecution. In the Church of Ierusalem, after *Hymenæus* (mentioned a litle befoze) *Zambdas* was placed byshop, after his death *Hermon*, the last of them which went befoze the persecution of our time, who enioyed the Apostolicke seat, which vnto this day is there continewed. At Alexandria after *Maximus* who succeeded *Dionysius* and continewed byshop eightene yeares, followed *Theonas*, in whose time *Achillas* was made minister at Alexandria together with *Pierius*, and tooke the schole of diuinitie to his charge, and practised the most rare worke of philosophie, the lively conditions of Euangelicall conuersation. When *Theonas* had bene byshop of Alexandria eleuen yeares, *Peter* came in place and continewed there twelue yeares, three yeares befoze the persecution, the reste of his life he ledde more strait and senerally but yet generally he cared for the common profit of the Church, and for this cause the ninth yeare of the persecution he was beheaded and crowned a Martyr. Hetherto haue we entreated of the succession of byshops from the birth of our Sauour vnto the ouerthrow of the oratozies, which lasted five and thirtie yeares: now consequently the conflicts of such as manfully strived in our age for the truth, who and what men they were as farre forth as came to our knowledge we minde to penne for the posteritie to come.

The ende of the seuenth booke.

THE

THE EIGHT BOOKE OF THE EC-
CLESIASTICAL HISTORIE OF EVSEBIVS
PAMPHILVS BISHOP OF CÆSAREA IN PALÆSTINA.

CAP. I.

*Of the peace and prosperous successe of Christian affaires, before
the persecution raysed by Diocletian.*

The succession of Bishops from the Apostles vnto our time we haue hitherto com-
prised in the seuen former bookes, in this epght booke, presently in hand, we pur-
pose to penne vnto the posterity, the famous actes woorthie of memorie, done in
these our dayes. And euen here let our preamble enter into his purpose. Howe
great and what manner of glorie, and liberty withall, the doctrine of piety deuote
vnto almighty God, preached in this world by *Christ*, hath obtained before the persecution of
our time, among all mostall men both Grecians and Barbarians: it requireth a greater labour
to declare then easly, for the woorthinesse thereof, may be accomplished of vs. We haue suffi-
cient tokens thereof, in that the clemency of the Emperours towarde the Christians was so
increased, to whom also they committed the gouernement of the Gentiles, and of the great fa-
uour they bare to our doctrine, they graunted libertie and securitie to the professours of Chri-
stian religion. What shall I say of them, who in the verie palace of the Emperours, and in the
presence of Princes liued most familiarly? which esteemed of their ministers so highly, that
they graunted them in their presence freely to deale in matters of religion, both by word and
deede, together with their wiues and children, and seruantes, and not onely this, but also
permitted them to glorie and boast of the liberty of their faith: whome also they deemed woorthie
of moze credit and farre better estimation then their fellowe seruantes. Of which num-
ber *Dorotheus* was, one among all the rest most accepted and best trusted, for which cause he
was in the greatest credit with Princes and Presidents: & with him also the renowned *Gor-
gonius* and as many other together with these, as haue bene honozed and reuerenced, for the
glad tidings of the kingdome of heauen. After which sort a man might then haue seene the bi-
shops of all churches, in great reuerence & fauor among all sortes of men, & with all Magi-
strates. Who can woorthely describe those innumerable heapes, and flocking multitudes tho-
roughout all Cities, and famous assemblies frequenting the places dedicated vnto prayer: be-
cause of which circumstances they not contented with the olde and auncient buildings (which
could not receaue them) haue throughout all Cities, builded them from the foundation wide
and ample Churches. These things thus preuailed in proceesse of time, and daily encreased
farre and nigh, so that no malice could intercept, no spitefull fiende bewitch, no wight with
subtle sleight hinder at all, as long as the deuine and heavenly hand of God, upheld and visi-
ted his people, whome as yet he woorthely accepted. But after that our assayres through too
much libertie, ease and securitie, degenerated from the naturall rule of pietie: and after that
one pursued another with open contumelie and hatred: and when that we impugned our
selues by no other then our selues with the armour of spite and sharpe speares of opprobrious
wordes, so that Bishops against Bishops, and people against people, rayled sedition: last of
all, when that cursed hypocrisie and dissimulation had swomme euen to the bzinne of malice:
the heavy hand of Gods high iudgement, after his wonted manner (whilest as yet the eccle-
siasticall companies assembled them selues neuer the lesse) began softly by a litle and a litle
to visite vs, so that the persecution that was raised against vs toke his first originall from the
brethren which were vnder banner in campe. When as we were touched with no sence or feel-
ling thereof, neither went about to pacifie God, we heaped sinne vpon sinne, thinkinge like
carelesse epicures, that God neither cared neither would visite our sinnes. And they which ser-
ued our shepherds, laying aside the rule of piety practised contention, and schisme among them

The Greeke
beginneth
with a Pro-
eme, and not
with a chap-
ter.

Eusebius now
beginneth
the historie
of his time.

Dorotheus,
Gorgonius.

*Cap. i. in
the Greeke

An. dom. 301
Veturius the
captaine per-
secuted the
souldiers in
campe.

Lament. 3.

Psalm 39.

selues, and whilst they heaped these things, that is: contention, threatenings, mutuall hatred, & enmitie, and euery one proceeded in ambition much like tyzanny it selfe, then, I say then the Lord according to the saying of *Jeremie*: Made the daughter Sion obscure, and ouerthrew from aboue the glorie of Israell, and remembred not his footstole in the day of his wrath. The Lord hath drowned all the beautie of Israell, and ouerthrowen all his strong holdes. And according vnto the prophecies in the *Psalmes*: He hath ouerthrowen and broken the covenant of his seruant, and prophaned his sanctuarie casting it on the ground by the ouerthrowe of his Churches. He hath broken downe all his walles, he hath laide all his fortresses in ruine. All they that passed by spoiled him, and therefore he is become a rebuke vnto his neighbours, he lifted vp the right hand of his enemies, he turned the edge of his sworde, and ayded him not in the time of battaile, he caused his dignitie to decay, and cast his throne downe to the ground, the dayes of his youth he shortened and aboue all this he couered him with shame.

CAP. II.

Howe that the temples were destroyed, holy Scripture burned, and the bishops ill entreated.

Churches ouerthrowen.
Scriptures burned.
Bishops persecuted.
Psalm 107.

All these aforesayd were in vs fulfilled, when we saue with our eyes the oratories ouerthrowne downe to the ground, yea and the very foundations them selues digged by, the holy and sacred Scriptures burned to ashes, in the open market place, the pastors of the Churches, wherof some shamefully hid them selues here & there, some other cōtumeliously taunt & derided of the enemies, & according vnto an other prophetic: Shame is poured vpon the pates of their princes, he made them wander in the crooked & vnknown way. Yet is it not our drift to describe the bitter calamities of these men which at length they suffered, neither is it our part to record their dissention & vntoonted guile, practised among them before the persecution: but onely to write so much of them, wherby we may iustifie the diuine iudgement of God. Neither haue we purposed to mention them which were tempted soze with persecution, or altogether suffered shipwacke of their saluation, & willingly were swallowed by in the deepe goulphes of vnconstant waues, but onely to graffe in our history such things as first of all may profite our selues, next the posteritie in time to come. We will proceede then & paint forth the happy combats of the blessed partyes.

CAP. III.

A recitall of certaine imperiall edicts against the Christians. The constancy of certaine faithfull persons. The beginnings of the butcherly slaughter.

An. Do. 306.
the persecution vnder Diocletian waxed hoate whē as these cruell edicts were euerie where proclaimed.

It was the nineteenth yeare of *Diocletians* raigne, and the moneth *Dystros*, after the *Romanes* March, the feast of Easter then being at hand, when the Emperours proclamations were euery where published, in the which it was commaunded: that the Churches should be made euen with the ground, the holy Scriptures by burning of them should be abolished, such as were in honour and estimation should be contemned, and such as were of families if they retayned the Christian faith should be depriued of their freedom. And such were the contents of the first edict. But in the proclamations which immediately folloved after, it was added: that the pastors throughout all parishes first should be imprisoned, next with all meanes possible constrained to sacrifice. When, I say, then, many of the chiefe gouerners of the Churches endured and that cherefully most bitter toymentes, and gaue the aduenture of most valiant and noble enterprises: many others fainting for feare, at the first onset were quite discouraged: all the rest tried the experience of sundry toyments: one scourged from top to toe: another wrested & maimed with moze intollerable paine: some failed of the purposed end: some other were found constant and perfect: one was dyatone to the foule and filthy sacrifices, and dismissed as if he had done sacrifice, when as in very deede he had not: an other when he had nether appoached nor touched ought of their detestable offerings, and such as were present affirmed that he had sacrificed, departed with silence, patiently suffering this thanklesse pickthank: an other halfe dead was bozne away being throwen of them for dead: againe there were some prostrate vpon the pauement trayled and lugged all along by the saete, and recounted for sacrificers: one reclaimed and with a lowde voyce denied that euer he sacrificed: an other lifted his voyce and confessed him selfe to be a Christian, & glorieed in the faith of that glad some title:

an

another againe protested that he had neither sacrificed, neither euer would do sacrifice. These were beaten on the face and buffeted on the cheekes, their mouthes were stopped by the souldiers hands, an whole band was appointed for the purpose, which violently thrust them out at the doores. So the enemies of the truth triumphed if at lest wise they might but saue to bring their purpose to effect, but their purpose preuailed not against the blessed Partyes of God, whose confutes no tongue can sufficiently declare.

CAP. IIII.

Of the persecution first rayed by Veturius the Captaine against the Christian souldiers, at the beginning priuily, after ward openly.

Cap. 3. in
the Greeke.

There were many to be seene which bare singular god will and affection to the seruice of almighty God, not onely in the tyme of persecution, but long befoze when peace preuailed. Yet of late, I say of late at the first, the chiefe gouernour starting vp as it were out of sleeping drunkenesse leaneled at the Church priuily & obscurely (since the tyme which runne after the raigne of Decius & Valerianus) and waged battaile with vs not sodeinly, but first assayed only the Christians which were in campe. By this meanes he thought he could easily snare the rest, if that first he conquered these. And here might you see many of the souldiers desirous to leads a priuat & solitary life, fearing they should faint in the seruice of almighty God. For whē the captaine (who soeuer he was) first went about to persecute his host, and to trie and liste as many as were brought vnto him throughout euery ward, and to giue them in choise either to obey and enioy their dignitie, or to resist and of the contrary be depriued: many of the souldiers which were of the kingdome of Christ, without any delay or doubt, preferred the faith of Christ befoze the fauor and felicity they seemed to enioy. And now one or two of them very heauelie not onely contemned their dignities, but also endured bitter death for their constancie in the seruice of God. Because that the captaine as yet poured his malice by a litle, & though he durst shed the blood of a few innocents, yet staggered he at the multitude of belauers, fearing as it is most like, sodeinly to giue battell vnto all, and that vniuersally. * But after that he toke in hand more manifestly to persecute the Church of God, it can not be told or expessed with tong how many, and what maner or sort of Partyes were to be seene throughout cities & villages.

The pollicy
of Satans
messenger.

*Cap. 4. in
the Greeke.

CAP. V.

A noble man of Nicomedia rent in peeces in the presence of many, the wicked Edict of the Emperour published against the Christians.

One of Nicomedia, no obscure person, but according vnto the account of the world, of great nobility, who as soone as the edict against the Churches of God was published in Nicomedia, being moued with zeale Godwards & seruency of faith, toke into his hands & tare in peeces the prophane & most impious proclamation, passed to an open and publike post, in the presence of both the emperours, & of him which among the rest was most honozable, & of him also which was the fourth person in the empire. And he which first practised this noble act, endured (as it is most like) the penaltie of so bold an enterprize, retaining a valiant & inuincible mind vnto the last gasp.

*Diocletian
& Maximian
*Galerius &
Constantius.

CAP. VI.

The martyrdome of certaine courtiers in Nicomedia with others both there and in other places.

All the resoluēd men that euer were either of the Grecians or Barbarians comended for noble prowesse & fortitude, are not to be compared to the deuine and famous martyrs of this our age, of the I speake who (together with Dorotheus) being the emperours pages, in chiefest credit with their Lords, & were no lesse vnto them then deare & natural sonnes: yet counted they those contumelies, & iudgeries, and newe found torments for the truth in Christ, greater riches then the glorie & pleasure of this present life. One of these for examples sake, & the end he made I will declare, that the reader may coniecture by his hap, what befell vnto the rest. One of the aforesaid noble men was brought forth at Nicomedia into the open assembly, & enioyned to do sacrifice, who stoutly refusing, by commaundement is hoised vp on high, & his

naked bodie all to be scourged, and the flesh rent in peeces with the lash of the whip, untill he were overcome and yielded unto their sacrifice. When that he had endured these torments, & persisted constant, and the bones lay all bare, the flesh banished away: they poure Vineger mixt with salt into the festered woundes, and brused partes of the bodie. When he had overcome also these torments, & reioyced greatly thereat, a grædiron with boate burning coales is prepared, and that which remained of his bodie was layed thereon to be broyled, a slow fire being made vnder to consume it by litle and litle, lest that death quickly deliuered him of his paine. So that they which had the charge of the fire would release him of no parte of his paine, vnlesse he promised to yeld in the ende vnto the Emperours decree. But he holding fast his former opinion ouercame them, and yielded by the ghost in the midst of his torments. So valiant as you heare was the martyrdome of one of the Emperours pages, correspondent vnto his name, for he was called *Peter*. The thinges which happened to the rest were nothing inferior to these, the which according vnto our former promise, we will leaue vntouched, adding onely this to that which went before, how that *Dorotheus* and *Gorgonius* with many others of the Emperours familie after sundry torments ended their liues on the gallows, & bare away the garland of victorie. At this time also was *Anthimus* bishop of Nicomedia beheaded for the Christian faith, and with him a great multitude of martyrs. For I wot not how in the Emperours palace at Nicomedia some part of the house was all a fire, & when the Christians were taken in suspicion to be the authors thereof, by the Emperours commaundement the whole troope generally of all the goodly there at that time was executed, wherof some with sword were beheaded, some others with the fire burned, where also by the secret & deuine prouidence of God (as the report goeth) both men and women skipped and leaped into the flaming fire. An other companie the sergiantes set in a boate, and threw into the depth of the sea. The Emperours pages, after their death decently buried, and resting in their graues were digged vp, & by the commaundement of their Lords cast into the sea, lest any adored them in their sepulchers and toke them for Gods as they dreamed of vs. And such were the practises in the beginning of the persecution at Nicomedia. But in a while after when that some in the region called *Melitis*, & againe some other in *Syria* were found ready to rebell, the Emperour commaunded all the pastors throughout euery Church to be imprisoned & kept in hold. The spectacle of the practises was so cruell to behold that it establied all that thereof may be spoken. Infinite multitudes were euery where enclosed, & the prisons of old appointed & ordained for murtherers, diggers vp of sepulchers, and riflers of graues were then replenished with bishops, ministers, deacons, readers, and exorcists, so that there was no roome in the prison for such as were condemned for heinous offences. Againe when the former edicts had taken place, there followed others, by vertue of the which: such as sacrificed were set at libertie, and such as resisted were commaunded to be tormented with a thousand kind of torments. Who is able here to number the multitude of all the Martyrs throughout all the world: specially in that they suffered martyrdome throughout *Aphricke* and among the *Moors*, throughout *Thebais* and *Egypt*, throughout other cities and prouinces.

CAP. VII.

*The constancie of certaine Martyrs, deuoured of wild beastes
in Palestina and Phania.*

WE haue known diuers of these to haue flourished in *Palestina*, againe others in *Tyrus* of *Phania*, whose infinite stripes, and in their stripes a maruelous constancie, and after their stripes their sudden bickering with raueining beastes, in their bickering their valiant courage in withstanding the force of fierce libards, the rage of roaring beares, the fusties of wild boares, the wodnesse of bulls burned with fire and seared with boate glowing iron, who will not be amazed to behold: at the doing of all which we were present our selues and saue with our eyes the deuine power of our Saviour *Iesus Christ* (for whose sake they suffered these thinges) present and manifestly ayding these Martyrs, neither durst these raueining beastes of a long time drawe nigh and approach vnto the bodies of the blessed Saints, but ranged about and deuoured such as set them on without the ring, touching by no means among all the rest the blessed champions, though their bodies were bare, though they prouoked them with the stretching forth of their handes, as they were commaunded. And if some time violently

Peter the emperours page after sundrie tormentes broiled to death. *Dorotheus* hanged. *Gorgonius* was hanged. *Anthimus* b. of *Nicomedia* beheaded. A certaine number beheaded. A certaine companie burned. A number drowned. The dead digged vp.

All prisons were filled with Christians.

Brute beastes spared such as me would not spare.

violently they fell vpon them, back againe they recoiled, as if they had bene repelled by diuine power from aboue, which continuing a long time brought great admiratiō vnto the beholders. When the first beast raunged about to no purpose, the second & third were let lose at the one, & the same martyrs. The sufferance of those Saindes was to be wondred at, and their constancie firme and immoueable in their flesh and greene bodies. When might a man haue seene a young stripling vnder twenty yeares of age, standing still without any holding, stretching forth his hands in forme of a crosse, making earnest supplication vnto God, with a settled & immoueable mind, not wagging him selfe at all, or pointing any whither from his standing place, yea though the beares and libards, breathed out present death, and now as it were teared his flesh in peeces with their teeth, yet I wot not howe as if their iawes had bene glued together, they recoyled backe againe. Besides this young man, ye might haue seene others in number five, throwen at the foete of a sterre bull, which tossed into the ayre, & rose in peeces with his hornes such as stode without the ring, and left them as god as dead: onely the holy Saindes he had no power to hurt, with his furious and cruell threats, though he scattered the earth with his foete, and fanned the ayre with his hornes, though he were prouoked to fiercenesse with searing iron, and forced out present death, yet by the diuine prouidence of God he was pushed backe. When that this beast could nothing preuaile against the holy Martyrs, others were let lose, at length after sundry bitter tormentes and violence of wild beasts, all were beheaded, and in steade of still earth and quiet sepulcher, they swanne in the surging wanes of the seas.

The constancy of young men.

Five Martyrs after sundrie tormentes beheaded & throwen into the seas.

CAP. VIII.

Of the Martyrs in Egypt.

The like bickering had they of Tyrus in Egypt, the which they suffered for the seruice of God. Then wouldest thou haue marueled at their martyrdoms, suffered vpon their owne native soile, where infinite both of men & women & children for the saluation procured by our Saviour Iesus Christ, contemning this transitory life, haue endured sundry kindes of tormentes. Whereof some after maiming & racking, & scourging, & thousands other verations (horrible to be heard of) were burned to ashen, others drowned in the seas, others manfully laid their neckes to the blocke, others hanged on the gallows, some as hainous offenders, some other farre worse, tied to the tree with their heads downward, & so long beset with a watch till famine had bereued the of their liues.

Martyrs in Egypt may be med, racked, scourged, burned, drowned, beheaded, hanged, & famished to death.

CAP. IX.

The constancie of the Martyrs throughout Thebais.

Our pen cannot sufficiently paint forth the punishments, & tormentes, endured of the martyrs throughout Thebais, there bodies in stead of iagged hufes used heretofore, had the skinned raised all of, with rugged shels of sea fish, the women tied by the one legge were lifted into the aire, & their heads downwards with a certaine engine of wood, and there hanged all bare & vncovered, yelding vnto the behoulders, a foule, a filthy, a cruell & vnnatural spectacle. Againe others ended their liues vpon boughes & branches of trees. They linked together with certaine instruments, the tops of the boisterous & mightier boughes, & tied them vnto either of the martyrs thighes, afterwards losing the boughes to speare & spring into their growing place, sodenly rent asunder the members of their bodies, for which purpose they inuented this paine. All these mischiefs continued not a few dayes, or for a short space, but the terme of many yeares. Some time more then ten, some other time more then twenty were executed, one while not vnder thirty, an other while welnigh threescore. Againe at another time an hundred in one day of men, women, & very yong children, after the bitter tast of sundry kindes of tormentes were put to death. We saw our selues with our eyes, being then present at the execution a great multitude, wherof some were burned, others beheaded, vntill the sword became blunt, & the tormentors wearied, so that others came in place & executed by turnes. Where we beheld also the noble chere & countenance, the diuine power and valiantnesse of mind, in such as builded their faith on Iesus Christ our Saviour. As soon as the sentence was pronounced & iudgement giuen vpon the former, there stepped forth others & stood at the barre protesting their faith & publishing them selues to be Christians, not fearing at all the bitterness of manifold & sundry

Martyrs in Thebais their skinned raised & scorched, tied by the one legge and their heads downward. Hanged vpon boughes.

10. Martyrs.
20.
30.
40.
100.
Some burned.
Some beheaded.

Philomorus
gouernour of
Alexandria
beheaded.
Phileas b. of
Thmuis, be-
headed.

torments but with inuincible minds, laying their whole trust & confidence vpon God, ioyfully, merily, and cherefully toke the last sentence of condemnation, singing Psalmes & hymnes and thanksgiuing vnto God, euen to the last gaspe. These were truly to be wondered at, but especially such as were renowned for riches, nobility, honoz, eloquence, & Philosophy: yet preferred they before all these the pietie and faith in our Lord and Sauour Iesus Christ. Such a one was *Philomorus* gouernour of Alexandria of no small account, put in trust with weightie matters of the empire, being garded after the Roman dignity & honoz, with a trape of souldiers to his traine, was daily sifted and examined. Such a one also was *Phileas* Bishop of the people Thmuitz, a famous man for the politicke gouernment of his countrey, for the ouersight of the publicke lyturgies & study of philosophy. These men though they were entreated of many their kinsfolkes and otherwise their familiar friends, of many the chiefe rulers and last of all of the iudge him self, that they would tender their owne case, that they would consider their calling, that they would pitie their wiues and children: yet could not they for all the perswasion of such great personages be brought by preferring this present life, to contemne the sayth of Christ, to renounce his lawes, but with constant & philosophical minds, yea rather diuine, enduring all the threats & contumelies of the iudge, ended their liues with the losing of their heads.

CAP. X.

The testimonie of Phileas touching the constancy of the Martyrs of Alexandria and the crueltie of the enemies.

Phileas b. of
Thmuis writeth
this epistle out
of prison vnto
his flocke.
Philip. 2.

1. Ioh. 4.

If so much that we haue reported *Phileas* to be famous for his skil in prophane literature, he shall witnesse both of him selfe and of the Martyrdomes of his time at Alexandria, declaring farre more diligently then we vse to do, writing vnto the Thmuitans in these words: for as much as all these things are published in holy Scripture for paterne, examples & monomentes for our learning: the blessed Martyrs which liued among vs, lifting vp the eye of the minde, and beholding with cleare sight the vniuersall God, setled their minds to endure any kind of death for the seruice and religion due vnto God, and held fast their vocation, knowing that the Lord Iesus for our sake tooke the nature of man vpon him, to the end he might cut of wholly al sinne, and aide vs to enter into euerlasting life. For he thought it no robberie to be equall with God, but made him selfe of no reputation, taking on him the forme of a seruant, and was founde in his shape as man. He humbled him selfe and became obedient vnto the death, euen the death of the crosse. Wherefore the blessed Martyrs of God, reposed Christ in their breast, being desirous of more excellent giftes, endured not once, but some of them twise all paine and punishments that could be inuented, and all the threats of souldiers, practised against them either by word or by deede, with an inuincible courage, excluding feare by reason of the fulnesse of loue, whose manhoode and valiauntnesse in all their tormentes what man is able with mouth to expresse? and because it was permitted and lawfull for euery man to torment them as him pleased best: some smite them with clubs and cudgels, some with sharpe twiggs, some with whips, some with letherne thongs, some other with whipcord. The spectacle was pitifull both for the varietie of torment, and superfluitie of malice. Some with their handes tied behind them were stretched a long and racked in euery ioynt throughout the bodie, and as they hong and lay in the racke, the tormentors were commaunded to torment all their bodies ouer: neither plaguing them as theeues are commonly handled with the onelie renting of their sides, but they had the skinnies of their bellies, and their shins, and of their eye liddes rased all of, with rugged hooves, with the talentes and claws of wilde beastes. Some were seene to hang by the one hand at an hollowe vaute, and to endure that way farre more bitter racking of the ioyntes and members of the bodie. Some were tied to pillers and their faces wrestled quite kamme for to behold them selues, their feete standing them in no steele, but they violently wagging by the weyght and payse of their bodies were thus greuouslie tormented, by reason of their stretching and squing in bondes. This they suffered not onelie while they were examined, and whilest the President dealt with them, but throughout the whole day. And when that he passed from the former vnto the latter, he gaue his ministers charge to ouersee them behinde, if that peraduenture anie of them being overcome with the greuous tormentes did yeeld. He commaunded also that if anie were in danger of death by reason of cold, that their feters and bonds should speedely

speedely be releas'd, & they to be layd on the ground, to be lugged and traile'd all a long to get them heate. They had not one sparckle of compassion vpon vs, but thought of duety they should thus be affected & furiously rage against vs, as though we had bene no liuing creatures. Wherefore our aduersaries inuented this second paine, and added it to the former punishmentes. After stripes they were layd in the stocks, & their feete stretched foure spaces or holes a sunder, so that of necessitie they must lye on their backes, hauing no feeling of their bodies by reason of the wounds which the stripes printed in their members. Others being thrown a long vpon the pavement, lay poudred in the dust, in extreame paine, a more piteous and lamentable spectacle vnto the beholders then the torment it selfe, bearing in their bodies diuers wounds diuersly inuented. The case lying thus: some died in torment & confounded the aduersaries with their patience. Some halfe dead & shut in prison, after a few dayes died of their paine. The rest by careful provision were comforted, & after certaine continuance of imprisonment became more constant. When they had giuen them in choise, either to touch the detestable sacrifices, and so be at ease and enioy among them their cur'd liberty, or not to sacrifice & chaunge life for death: with all speede voluntarily they embraced death. For they were skilfull in those things which concerned them in holy Scripture. He that sacrificeth to straunge Gods (saith he) shall be rooted out from among the people: and thou shalt haue no other Gods but me. Such are the wordes of a true Philosopher and godly Party, which he wrote from prison to his parishioners afoze the iudge pronounced the sentence of cōdemnation vpon him, rehearsing vnto the the state he stood in, prouoking them to march forwards, & to hold fast the profession of faith in Christ after his death which then was at hand. But to what ende do I vse many wordes, and alleadze the conflicts of the blessed Party throughout the world, inuented one after another specially of the which were pursued to death, not after the publike lawes, but with deadly hatred.

Drut. 4.
Eas. 10.

CAP. XI.

*Howe a whole citie in Phrygia with the inhabitants thereof was burnt to ashes
and of Andactus the Martyr.*

When the souldiers had besieged a whole city in Phrygia, inhabited of Christians, and compassed in, both men women & children, which called vpon the name of the Lord, they set all a fire & burned them to ashes. For with one consent all the inhabitantes therof, the Lieutenent, the captaine the whole Senate, & the people euery one protested them selues to be Christians, & could by no edicts be brought to adoze Idolls or carued images. And an other also there was, renowned for Romane dignity whose name was Andactus, by lineage comming of a noble house in Italic, & for all his vertues in great credit with the Emperours, so that he gouerned with great wisdom & vprightnes the common wealth & weightiest matters of the empire: but aboue all he was famous for religion & faith in Christ, so that in the administration and gouerning of the common wealth he endured torment, & was crowned with martyrdom.

An whole citie
burned.

Andactus
martyred.

CAP. XII.

*Of the regions and countreyes where the Christians were martyred, and the
sauagenesse of tyrannicall heathen towards the faithfull.*

To what end shal I by name recite the rest, or rehearse the multitude of men, or describe the sundry tormentes of famous Party: whereof some were beheaded, as it happened in Arabia: some tormented with the breaking and busing of their legges, as it happened in Cappadocia, some hanged by the feete and their heads downward, with slow fire set vnder and smothered to death with choking smoke, as it happened vnto the brethren in Mesopotamia: some others had their nostrills slit, their eares boyled, their hands maymed, their members and partes of their bodies drawne asunder and vniopnted, as it happened at Alexandria. To what ende shall I surbush the memorie of them which were burned at Antioche, hoate burning coales layd vnder, not quickly to dispatch them, but with lingering paine to torment them. And of others which chose rather to burne theyr hands then they would touch their abominable sacrifices, the experience wherof some going about to auoide, before they were apprehended and fallen into the hands of their aduersaries, they throw them selues down headlong from

Martyrs in
Arabia.
Cappadocia.

Mesopotamia,
Alexandria.
Antioche.

Some dispatched
them
selues rather

A matron of Antioch together with her 2 daughters drowned them selves rather then their bodies should be abused of the tormentors.

The Eth-nicks drowned 2 virgins of Antioch. Martyrs in Pontus.

The Eth-nicks pulled out the right eyes, feared the empty place, sawed of the left legge of the Christians, feared their hūmes, condemned the to the mine pittes: all this they counted a gracious pardon.

the top of houses, & thought better so to prevent death the to sustaine the torments of their malicious enemies. A certaine matron also, renowned for her vertue & integrity of life, among all them of Antioch, famous for her wealth & substance, her noble linage & estimation: had brought by two daughters, that were virgins in the feare of God, which passed all other in brightnes of beauty & youthly comeliness. These, because they were greatly spited & enuied, for all that they did them selves they were found out, & when at length with much ado they understood of their being among forainers, they cited them to appeare with speede at Antioch in their proper persons, & beset the place of their abode with a band of souldiers compassing them as it were with a net. This matron seeing her selfe, and her daughters plunged in great perill, by no meanes possible to be auoyded, pondered with her selfe the punishments ensuing, and that which was most grievous of all, the abusing of their bodies: she admonished in no wise to be suffred, no, not once to sinke into their eares, and said further: that if they committed their soules as bond slaues vnto Satan, it were a thing moze intollerable then any death or destructiō, yet there remained one remedy for all, & that said she was to fly vnto the Lord for refuge. After deliberation, with vni forme consent they layd down what was to be done, they apparelled themselves gorgeously & took their iourney towards Antioch. In the midst of the way, when their gard secured them selves, as about to serue nature, they cast the selves into the floud that sided thereby & drowned them selves. These heathen idolaters threwe into the sea an other couple of Antiochian virgins, renowned for all vertues, true sisters, of noble linage, of godly life, of tender peares, of godly beauty, of honest minds, of godly conuersation, of wonderfull disposition, as though the earth could no longer beare them. Such were the tragedies at Antioch. In Pontus they suffred horrible punishments to be heard of, whose fingers of both hands were pricked vnder the tender nailes, with sharp quilles: others had boate boyling lead poured on their backs, the most necessary members of their bodies maimed: others endured shamefull, intollerable, & such torments as may not be told, in their priuie members, & in the secret bowells of their bodies, such as these noble & counted lawfull iudges excogitated, for tokens of their sharp wit, & deepe wisdom. Daily also they found out new torments, contending one with an other who could excell in spithfull inuentions & additions of torment. This calamity was extreme & out of measure cruell. And when as thenceforth they dispaired of increasing their mischief, & now were wearied with slaughter & gotte their fill of bloodshed, voluntarily they mitigate their rage they practise curtesie, their pleasure (for sooth) is henceforth to punish with death no longer. It is not requisite (say they) that the cities should be stained with blood, issuing out of our own bowels, that the most noble empire of the Cæsars should be blemished and defamed with the title of cruelty, the emperour him selfe being well knowen for clemency & benignity, yea rather the gracious godnes & clemency of the Emperours highnesse is to be stretched forth & enlarged towards all men, that they be no moze punished with death. They deemed their cruelty allwaied & the Emperours clemency to shine in that they commaunded our eyes to be plucked out, & the left legges to be vniointed. Such was their clemency and mitigated cruelty towards vs. Wherefore by reason of this cruell curtesie it may not be told what nūber & infinite multitudes of men hauing their right eyes pulled out, & the empty places seared with boate burning irons, their left legges sawed a sunder in the hammers & seared likewise: were condemned to the quarries and mines throughout the provinces, to the digging of metals, not for comodity & profits sake, but for affliction & misery. And besides all this they were led forth to sundry kinds of torments which may not be rehearsed, whose valiant acts also cannot be described. When the holy Martyrs shined thus throughout the world in these their afflictions the beholders wondered at their patience & noble courage, nether without cause, for they expressed & shewed forth vnto the world speciall & manifest signes of the diuine & vspeakeable power of our Saviour, working by them. It were to long yea vnpossible to number them all by their names.

CAP. XIII.

Of the famous Bishops and ministers that were martyred.

Anthymus, b. of Nicomedia beheaded.

T Ducting the chiefe rulers of the Churches, & them which were crowned Martyrs in the most famous cities: Anthymus bishop of Nicomedia, was beheaded & crowned & first martyr registered in the catalogue of the Saintes in the kingdome of Christ. Of them which suffred

suffred at Antioch *Lucianus* minister of that congregation, leading a vertuous life, preached at Nicomedia in presence of the Emperour the celestiaall kingdome of Christ, first vnto vs in exhortatio by way of apology, afterwards in writing vnto the posterity. The most famous martyrs of Phœnicia were the godly pastozs of the reasonable flock of Christ: *Tyrannion* bishop of Ty-rus, *Zenobius* minister of Sidon, & *Siluanus* bishop of Emisa, who together with others in Emisa was thzowen to feede wild beaſts, & is receaued vnto the company of martyrs. The other two, both at Antioch glorified God by their patient deathes: *Tyrannion* buried in the bottome of the sea, & *Zenobius* an excellent phisitian, after scourging & bitter torment died most constantly. Among the martyrs in Palæstina *Siluanus* bishop of the churches of Gaza was beheaded together with nine & thirty others which were committed to the mine pits in Phœnos. In Ægypt *Peleus* & *Nilus* Egyptian bishops were burned to ashes. And here let vs remember the renowned pillar of the parish of Cæsarea, *Pamphilus* the elder, & the most famous martyr of our time. Whose life & noble acts we wil at time conuenient declare. Of the which at Alexandria throughout Ægypt & Thebais suffred martyrdom, the most famous was *Peter* bishop of Alexandria a paterne of piety in Christ vnto the godly pastozs, & together with him *Fausus*, *Didius* & *Annemius*, ministers & perfect martyrs of Christ. Also *Phileas*, *Hefychius*, *Pachymius* & *Theodorus*, bishops of the Churches in Ægypt: & besides these infinite other famous men, whose names are wel known in the congregations throughout the region. It is not our duty to describe the confictes of such as strined throughout the world (we leaue that for others) neither exactly to paint forth vnto the posteritie all that happened: but onely the things we saue with our eyes and were done in our presence.

Lucianus a martyr.
Tyrannion b. of Ty-rus was drowned at Antioch.
Zenobius of Sidon scourged to death
Siluanus b. of Emisa torne of wild beaſts
Siluanus b. of Gaza beheaded.
39. Beheaded
Peleus & *Nilus* b. of Ægypt burned.
Pamphilus.
Peter b. of Alexandria.

CAP. XIII.

The state of the Romane empire before and after the persecution. And of the raigne of Constantine.

Vnto that which went befoze I will annete the recantation or dissanulling of the things practised against vs, yea from the beginning of the persecution, which I suppose verie profitable for the reader. Befoze that the Romane empire waged battell against vs, in the space the emperours sauoured vs and maintained peace, it may not sufficiently be declared, how prosperously the common wealth flourished & abounded with all goodnesse, when as the chiefe magistrates of the publicke weale, passed the tenth and the twentieth yeare in solemnne feasts & celebrated gratulations, in times of most gorgeous & glorious renouue, with constant & immoueable peace. When as their empire after this sort encreased without offence, & dayly was enlarged, they had no soner remoued peace from among vs, but they stirred by such battels as could not be reconciled. Not fully two yeares after this hurliburly, there was such a chaunge happened vnto the whole empire which turned all vpsid downe. For no smal disease ouertoke the chiefe of the aforesaid emperours, & bereued him of his wits, wherefoze together with him which was secon person in honoz he embraced the popular & priuate life. These things then being not fully ended the empire was withall deuided into two parts, the which was neuer remembred to haue come to passe befoze that time. Not long after *Constantinus* y^e emperour, passing all others throughout his life time, in clemency & goodnes towards his subiects, singularly affected towards Gods word, ended according vnto the law of nature, the comon race of his mortall life, leauing behind him his naturall sonne *Constantinus*, Emperour & *Cæsar* to supply his rowne, & was first referred of the into the number of the Gods, enioying after his deaſh all imperiaall honoz & dignitie due to his person. In his life he was the most benigne & of most benefittfull suffrainty among all the Emperours: who alone of all the emperours in our time gouerned most graciously & honozably during the whole terme of his raigne, shewing humanity & bountifulnesse vnto all men, no partaker by any meanes, with any presumptuous sedition raised against vs, he garded the godly about him in security without sentence of gail, & without all cõtumely, he destroyed no churches, he practised no impiety that might be preindicial to our religion, he obtayned a blessed life & an end thise happy, he being emperour alone ended this life both gloriously & peaceably, in presence of his natural sonne & successor, who also was most prudent & religious. His sonne *Constantinus*, being proclaimed full emperour & *Cæsar* by the army, & long befoze by God him selfe the vniuersall king, became a follower of his fathers pietie in Christian religion. And such a one was he. But *Licinius* while these things were a doing, by common consent of the potestates was also created emperour & *Augustus*. Which thing grieved

As long as the Emperours did not persecute the Church, so longe did their empire prosper.
"Anno Domini. 307.
(Euseb. Chronie.) Diocletian together with Maximian hauing raygned 20. yeares depozed them selues & liued a priuate life.
Constantinus and Maximinus rule the empire:
Constantinus dieth at yorke in Englande.
Anno Domini. 310.
Constantinus magnus was proclaimed Emperour.
Anno Domini. 311.

Maximianus very soze, who vnto that time was alone called *Cesar* of all men, who also being tyrannically disposed, violently of his owne mind inuaded the empire & intituled him self *Augustus*. And being attainted of treason, and found to haue conspired the death of *Constantinus*, & after deposition to haue aspired againe vnto the imperiall scepter: died a most shameful death. He was the first whose titles, pictures withall that seemed to shewe forth his hono: were ouerthrowen so: no other then the armes of an Emperour that was most prophane and impious.

Cap. 14. after
the Greeke.

CAP. XV.

The dissimuled loue of Maximianus towards the Christians, his horrible offences and crueltie.

Maxentius
the sonne of
Maximianus a
tyrant of
Rome.
Flatterie.
Crueltie.
Lecherie.

His sonne *Maxentius* which exercised tyranny at Rome, in the beginning of his raigne dissembled our faith egregiously, craping into credit by flattering of the people of Rome, and therefore he commaunded his commonalty to cease from persecuting of the Christians, whereby he might pretend a shew of pietie, and seeme tractable and more benigne then his auncestres were before him. But in proces of time he was not in deed found the same which men took him for: & hoped he would be, for he fell into all kind of enormities, omitting no haynous offence, how detestable and lasciuious soeuer it were, vnassayed: committing adultery & all kind of leude wantonnesse, sending home againe vnto their husbands the louing spouses & lawfull wiues, taken from them by force, after he had ignominiously abused them. And these presumptuous practises he exercised not only vpon the obscurer sort, but dealt this opprobriously with the most renowned of the Romane Senators. Wherefore all both high priests and inferior people, trembling for feare of him, were oppressed with his intollerable tyranny, yet neither by silence neither by suffering this grievous seruitude, could they be free, from the bloudie slaughter & embued murder of this tyrant. Vpon light occasions sundry times deliuered he the people vnto the souldiers, which were in compasse to be slaine, and an innumerable multitude of the Romane people in the midst of the citie he offered to the sword & speares, not of Barbarians and Scythians, but of his owne proper souldiers. It may not be recited what slaughter of senators he procured, craftely seeking after their substance, of whom an infinite number he executed for sundry causes and sained crimes. This was the drift & marke this mischieuous tyrant shot at. He applid him selfe vnto the study of Magicall artes. For enchauntment he opened and ript the bowels of burthened women great with child, he searched the intrayles of new borne babes, he slue lions, and after a secret maner coniured deuells and endeuored to withstand the warres then approaching. For he fully determined with him selfe to be crowned conquerour by meanes of these artes. This *Maxentius* therefore practising tyranny at Rome, oppressed the commonalty with such haynous offences as may not be told, so that they were pinched with so great penurie of necessary victuall, as the like can not be remembred in this our age to haue happened at Rome.

Tyrannie.

Extortion.

Sorcerie.
Inchauntment.

CAP. XVI.

The cruell behauiours of Maximianus in the East, and of Maxentius at Rome and other where in the West.

Cap. 15. after
the Greeke.

Maximianus
hypocrisie.

Superstition.

Persecution.

Idolatrie.

Inchauntment.

M*aximianus* the Easterne tyrant of a long time behaued him selfe to the end he might cease his malice against his brother & his hid friendship towards the Romane tyrant, but in the end he was espied & suffered punishment due to his desert. It was wonderful to see how that he committed things alike and correspondent vnto the practises of the Romane tyrant, nay he farre passed him in malice and mischief. The chiefeest inchaunters & magicians were in greatest credit with him, and because he was a man very timorous & wonderfully rooted in superstition, he highly esteemed of the erroneous worship of Idols & deuels. Without southsaying & answers of Oracles he durst not moue, no, as it is commonly said, not the breadth of a nayle, for which cause he persecuted vs without intermission, & more vehemently then his auncestres before him. He erected temples throughout euery citie, the Idolatricall worship of long time defaced & overthrowne he carefully restored againe, and published by edict that Idol priests should be ordained, throughout all countreyes and cities. Besides this he appointed in euery prouince one for high priest of such as were counted famous for politicke affaires being also

also able with decency to execute that function, whome he furnished with a great traine & garrisons of souldiers. To be short he priuiledged all inchaunters, recounted godly & taken for Gods the selues, with primacy, dignities, & chiefest prerogatiues. He went on still and oppressed, not one City or region only, but whole prouinces vnder his dominion, exacting gold & siluer & summes of money, and vered them with grievous proclamations, one penalty ensuing after another. The wealth and substance which his progenitors had gathered before, he took in great heapes of treasure and great summes of money, & bestowed it vpon his flattering parasites. He was so drownded with ouer much wine and drunkenesse that among his cuppes he would be sharke mad and besides him selfe, and oftentimes being tipsie commaunded such thinges, whereof afterwards being restozed to his former sobrietie it repented him. He gaue place to no man for surfeiting & superfluity, but made him self ringleader of that vice, vnto al that were about him, both prince and people. He effeminated his souldiers with all kind of delicacy & lasciuiousnesse. He permitted his presidents & capitaines to practice rauinous extortion, and polling of his subiects, whom he entertained as fit companions of his foule and shamefull tyrannie. To what end shall I rehearse his vnchaste life? Or recite the adulteries he committed? He could passe no Citie where he ransished not wiues, and deflowred not virgins. And in these thinges he prevailed against all sorts of people, the Christians onely excepted which contemned death & despised his tyrannie. The men endured burning, beheading, crucifying, rauinous deuouring of beastes, drowning in the sea, mayming and boyling of the members, goying and digging out of the eyes, mangling of the whole body, mozeouer famine and imprisonment, to be short they suffred euery kinde of torment for the seruice of God, rather then they would leane the worship of God, and embrace the adozation of Idols. Whome also not inferior to men through the power of the word of God, put on manly courage, whereof some suffred the same torments with men, some attained vnto the like maisteries of vertue, other some drowne to be abused, yelded sooner their life vnto the death, then their bodies to be defiled. For when as others by reason of the tyrants adulterie were polluted, a Christian matron of Alexandria, both noble & renowned alone overcame the lecherous and lasciuious mind of *Maximinus* with the presence of her manly courage. This woman for many things was highly esteemed, for riches, for kinde, for learning, yet preferred the chastity before all. Whom when he had earnestly intreated, yet could not find in his hart to put her to death, which otherwise was already prepared to die, being moued moze with lust then with anger, exiled and depriued her also of all her substance. And infinitie other matrones not abiding, no not the hearing of the threats of abusing their bodies, done by the Presidents of euery particular nation, endured all kinde of punishments, torments and deadly paines. These are in dede to be wondred at, but in greater admiration, is that most noble & most chaste matron of Rome to be had in respect of all the rest, against whom the Romane tyrant *Maxentius*, (liuely resembling *Maximinus*) went about to rage. When he vnderstood the ministers of tyrannicall lust to be at hand, & her husband (she being a Christian) though he were a Romane magistrate, to be in holde among them, and for feare of execution to haue consented thereunto, she craued a litle leasure, as if she went to trimme her selfe, and entring into her chamber and there being alone, she ranne vpon a naked sword and dispatched her selfe, so immediatly by her death she bequeathed her carcase vnto the tyrantes bauds, and by this act of hers, founding and piercing moze then any shrill voyce, she pronounced and printed in the minds of all mortall men both present & to come: that among the Christians alone, vertue can with no money be overcome, neither be destroyed with any kinde of death. This so great a burthen of impiety was brought into the world at one, & the same time by two tyrants which held East and west. If any seeke out the cause of these so great mischiefs, who will doubt to assigne the persecution rased against vs for cause thereof, specially in as much as this confusion finished not before the Christian libertie was first restozed. For during the tearme of these tenne yeares persecution, there wanted them nothing, which might tend to mutuell hatred, or ciuill dissention. The sea was beset with shippes, & therefore innauigable, neither was it possible from any place, for any man to ariue and take land, but he should be sifted with all kind of punishments, his sides scourged, & him selfe tried with sundry torments, whether he were not sent from the enemy as a spy, & in the end he was either hanged or burned. Mozeouer there were prepared for the purpose, targets, best plates, darters, speares, with other warlike armour, galeyes also & diuerse ordinance for ships, were heaped in euery place,

Oppression.

Prodigality.

Drunkenesse

Surfeiting.

Lecherie.
The tyrant
could not o-
uercome the
Christians.

A chaste ma-
tron of Ale-
xandria con-
founded the
tyrant where
fore she was
exiled & her
goodes con-
fiscated.

A matron of
Rome slewe
her selfe ra-
ther then *Ma-
xentius* should
abuse her.

The cause of
the worldes
calamities
was the per-
secutiō of the
Christians.

neither waited any man for any other then dayly inuasion by the enemy. After these things ensued famine and pestilence, of the which we will entreate hereafter when fit oportunitie is ministered.

CAP. xvii.

The ende of the persecution, and the small confusion of the tyrant.

Cap. 16. after
the Greeke.

*Anno Do-
mini. 320.

Such things had they prepared during the whole time of persecution, which in the tenth yeare by the goodnesse of God wholly ceased, yet after the eight yeare it began somewhat to slacke & relent. For after that the deuine & celestiall grace of God beheld vs with a placable and mercifull countenance, then our princes, euen they which heretofore warred against vs, after a wonderfull maner chaunged their opinion, song a recantation, and quenched that great heate of persecution, with most benigne and mild edicts & constitutions published euerie where in our behalfe. The cause of this was not the humanity or compassiō (as I may so terme it) or benignity of the princes, being farre otherwise disposed (for they inuented daily more and more grieuous things against vs, successiuelly vnto that time, they found out sundry sleights and new punishments one after another) but the apparent countenance of the diuine prouidence reconciled vnto his people, withstood the power of mischief, & quelled the author of impietie, & the worker of the whole persecution. And yet according vnto the iudgement of God, it was behouenable that these things should come to passe, yet woe vnto them (saith the Lord) by whome offence doth rise. Wherefore a plague from aboue lighted on him, first taking roote in his flesh, and afterwards proceeding euen vnto his soule. There rose vpon a sodaine in the secret parts of his body an impostume or running soze, afterwards in the lower parts of his priuities a botchy corrupt bile, with a fistula, whence issued out corrupt matter, eating by the inward bowels, & an inspeakeable multitude of lice, swarming out & breathing a deadly stinch, when as the copulency of the whole bodie through abundance of meate, before the disease came, was turned into superfluous grossenesse, & then being growen to matter, yeldest an intolerable and horrible spectacle to the beholders. Wherefore of the physicians, some not able to digest that wonderfull noysome stinch were slaine: some other (by reason of the swelling throughout the body, there remained no hope of recovery) being not able to help at all with their physicke, were cruelly executed them selues.

Mat. 18.
Iulij. 17.
Cod plagued
Maximinus
the tyrant ly-
ing at Tarsus
so that he
was in a lame
table plight.

Cap. 17. after
the Greeke.

CAP. xviii.

An Edict in the behalfe of the Christians the which aduersarie wrested from Maximinus.

A length being thus tormented and lying in this miserable plight, he began to ponder with himselfe the rash enterprises he had practised against the holy worshippers of God. Wherefore returning vnto himselfe, first he confessed his sinnes vnto God, whose power reacheth ouer all. Next calling vnto him such as then were in compasse, he gaue comādemēt that with all speed they should relent & cease from persecuting of the Christians: that by the decree & commaundement of the Emperour they should build againe their churches: they should frequent their often cōuenticles: they should celebrate their wonted ceremonies & pray for the life of the emperour. And immediatly that which by word he commaunded was in deed brought to passe. The proclamations of the Emperour were published throughout the Cities, and a recantation of the practises preiudiciall vnto vs contained in this forme: The Emperour *Cesar, Galerius, Maximinus*, puissant, magnificent, chiefe Lord, Lord of Thebais, Lord of Sarmatia, fūe times conquerour of Persia, Lord of Germanie, Lord of Egypt, twice conquerour of the Carpians, six times conquerour of the Armenians, Lord of the Medes, Lord of the Adiabeni, twenty times tribune, nineteene times generall capitaine, eight times Consul, father of the countrey, proconsull. And the emperour *Cesar, Flauius, Valerius, Constantinus*, vertuous, fortunate, puissant, noble, chiefe Lord, generall capitaine and tribune fūe times, Consul, father of the countrey, proconsull. Among other things which we haue decreed for the commoditie and profite of the common wealth, our pleasure is first of all to order and redresse all things according vnto the auncient lawes and publicke discipline of the Romanes. And withall to vse this prouiso that the Christians which haue forsaken the religion of their auncestours should be brought againe to the right way. For after a certaine humour of singularity such an opinion

The edict of
Maximinus
in the behalf
of the Chri-
stians. The
which his
sicknesse &c.
strayned him
to proclame.
*In steeede of
Constantinus
some do read
Constantius
which I finde
not in the
Greeke.

of excellency puffed them vp, that those things which their elders had receaued and allowed they reiected and disallowed, deuising euery man such lawes as they thought good, and obserued the same, assembling in diuerse places great multitudes of people. Wherefore when as our Edict was proclaimed, that they should returne vnto the ordinaunces of their elders, diuerse standing in great daunger felt the penalty therof, and many being troubled therefore, endured all kindes of death. And because we perceaued many as yet to persist in the same madnesse, neither yielding due worship vnto the celestially Gods, neither regarding the God of the Christians, hauing respect vnto our benignity and godly custome, pardonning all men after our wonted guise, yea we thought good in this case to extend our gracious & fauorable clemency, that the Christians may be rollerated againe, and that they repaire againe the places where they may meete together. So that they do nothing preiudiciall to publicke order and discipline. We meane to prescribe vnto the iudges by an other epistle what they shall obserue. Wherefore as this our gracious pardon deserueth, let them make intercession vnto their God, for our health, for the common weale, and for themselves, that in all places the affaires of the publicke weale may be safely preserved, & that they themselves may liue securely in their proper houses. These things after our habilitie we haue translated in this sorte out of the Romaine language into the greeke tongue. Now haue we duely to consider of those things which ensued and folowed after.

The censure of the Translator, touching the chapters which follow vntill the ende of this 8. booke. Being found in the Greeke copy as a fragmente whose author was ynknownen.

ALl that which followeth vntill the end of this eighth booke, I haue found in the greeke copy, distinguished fro the 18. chapters, which went before: Not deuided into chapters, as the rest was, but lying cōsufely for a suspected worke, whose author was not knownen. When that I had translated hether to & perceaued that the Latine interpreters rested here: I perused by my selfe the whole fragment to see whether I could gather any iust cause to the contrary, but that it should be turned to English: I founde the doctrine sound, the historie pleasaunt, the stile artificiall, and farre more curious then in the former bookes. The phrase sauoured of the latine, (& no force for Eusebius was well seene in both) the periods longe, though not often vsed throughout his histories, yet in others his workes very rife and common. Though this fragment be founde more curious and artificiall, then the rest: no maruell at all, for mens gifts do not serue them at all times alike. If this rule were obserued and paied in the ballance void of all parciality: there would not be so many peeces, so many tractes, and so many learned workes of auncient writers, contemned and renounced, by reason that the phrase in some point seemeth to differ or fall from the wonted grace. The learned clerke Antony Gueuarras was vsed to say: that at some times, & at some exercises, his memory would be so ready, his witts so fresh, & his skill so excellent, that he could denide a heare, & sweepe a graine: at other times he wished to himselfe not onely fine, but ten senses, which we cōmonly call witts. Some things there are to be mislaked withall in this fragment, first that it is out of order placed: next that there are sentences and periods, written by Eusebius in the former 18. chapters, repeated in this fragment. Touching the repetition he that is acquainted with Eusebius will confesse: that oftentimes in many places he repeateth one thing, though not vpon the selfe same occasion, neither in the selfe same order, neither with the same words. He hath made mention of his booke of martyrs & of the booke he wrote of the list of Pamphilus almost in euery booke. He reporteth the selfe same martyrdome in diuerse bookes and sundry places. As for the placing no maruell at all though it be out of order, Eusebius published not his owne history but left it with his familiars. Alexander byshop of Ierusalem gathered here and there, the scattered workes of the auncient writers, copied them not as the authors wrote them, but as he founde them, and chained them in the library at Ierusalem. Origen compiled into one volume the translations of the old Testament and published them in such sorte as pleased him best. Pamphilus martyr builded a library at Cæsarea, and gathered the workes of Origen and other writers placing them as he thought good. Eusebius confesseth that in Cæsarea he made indexes vnto the aforesayd writers: altering the titles, changing the inscriptions, correcting their order, & fitting their places, so it may be that the gatherer of Eusebius workes dealt with his histories not placing this fragment where Eusebius left it. But of mine owne part (not minding to conceale anything from the reader) here I found it in Greeke and here I leane it in English. The reasons which moue me that it is Eusebius, doinges are these. First in this fragment he numbrell the moneths after the Grecians as cap. 20. 21. 26.

2. 28. Zanthicus, Desius, Dius, Dystros, Panemus, Apellaxus, Audinaxus, Peritius, &c. so hath he done in sundry other places of his workes & namely ca. 3. of this 8. booke. Secondly the author of this fragmen was in Palestina & sawe with his eyes the martyrdomes suffred at Casarea, and other places. He was (cap. 22.) in the company of Apphianus in one house with him at Palestina a litle before he suffred. He sawe (cap. 27) the miracle at Casarea when the postes, and stones in the streete, sweett droppes of water. He saw and heard cap. 30. Iohn the martyr, who was a blind man, preach and expound the Scriptures with great comendation. This reason is confirmed by that which Eusebius wrote in the 3. cap. of this 8. booke, where he sayth. It is not our drift to describe the conflicts of such as strived throughout the world (we leaue that for others) neither exactly to paint forth vnto the posteritie all that happened: but onely the things we saw with our eyes and were done in our presence. Thirdly the author of this fragment was a familiar freind of Pamphilus the martyr, he writeth of him cap. 25. thus: Of which number was Pamphilus, of all my familiars, my dearest friend. And cap. 29. he extollet him vnto the skies. Sainct Ierom writeth, that because of his familiaritie with Pamphilus he was called Eusebius Pamphilus. Fourthly the author of this fragment, as it is cap. 29. wrote the life of Pamphilus in 3. bookes, so hath Eusebius confessed of him selfe in sundry places, and Sainct Ierom in his life writeth the same of him, wherefore Eusebius was the author of this fragment. Ffifthly the saide author cap. 19. maketh mention of that, which Eusebius wrote cap. 14. and cap. 30. He maketh mention of that which Eusebius wrote cap. 2. as written by him selfe, therefore it is like Eusebius wrote this fragmente. The sixt reason that moueth me to amexe this as parte of the booke, is the shortnesse of the booke, for if we ende at the 18. chapter where the fragment beginneth, the booke may seeme to be no booke but rather an entrane or beginning of a booke. Eusebius in the beginning of this 8. booke cap. 2. promised to write of martyrs, thinkest thou Gentle Reader, that he would be so brieue, and make so short a treatise, where occasion was ministred to wryte not one booke onely but rather. 3. bookes, if he were disposed (omitting nothing as he promised li. 1. cap. 1. touching the martyrs of his tyme) to write of all the martyrdomes suffred vnder Diocletian, Maximinian and Maximinus. Last of all this fragment endeth in very good order. He promiseth to discourse of Maximinus the tyrantes recantation, the which Eusebius performeth in the booke following. For looke howe the 8. booke endeth, with the same the 9. beginneth. Therefore Eusebius was the author of this fragment.

CAP. XIX.

How the 4. Emperours Diocletian, Maximinian, Maximinus & Constantius ended their lines.

Maximus
his practises.

The author of this former edit not long after his foresaid confession being rid of that his lamentable plight, departed this life. He is reported to haue bene the chiefe author of the calamity which befell vnto the Christians during the time of persecution: and a good while ago, befoze the whurlyburly raised by the rest of the Emperours, to haue gone about to peruert the Christians which liued in warefare, but aboue all, such as were of his owne family: to haue depriued some of their martiall dignitie & renowne: to haue entreated some others reprochefully without all shame. Spozoner to haue persecuted some of them to the death, and last of all to haue prouoked the other his fellow emperours to persecute all chrestendome, the ends of which emperours, if that I passed ouer with silence, I should greatly offend. The empire being deuided into foure parts, foure severall princes bearing rule: they two which were first proclaimed emperours, and preferred in honoz befoze the rest, hauing not raigned fully two yeares after the persecution, deposed them selues (as we haue said befoze) and led thence forth the rest of their liues, priuately after the vulgare sorte of men, hauing such an end as followeth: the first hauing gotten the chiefe honoz due to the imperiall scepter & pimate by creatio, after long, great & greuous diseases consumed and wasted away by a litle & a litle & so died. The second, secondarily ruling the empire, being priuey in conscience to many his lewd & mischuous practises committed in his life tyme, hanged him selfe by the procurement of a wicked spirit which led him thereunto. The later of them two which immediatly succeeded these, whom we haue termed the author & ringleader of the whole persecutio, suffred such torments as we haue mentioned befoze. Constantius who went befoze him by vertue of his prerogative in the imperiall dignitie, being a most benigne, a most mild & curteous emperour (as I said befoze) led a worthy life, during his whole raigne, not onely because that in other things he behaved himselfe most curteously & most liberally towards all mi: but also in that he was no partener wth enemy in persecutio raised against vs, nay rather he maintained & preserved such as were of godly under his

* Cap. 14.
Diocletian the Empe-
rour pined &
wasted away
with diseases
vnto his end.
Maximian
the Empe-
rour hanged
him selfe.
Maximinus
tormented
to death.
Read cap. 17.
Constantius
died godly.

his dominion. He neither rised neither destroyed the holy Churches, neither practised any other mischief preiudiciall to the Christian affaires, he obtained an ende both blessed & thise happy, he alone in his kingdome to the comfort of his naturall sonne & successor in the empire, a prince in all things both most sage and religious, enioyed a noble & a glorious death. His sonne forthwith entring into his raigne, was by the souldiers proclaimed chief Emperour and Augustus, who imitated and that diligently his fathers stepps as a paterne of pietie to the embracing of Christian religion. Such an ende at severall times had the aforesaid foure Emperours. Of the which, he alone mentioned a litle befoze together with others his imperiall associats published vnto the whole world by his written edict, the aforesaid confession.

CAP. XX.

Of the Martyrs in Palestina.

It was the ninetenth yeare of Diocletians raigne and the moneth Zanthicus, the which the Romanes call Aprill, the feast of Easter the dawning nigh, Flavianus being gouernor of Palestina, whē the emperours edicts were euery where proclaimed, in y^e which it was commaunded y^e the churches should be destroyed, that y^e holy scriptures should be burned, y^e such as were of credit should be cōtemned, y^e such as led a priuate life if they retained the christian professiō should be deppriued of their freedome. And such were the cōstits of the first Edict: but in the proclamatiō which immediatly folowed after, it was added y^e the pastozs throughout all cōgregations should first be imprisoned, next withall meanes possible cōstrained to sacrifice. To be shōrt the first of y^e martyrs in Palestina was Procopius who befoze he had ben any while imprisoned, stepping forth at the first iumpe befoze the tribunall seat of the presidents, and being cōmaunded to do sacrifice vnto their gods, made answer: that to his knowledge there was but one onely God, to whom, (as y^e selfe same God had cōmaunded) he was bound of duety to sacrifice. And whē as they cōmaunded him to offer sacrifice for y^e prosperous state of y^e foure emperours, he recited a certaine verse out of a poet which pleased the not, for y^e which immediatly he was beheaded, the verse was this:

Not many Lordes auayle vs here, let one beare rule and raigne.

This was y^e first spectacle exhibited at Casarea in Palestina the eight day of the moneth Desius befoze the seuenth of the Ides of Iune called of the Romanes the 4. day of the sabaoth. After him there suffred many of the inhabitants of the same citie, & of the chiefe gouernours of the ecclesiasticall affaires, who endured & that cheerefully most bitter torments, & gaue the aduenture of most valiant enterprises. Other some fainting for feare were quite discouraged at the first. All the rest tried the experinece of sundry tormēts. One scurged fro top to toe, an other wrested vntill that his ribbes brake a sunder in the squising bonds, by reason wherof it fell out that some had their handes strooke of, & thus together they enioyed such an end as befell vnto them according vnto the secret wisdomē & iudgement of God. One was led by the hand & lugged to the altar, & his hands violently stretched to touch their detestable sacrifices, & in the end let go for a sacrificer. An other when that he had neither approached neither touched, & such as were present affirmed y^e he had sacrificed, departed with silence. One being halfe dead was bozne away being throwen of them for dead, the same was tormēted with bondes & reckned amōg the sacrificers. An other lifted his voice & protested that he had not yelded at all, the same was beaten on the mouth & cōstrayned to kepe silence, by the force of many hands which stopped his breath & violently excluded him when he had not sacrificed at al. And so it pleased them well, if at least wise they might seeme to bring their purpose to effect, but for all their mischieuous deuises the blessed martyrs of God only bare away the victoꝝ. Againē the seuenth day of the moneth Dius, after the Romanes the fiftenth of the Calendes of December, *Alphus* and *Zachus*, after they had bene lashed with whippes & mingled with rasozs, after racking and greuous tormētes therin, after sundry questions demaunded of them, after they had layen in the stocks many dayes and many nights, their feet stretched foure spaces asunder, last of all when they had freely confessed and boldly pronounced that there was but one onely God, and one king & captaine ouer all Iesus Christ (as if herein they had offered blasphemie or treason) they were in like maner beheaded euen as the martyr mentioned a litle befoze. Whocouer the histoꝝ touching *Romanus* the martyr, who suffred the same day at Antioch is woorthy of memoꝝ. He was bozne in Palestina, he was deacon and erociest of the church of Casarea, & as it fell out being in Antioch at the ruine and desolation of the churches, & beholding with his eyes great multitudes both of men women and children flocking vnto the altars and offering sacrifices to the Idols, supposed it was his

Constantinus.

Anno Domini 306.

Procopius beheaded.

Alphus beheaded.
Zachus beheaded.
Romanus first had his tongue pulled out, next tormēted & clapt in prison, last of all in prison stifled to death

due ty in no wise to winck thereat: wherfore he being moued with singular zeale of the spirit of God, drey nigh vnto them, exclaimed against them, & sharply rebuked them. Who, for so bold an enterpryse was apprehended, & shewed him selfe a valiant witnes or testifier (if then there was any such in the world) of the trueth in Christ. For when the iudge threatned him death with flaming fire that consumeth to ashes, he of contrary embraced his offer most willingly, with cheerful countenance & glad some courage, and with all, is brought vnto the place of execution. Being bounde to the stake while the officers threw sagotts about him, and such as were appointed to kindle the fire, wayted for the emperours watch word & pleasure (who tht was present) he shouted vnto them from the stake, saying: where I pray you is the fire? The which he had no sooner spoken, but the Emperour called him vnto him, to the end he should suffer a new and straunge kind of torment, to wit: that his tongue might be plucked out of his mouth, the which he constantly endured, & therby declared at large, how that the diuine power, and grace of God, neuer faileth them, which suffer for godlines sake, but alwayes either easeth their labours, & slaketh their griefs, or els graunteth courage, & might to endure patiently vnto the end. This blessed saint as soone as he had vnderstood of their new deuised toymnt, being valiantly disposed, neuer staggered thereat, but voluntarily put out his tongue, & yelded the same, which was fully instructed in the word of God, vnto the toymnters handes. After which toymnt he was clapt in prison, & there punished a long time, at length, when the twentieth yeare of the Emperours raigne was now expired, at what time a generall pardō was proclaimed that all prisoners should be set at liberty, he alone lying in the stocks & his feete stretched fure spaces asunder, had his necke compassed with a haulter & thus in prison stilled to death, so that hereby according vnto his desire, he was crowned with martyrdome. This man although he suffered out of the bounds of his native soyle, yet being a Palestina by birth, is worthy to be canonized among the martyrs of Palestina. Such were the tragicall affaires of the church in Palestina the first yeare of the persecutiō, which was chiefly bent against the presidents of our doctrine and bishops of the church of God.

CAP. XXI.

Of the martyrs which suffered in Casarea the second yeare of the persecution vnder Dioclesian, and of the alteration of the Empire.

Timotheus
burned.

Agapius and
Thecla, thro
wen to wilde
beastes but
not dispat-
ched.

Six yong mē
first impriso-
ned then be-
headed.
Timolaus
beheaded.
Dionysius
beheaded.
Romulus
beheaded.
Pausis be-
headed.
Alexander
both behea-
ded.

The secōd yeare now being come, when the persecution raised against vs waied boat and the proclamations of the Emperours, (where it was generally commaunded that both men women & children, throughout euery citie and village should be constrained to sacrifice & offer incense to Idols) were newly come to the handes of *Vrbani*, the liuetenāt of the province: *Timotheus* of Gaza in Palestina after infinite toymnts the which he endured, and last of all being bound to the stake & enuironed with flache and slow fire, gaue forth a worthy triall of his zeale godwards through patient sufferance in all the bitter punishments laid vpon him, and in the ende bare away the garlande of victoꝝ usually graunted to all the valiant champions which worthy for piety & the seruice of God. At the same time *Agapius* and *Thecla* also (which liued in this our age) shewed the worthy constancy of their noble mindes, when as at the commaundement of the iudge they were throwen at the feete of wild beasts, to be either deuoured or toyme in peeces. What mā is he that either beholding with his eyes the things which ensued, will not fall into admiration, or lending onely the bare eare vnto the recitall of them, will not be astonished thereat? For when as the Echniekes solemnized their publick feastes, and celebrated their wonted spectacles amongst other their mery newes and glad some wishes, it was commonly noiced abroad that the Christians lately condemned to wild beasts, made all the sport & finished the solemnity. This report being farre and nigh and euery where bruted abroad, yong striplings to the number of six, wherof one was of Pontus by name *Timolaus*: the second of Triopolis a citie in Phœnicia called *Dionysius*: the third by name *Romulus*, subdeacon of the Church of Diopolis: the fourth *Pausis*: the fift *Alexander* both Egyptians: the sirt *Alexander* (of the same name with him that went before) of the citie of Gaza joining handes and hartes together (signifying therby the feruent loue they owed to martyrdome) went with speede vnto *Vrbani* who a litle before had let loose the rauening beasts to rent the Christians in peeces, and freely protested the Christian faith, declaring by this their promptnesse and willing mindes, as it were absolutely furnished to giue the onset of what aduenture forer: that such as gloꝝ in the litle, in the worship and seruice of the great God, creator of the whole world, haue not to tremble at the fierce rage of furious and sauadge beasts. Whereupon both the president and the people

people, fell into great admiration, and the confessoꝛs were soꝛthwith clapt in pꝛison. Not long after there were other two committed to take their lots amoꝝg them, wherof, one, by name *Agapius*, had befoꝛe that time yelded an account of his faith by suffering of many bitter and greivous torments: the other by name *Dionysius* who carefully pꝛovided foꝛ the cozpozall reliefe of the pꝛartyes. All these in number eight, were in one day beheaded in the city of Cæsarea, the foure and twentieth day of the moneth *Dystros*, that is: the ninth of the Calendes of Aprill. About that time two of the Emperours, wherof the first enioyed the pꝛerogative of honoꝛ, the second was next which gouerned the Empire, embraced a pꝛiuate trade of lyuing after the vulgare sort of men, and the state of the publicke weale immediatly began to decaye. In a while after the Romaine Empire was deuided, the Emperours among them selues one against an other fought great and greivous battailes, neither was that tumult and sedition ceased, befoꝛe that first of all peace was restored and established thꝛoughout all the parts of the world which were subiect to the Romaine Empire. foꝛ when as peace once appeared againe, much like sunne beames shining after a mistie and darke night, the publicke state of the Romaine empire was againe established, the bonde of amitie linked againe, mutuall amitie and concord retained of old, was againe recovered. But of these things we will entreate hereafter moꝛe at large, when moꝛe fit oppoꝛtunitie shall serue, now let vs pꝛoceede vnto that which followeth.

Agapius be-
headed.
Dionysius
beheaded.

CAP. XXII.

Of *Apphianus* the Martyr.

M*aximinus* Cæsar who by maine foꝛce intruded him selfe into the Empire, laynge wide open vnto the whole world manifest pꝛoofes of his deadly hatred and impietie towaꝛds God, as it were naturally growing in his flesh and grassed in his bones: persecuted vs moꝛe vehemently and moꝛe generally then the other his superioꝛ emperours. Wherfoꝛe when as trouble and tumult and no small confusion hanged ouer our heads, and some were here and there scattered, endeuoꝛing by all meanes possible to auoide the peril ensuing, & that a greivous comotion had now ouerrunne the contrie: no tongue can woꝛthely declare, no speache sufficiently expresse, the deuine loue & libertie of faith wherewith *Apphianus* the blessed martyr of God yelded an account of his pꝛofession. Who shewed vnto the citizens of Cæsarea, assembled at their spectacle oꝛ sacrifice in the poꝛche of the temple, a lively signe oꝛ token of the singular zeale he bare godwaꝛds, when he was not at that time, no not xx. yeare old. He continued a long time at Berytos in Phœnicia, applying his minde to the study of pꝛophane literature, foꝛ he came of such parents as flowered in woꝛldly wealth. It is in maner incredible how he ouerrame al youthly affections & dꝛowned all his wild otes in so vicious & so corrupt a citie: & how that neither by reason of his youthly floure, lately flourishing in his greene body: neither by reason of his companie & acquaintance with youthly mates: he sucked the iuyce neither swallowed the sopps of lechꝛe and wanton conuersation: but embracing temperancie, led a reuerent life, peculiar to Christiā religion in modesty, sobrietie & goodlines. If in case we be constrained to mention his contrey, & to honoꝛ the same foꝛ bꝛinging foꝛth so valiant a champiō to waꝛstle in the campe of this woꝛld vnder the bāner of *Christ*, truly we will pꝛeferme the same, neither without good consideratiō. foꝛ who so euer knoweth *Pagas*, no obscure citie of *Lycia*, it was there, that this yong mā was boꝛne. He after his returne from schole, and the study of pꝛophane literature applied at Berytos, not pleased with the conuersatiō of his father (who then gouerned that whole contrey) neither with the conuersation of his kinsfolks with whom he liued, because they framed not their liues after the rule of piety: being pꝛicked with the instinc & motion of the spirite of God, & inflamed with a certaine naturall, nay rather celestial & true loue of sincere wisdome, cast in his mind to consider of weightier matters, then this fained and counterfeite gloꝛy of the woꝛld beareth vs in hand. Laying aside therfoꝛe all the sweet baits of fleshly pleasure, he soꝛtke & fled away priuely from his friends and families, not weying at all the want of necessary pꝛovision, but casting his whole care & confidence vpon God, was led no doubt by the deuine spirite as it were by a stꝛyng into the citie of Cæsarea, where the crowne of martyꝛdome, being the rewarde of goodlines, was pꝛepared foꝛ him. foꝛ whilost that he liued among vs, he pꝛofited in holy scripture, during that shoꝛt terme of his life, moꝛe then any man could thinke, and pꝛactised such discipline as tended to godly life, pꝛeparing a perfect way to dye well. But touching the ende he made, who is it that beholding the same with single eye will not be astonyed: and how so euer

Apphianus.

Pagas of
Lycia.

The cruell
edict of Ma-
ximinus.

The godly
and bolde
enterprise of
Apphianus.

Apphianus
after often
imprisoning,
after sundry
horrible tor-
mentes was
thrown into
the seawhole
carcasse the
water threw
vp and layde
at the gates
of Cæsarea.

A cruell tor-
ment.

again he be disposed which only with fame and hearesay attaineth vnto the knowledge, of his settled mind, his noble courage, his inuincible constancie, and aboue all his faithfull trust and endenour wherby the tokens of vnfained godlinesse, and feruent spirite appeared which passed all the reach of mans reasons, how can he chuse but wonder therat: for whi as in the third yeare of our persecution, vnder the raigne of *Maximinus*, the second whorlyburlie was raised against vs, and the tyrants letters then first of all were brought to *Vrbannus*, charging all the people of what degree or calling so euer that they should sacrifice vnto their gods (the magistrates also throughout euery citie busily applying them selues to the same) and that the beadells throughout all the citie of Cæsarea, should by vertue of the Presidents edict, summe, the fathers, the mothers, and their children to appeare at the Idols temple, and that the Tribunes should likewise out of a scroule call euery one by his name: (by reason whereof here was no where but heauynesse, sobbinge and sighing): the aforesaid *Apphianus* (letting not one to vnderstand of his purpose,) vnknowing vnto vs which accompanied with him in one house, vnknowing vnto the whole bande of the captaine, came cherefully vnto *Vrbannus* the President as he was a sacrificing, and boldly without any feare at all, toke holde in his right hand and stayed him forthwith from doing sacrifice, exhorting him also both wisely and grauely with a certaine godly protestation and cheerefulnesse of minde, thenceforth to cesse and be no moze seduced: saying moreover there was no reason that he should despise the one and the onely true God, and offer sacrifice to idols and to deuills. Such an enterprise the yonge man toke in hand, being prouoked thereunto (as it seemeth vnto vs) by the deuine power of God, sounding in the eares of all mostall men by this his fact: that the Christians which rightly do challenge that name, are farre from falling away from the seruice due vnto God the author of all goodnesse, so that they not onely suffer and valiantly endure threates, and plagues, & punishments, which commonly chaunce vnto them: but thenceforth also pleade moze boldly and yelde an account of their faith moze freely, their tongue neither stutting neither stammering for feare, yea and if it may any kind of way come to passe, they dare reuoke the persecutors and tormentors them selues from their blinde ignorance, and constrain them to acknowledge and embrace the one onely God. Immediately after, he, of whom I speake (as it was most like to happen vnto so bolde an enterprise) was haled of the Presidents traine, as of sauedge beastes furiously raging against him, and tormented ouer all his bodie with infinite stripes the which he patiently suffered, & for a while was clapt in prison. Where for one whole day and night he was pitcously tormented with both his face in the stocks stretched farre a soulder, the third daye he was brought forth before the Judge. And as sone as they enioyned him to sacrifice, he resisted, and shewed forth the greates patience ingrassed in his minde, for the sufferinge of all terrores and horrible punishments: so that the executioners rent his shooes with the lashe of the whip, not once and twice, but often euen vnto the bone and inwarde bowells, lashinge him also on the face and the necke, vntill that his face was swollen with the print of the stripes, so that they which afore time knew him well and discerned him by his countenance, thenceforth missed of their marke, and knew him not at all. When they saw he would not yelde for all these manifolde and sundrie tormentes, the executioners at the commaundement of the president, wapped his face in flaxe oyled all ouer and set the same a fire, wherof how great, and what greuous paine he suffered, I am not able to expresse. It runne ouer his flesh, it consumed the same, and pearced vnto the marow bzebb within the bones, so that his whole body larded and distilled much like vnto dropping and melting toaxe. Yet there was breath left, and life remaining for all these tormentes, the aduersaries and executioners them selues were wried at his intollerable patience, which farre exceeded the common nature of man, after all this the second time he is cast into prison. Three dayes after he is brought againe before the Judge, and being sounde freely to confesse the same faith as aforetime, although by reason of his woundes, he was ready to yelde by the ghost, yet was he thorsen into the surginge waues of the seas. If we should make relation of the miracle which immediately followed, peraduenture such as saw it not with their eyes, will giue no credit at all thereunto, and though we perswade our selues, that men will hardly beleue it: yet there is no reason to the contrarie but that we committe to memorie, and deliuer in writinge the history as it was in dede, insomuch as in maner all which inhabite Cæsarea are witnesses to the same. Where was no, not a childe in Cæsarea, but was present at this straunge spectacle. As sone as they had plunged (as it pleased them best) that holy and blessed martyr of Christ in the deepe goulphes

goulphes of the maine sea: there rose vpon a sodaine such a storme (not after the wonted maner of weaether) and such a noise in the ayre, (not onely ouer the sea but ouer the whole land) which shooke both the earth, and the whole citie, with the violence and force therof: and together with this wonderful and sodaine earthquake the sea cast vp befoze the gates of the citie, the martyrs carcasle, as if it had bene of strength not bigge enough to beare so holy a burthen. Such were the circumstances touching blessed *Apphianus*, who suffred martyrdome, on god friday, that is: the second day of the moneth Zanthicus, the 4. of the Nones of Aprill.

An Earth-quake.

CAP. XXIII.

The Martyrdome of Vlpianus and Aedesius.

The same time of the yere, and in maner on the selfe same dayes, in the citie of Tyros, there was a yong man by name *Vlpianus*, who after most bitter stripes & greuous lashes, was wrapped together with a dogge and a serpent in a greene ore hyde, and caste into the deapth of the sea. And therfore I thought good to place him the next marty in order of his storie vnto *Apphianus*. Not long after, *Aedesius*, not onely brother in God, but also by birth and blood, naturall brother by the fathers side vnto *Apphianus*, suffred like brotherly, and in maner the selfe same tormentes with him: after infinite confessions of his faith: after long fettering and stocking: after sentence pronounced of the president, condemning him to the myne pitts and quarries in Palestina: after his holy trade of life, led vnder the philosophicall habite, being farre more profounde in prophane literature, and better skilled in philosophie then his brother: at length hearing the Iudge, giue sentence vpon the Christians in the citie of Alexandria and raging against them beyond all reason, shamefully entreating, some times graue and sage, and sober men, some other times deliuering chaste matrons, & consecrated virgins, to brothell houses, to the ende they should be beasly abused: he enterprised the selfe same thing which his brother had done befoze. And because he could in no wise away with those horrible offences, he went boldly and courageously vnto the Iudge, and told him to his face of the filthie and shameful actes he had done both by woꝛde and dede. For which bolde reprehension he suffred sundry bitter torments, with great constancie and patience. And last of all he was throwen into the sea, enioying the like ende with his brother. So farre of *Aedesius*. And these thinges as I sayd befoze ensued not long after.

Vlpianus wrapped in an ore hyde together with a dogge & a snake is drowned in the sea.

Aedesius the brother of *Apphianus* the martyr is drowned in the sea.

CAP. XXIIII.

Of Agapius the Marty.

In the fourth yere of the persecution which plagued vs soze, and the twelfth Calendes of December, the twentieth day of the moneth Dias being the friday, and in the same citie of Cesareea, such an act was committed in the pꝛesence of *Maximinus* the tyrant (who then celebrated his birth day, with royall spectacles and sumptuous maskes together with the people) as may be thought woꝛthy of memoꝛy, and the pꝛinting in marble. And because the custome then pꝛeuailed, that sundry showes (how so euer it fell out at other times) in pꝛesence of the Emperours should be exhibited with princely poꝛt and maiestie to their great delight and pleasure: and that varietie full of newe and straunge deuises besides the common and vsuall maner, should then be ministꝛed, so that some times beastes which were set out of India, Ethiopia, and other places were let loose in compasse of the theatre: some other times men with lewde and wanton gestures, delited the beholders wonderfully, and the Emperour also him selfe made sport and pastime: it behoued that a notable spectacle full of admiration should shine in that gorgeous and princely shew. And what thinke you was that? A marty and a witnesse of our Christian religion, brought to the ringe, and ready to wrestle for the sole and sincere seruice of God, by name *Agapius*, whome (a litle befoze) we haue reported to haue bene throwen together with *Thecla*, at the sight of wilde beastes. He being brought out of pꝛison and linked with malefactors to pastime and sport the people, when that he had openly runne the race, and played the man, and that thise, yea and oftener to, because the Iudge after sundry theates, and sundry torments, (either pitying his case or hoping he would recant) reserued him to other new combatts: at length he is againe brought forth in pꝛesence of the Emperour, no doubt being appointed for that fitte time, that the saying of our Saviour, soze shewed vnto his disciples (to witte: They should be brought before kinges and princes to witnesse of him) might truly be fulfilled in him. First of all he is brought forth together with a

Math. 10.

Math. 27.
In the 21. cap.
of this booke
Agapius is
sayd to haue
bene beheaded
at Cæsarea, and here
he is sayd to
haue bene
drowned, so
it might be,
first beheded
thē drowned
but there he
sayth it was
the 2. yere of
the persecucion,
& here the 4. which
can not be,
wherefore he
must either
be an other
Agapius, or
elle the story
lyeth.

Theodofia
drowned.

Siluanus co-
dēned to the
mine pits
with others
39. cap. 13.
Domininus
burned.

3. Martyrs en-
ioyned to kill
one another.
Auxentius
borne of wild
beastes.
The gelding
of christians.

Paphilus had
his sides mā-
gled with
sharpe rasors

malefactor; and a wicked barlet, of whom the report went, that he murdered his maister. Afterwards this barlet who of right should haue bene deuoured of wild beastes, was pardoned by the bountifullnesse & clemencie of the Emperour, euen in maner after the example of *Barrabas* the murderer, whom the Iewes begged of *Pilate*, condemning *Christ*, wherat the whole theatre reioyced and shouted: because that he was not only graciously pardoned by the Emperour, but also restored to honoz and freedome. But this faithfull and godly champion, first of all is called vpon of the tyrant, next intreated to reuoke his opinion, he is promised to be set at libertie: of the contrary he plainely pronounceth and that with a lowde voice, that he was disposed, and would willingly suffer, and that with all his hart, all the torments and plagues that should be laide vpon him, not for any horrible or haynous crime committed by him, but for Gods cause and in his quarell, who was the creator of all thinges. The which he had no soner spoken but it came to passe, for there was a Beare let loose at him, the which he mette face to face and yeldd him selfe willingly to be deuoured. Last of all while as yet he drew breath he was cast into prison, where he continued one whole day, the third day he had stones tyed to his seete and him selfe thowen in the deapth of the sea. Such was the martyrdome of *Agapius*. ✓

C A P. XXV.

*The martyrdome of Theodofia a virgine, of Domininus and Auxentius,
the death of Vrbanus the president.*

The persecution being now continued vnto the fift yere, the second day of the moneth Zanthicus, to wit, the 4. of the Nonnes of Aprill, the selfe same Sunday being the resurrection of our Sauour, and called the feast of Easter, againe *Theodofia* a virgine, a modest & Christian maid of Tyros, who had neuer yet seene the full compassse of eightene yeares, came to certaine prisoners in Cæsarea standing at the barre which with constancy protested the kingdome of *Christ*, both louingly to salute them, & also (as it is very like) to entreate thē to remember her after their departure vnto the Lord. The which when she had done (as if hereby she had committed some hainous and horrible offence) the catchpoles hale her and present her before the president. He forthwith like a mad man, bereued of his wits scourgeth her bare sides with bitter and greuous lashes, renteth with the whip her white breasts, & tender duggs, vnto the bare bones. In the end this holy virgine hardly drawing breath yet pacient, & cherefull enough, for all these punishments, was thowen at the commandment of the president into the swift waues of the surging seas. Afterwards hauing ended with her, he takes the other confessoers in hand, and condemneth them to the digging of mettalls in Phænos of Palæstina. After these things the fift day of the moneth Dius, after the Romaines in the Nonnes of Nouember, the same president in the selfe same citie condemned *Siluanus* (who as thē was minister & had freely protested his faith, who also in a while after was chosen bishop & dyed a martyr) together with other confessoers, after their great constancy in defence of Christian religiō, to the same duggery & digging of mettalls. First he commaunded their knees should be vnointed & sawed of, afterwards seared with boate yron, & then sent to the quarries. The sentence was no soner pronounced vpon these, but he chargeth that *Domininus* (a man very famous among the inhabitants of Palæstina, for his infinite protestations of the Christian faith, and his libertie of speache in the behalfe of our religiō) should be bounde to the stake and burned to ashes. After whose condemnatiō, the same iudge, a suttile inuenter of mischief, & deuiler of crafty sleighthes contrary to the doctrine of *Christ*, found out such punishments as neuer were heard of before to bere the godly withal. He gaue sentence that thre of them should buckle, twyst, & buffet one an other. He deliuered *Auxentius* a graue, a godly, & a good old mā, to be torne in peces of wild beastes. Other some, of mens estate, & of great strength, he gelded & condemned to the quarries. Againe others he tormented greuously & chastised with imprisonment and setters. Of which number was *Paphilus*, of all my familiars, my dearest friend, a man who among al the partyes of our time, excelled for every kind of vertue. First *Vrbanus* made a triall of his gift of utterance and skill in philosophicall discipline, next he enioyned him to sacrifice, whom, when he perceaued to be altogether unwilling, and not at all to wepe of his thundering speeches, being thoroughly moued with boyling choler, and burning heate of furious rage, commaundes that forthwith he should be greuously & bitterly tormented. Wherefore the mercilesse and most cruell president, mangled the tender sides of the blessed martyr with the longe incision of sharpe rasors, at length hauing his fill, and as it were ashamed

ashamed of his fact, commaunded he should be kept in the noysome stinch of the close prison, where the rest of the confessoꝝ remained. But what manner of reward *Vrbanns* was like to enioy after this life, by the iust iudgement of God and vengeance like to light vpon him, foꝛ so great crueltie and tyranny practised vpon the saintes of God and blessed Martyꝛs of *Iesus Christ*: we may easilꝝ gather by the plagues which happened vnto him in this life, which were entrances oꝛ pꝛeambles vnto eternall punishments in the life to come. Foꝛ not long after this villany exercised vpon *Pamphilus*, vengeance from aboue began on a sodaine to take hold vpon him (while as yet he gouerned) in this sorte. He who lately being placed in an highe and lofty throne pronounced sentence and gaue iudgement: he who a litle before was garded with a trope of soldiers: he who gouerned all the countrey of *Palastina*: he who was hayle mate, & liued chieke by tole with the Emperour: euen he who was of his secretie & compamon at meate: the same, by the iust iudgement of God, in one night, was not only depꝛiued of al so great a poꝛte & dignitie, shamefullꝝ & reprochefully handled in the pꝛesence of all them which afore time had reuerenced him with princely honoꝛ, pꝛoued a timorous & a cowardly caytif, so that he whined like a child and cryed helpe, of the whole nation which he had ruled: but also found *Maximins* an heauy friend, a soꝛe and cruell iudge (on whom heretofore he boldened him selfe, he bragged & boasted, vpon whom he builded, who also was in great credit with him, because of the crueltie he shewed vnto the Christians) so that after great shame & ignominie (being conuincd of hainous crimes and horrible treacherie) he was of him condemned to die. But this by the way. Oppoztunitie hereafter will serue, with moze leasure, largely to entreate of the endes of the other wicked, specially of such as strived against vs and also of *Maximins* together with his adherents.

CAP. XXVI.

Of diuers confessoꝛs that were tormented. The martyrdome of 2. women that were virgins, and of Paulus.

In the first yeare of the persecution when the sturre was great, and the smoke thereof waꝛed about in a certain village of *Thebais* called *Porphyris* (so named by reason of the beine of red marble which there did grow) there was a great number of confessoꝝ, of the which a hundredeth (thꝛe only excepted) men women and children together with tender sucklings, were sent to *Firmilianus* President of *Palastina* who lately succeeded in the rowme of *Vrbanns*. The which confessoꝝ, when they had protested their faith in *Christ*, and trust in God, the creator, & authoꝛ of all goodnesse, he so handled, that he commaunded (and that through the aduise of the Emperour) not onely their left legges should be sawed asunder in the knee, sinewes, and all, with a hot glowing saw: but also their right eyes to be sticht on the point of a bodkine, the apple, eye lid and all, to be quite digged out, and seared to the inner veines, with an hoat scalding pꝛe: last of all they should be condemned to the mine pitts and quarries within the same pꝛouince, foꝛ further misery & greater affliction. Neither was it enough foꝛ him to behold with his eyes, these which endured such tormẽts, but he would also see before his face, such as out of *Palastina* (mentioned a litle before) he had enioyned to Just one with an other, being neither relieved at the Emperours cost and charges, neither trained in any such triumphat exercise, oꝛ brought vp, in any such championlike combat. They signified this not only to the Emperours officers, but also to the face of the Emperour *Maximins* him selfe, yelding soꝛth signes of their most valiant constancie in *Christ Iesu*, both by suffering of hũger and bitter tormẽts, all which they sustayned together with the aforesaid, and other confessoꝝ that were allotted vnto their number out of the said *Cæsarea*. Immediately after these, there were others apprehended which assembled themselves together in the citie of *Gaza* to heare a sermon, of which number some were alike tormẽted in the eye & the legges, some others had both their sides rent in peeces with greater paine. Among the which there was one, by sere a woman, but in might, and valiantnesse of minde, no lesse then a man, when as in no wise she could away with the threats of abusing her body, (such an inking had the tyrant geuen and committed the gouernement of the common wealth to cruell Magistrate) first she was scourged, then tyed to an high tree, yelding soꝛth a pittifull shew of the soꝛe stripes printed in her sides. When the executioners at the commaundement of the iudge had greuously afflicted her, an other woman deseruing farre greater commendatioꝛ the such as the Grecians call Champions, (who foꝛ valiantnes & noble pꝛouesse are highly praised of all men) laying before her the selfe same marke of virginity to shote at with the former mayden, though in belutie she excelled not, though in contenance she seemed abied, yet in minde was she

Vrbanns foꝛ his crueltie fel into great shame & misery, in the ende he was put to death.

A hundredth Martyrs tormented and sent to digging of metall.

valiant, shewing greater courage within, the belovely without: misliking therefore with this cruell dealing, out of the midst of the throng, she cried out vnto the iudge: how long dost thou, thus cruelly torment my sister: he boyling for anger, bidds them forthwith lay holde on her, then was she brought to pleade for her selfe, who in plaine wordes, and freely professing the reuerent name of our Saviour *Iesu*, is first with faire speeches allured to sacrifice, the which she refused, with force they drow her to the altar. When she behauing her selfe after her valiant courage, falling not a lote from her former munde, stode bolt vpriight, shouldered the altar, kicked and stamped it with her feete, turned it vpside downe and ouerthrew the altar, the fire, the fagot, the sacrifice and all downe to the ground. Whereupon the iudge much like a furious beast, boyling with coller and fiery heate of some wrath, gaue out charge, that she should haue more stripes layd on her sides, then any other afore time, and could haue found in his heart for very madnesse, to teare her flesh in peeces with his teeth. Before this raging tyrant could haue his fill, he commaunded that this woman together with the other (the which he called her sister) should be thzowen into the flashing fire, so that their flesh might byrle & their bones burne to ashes. Of the which we haue to vnderstand that the first was of Gaza, the second of Caesarea, by name *Valentina*, and well known of many. The martyrdome which immediatly after the holy and thise happy *Paulus* suffred, I am not able for the worthinesse therof sufficiently to declare. At the selfe same moment, together with the women, and with the one and the same sentence, he being condemned to die, requested of the hangeman (when his head was now going to the blocke and ready to be chopt of) that he would graunt him a litle space to remember him selfe, the which being obtained, first of all with a cleare and audible voice he prayeth vnto God that his fellow Gentiles the Christians might be reconciled vnto his sauour: he humbly requesteth that peace and libertie might be restored vnto them: then for the lewes he prayeth, that they might haue grace to turne wholly vnto God by the means of Christ: afterwardes going on still in his prayer, he required the same for the Samaritans: to be short, he craved that all nations wallowing in error and ignorance so blinded that they could not see the glorious Gospel of the sonne of God, might at length be gathered together into one folde and embrace the true religion and godlinesse. Neither did he forget (by condemning or depriuing them of his prayer) the seely multitude which was rounde about him. Last of all (o the wonderfull and vnspeakable mildnesse and pacience of the Martyr) he prayed vnto almighty God, for the iudge which condemned him to death, for the Emperours also, and for the hangeman which was ready to strike of his head, (in the hearing of him, and all such as were present) that this their haynous offence might not be layd to their charge. With these and the like petitions, being innocent, not deseruing death at all, he moued all that were about him to sobbe and sighe and to shed bitter and salt teares: he for all that, preparing him selfe to die, laying most willingly his head on the blocke, and his bare necke to the sharpe edge of the glittering sword, was martyred the 25. day of the moneth Panemus, to wit, the eight of the Calendes of August. And such were the happy endes of these blessed Martyrs.

2. Women
burned.
Valentina.

The prayer
of Paul^s be-
fore his mar-
tyrdome.

Paulus pray-
ed for his
persecutors.

Paulus be-
headed.

CAP. XXVII.

The punishment of a hundreth and 30. confessors. The martyrdome of Antonius, Zebinas, Germanus, and Ennath a woman. The straunge miracle reprocuring the hardnesse of mans heart.

30. Confes-
sors.

Not long after there were a hundreth & thirty valiant champions out of the contrey of Egypt, protesting their faith in Christ and religion Godwards, which at the commaundement of *Maximus*, suffred in Egypt it selfe, the like torments of eyes & legges, with the other mentioned a litle before, of the which number some were condemned to the mine pitts and quarries within Palæstina, the rest to the mettalls in Cilicia. Wherefore together with these haynous and horrible treacheries, practised against the noble, & renowned Martyrs of Christ, the great heate of persecution was allwaged, and the flame therof (as it seemed vnto vs) by reason of their holy and sacred blood, was quenched, and now pardon, & freedome, and liberty was graunted vnto the confessors of Thebais, who were oppressed with druggery in the digging of the mettalls growing in that region: and we poore seely Christians, went about to recreate our selues, in this calme season of quiet peace: but he (as the deuill would) in whose hand it lay to persecute vs, I wot not how, neither by what motion, was againe thoroughly and wonderfully incen-

incensed against the Christians. Therfore vpon a sodaine the letters of *Maximinus* were sent to raise persecution against vs into all and euery of the prouinces. Whereupon the Presidents and the graunde captaine of the Emperours whole host, gaue out commaundement, by writts, by Epistles, & publicke decrees vnto the wardens throughout euery city, vnto the gouernours and rulers of garrisons, vnto auditors, and reco:ders, that the Emperours edict with all speed might take effect: and charged mozeouer that with all celerity they should repaire, and build againe the Idoll groues, and temples of deuills, lately gone to ruine: and also they should bring to passe that men, and women, their households and families, their sonnes and their seruants, together with the tender sucklinges, hanging at their mothers bzeastes, should sacrifice, and in very deepe taste of the sacrifices them selues: that the victuals bought, and solde in the market, the meate in the shambles, should be defiled and stayned with these impure oblations: and that there should be porters assigned for the bathes to see that such as purged their filthe and bained them selues within, should afterwarde without, pollute them selues, with those detestable and cursed sacrifices. These thinges being come to this passe, and the Christians being (as it is most like) altogether disinayed at these sadd and sorrowfull plunges wherewith they were held: and the Gentiles and Ethnickes them selues complained of the intollerable, absurde, and too shamefull a dealing (for they were cloyed with too much crueltie and tyrannie) and this lamentable season hanging euery where ouer our heades: the diuine powder of our Lord and Saviour againe, gaue vnto these his champions, such valiant courage of minde, and inspired them as it were from aboue, that (being neither compelled, neither forced to yelde an account of their faith) they should voluntarily offer them selues set at nought, treade downe, and stampe vnder foote, all the terrors and threates which the enemy could deuise. Three therfore of the faithfull Christians linked together in one minde, leapt vnto the President, as he sacrificed, and with a loude voice, exhorted him, to reforme him selfe, to reuoke his error, and to leaue his folly, affirming there was none other God but he, who was the authoz & finisher of all thinges: And being demanded who and what they were: boldly made aunswere that they were Christians. Whereat *Firmilianus* being vehemently moued, without any moze adoe or farther punishment commaunded forthwith they should be beheaded. Of the which the first was a minister by name *Antonius*, the second *Zebinas* of Eleutheropolis, the third *Germanus*. These circumstances which concerned them were done the 13. day of the moneth Dins, to wit, in the Ides of Nouember. The selfe same day a certaine woman called *Ennathas* of Scythopolis, bedecked with the glistering floure of glorious virginity, came thether together with these Martyrs, she offered not her selfe voluntarily as they did, but was by force dratwen and brought before the iudge. Whereupon after stripes, after greuous & reprochfull torments, which the iudge enioyned her to endure, a certaine tribune by name *Maxis*, whose office & charge was at hand a man as in appellation, so in condition very wicked: & as otherwise he was impiously & perniciously geuen, so was he in body bigge set & wonderful strong, in behauiour beastly & too toe cruel, & among all such as knew him, noted for an infamous person: this wicked tribune without any authority of the higher power, toke in hand this blessed virgin, put of all her apparel, so that her whole body (sauing from girble downewards) was scene all bare. This maide he led throughout all the cite of Caesarea, and with great pleasure lashed her with whippes (he was delited with the sounde of the lashe) throughout all the market place and the open streetes. The which standing at the barre, (after all those infinite torments) where the President vsed to pronounce sentence, shewing forth the great constancy of her mind in the defence of her faith, the iudge commaunded she should be burned quicke. But he proceeding in cruelty & daily encreasing his sauadage wordes against the Saindes of God, passed the boundes of nature, shamefully forbidding the senselesse carkasses of the holy saines to enioy solempne buriall, & therfore he commaunded that the dead coarces, should be kept day & night aboue ground, to the end wilde beasts might rent them in peeces. So that ye might see, for the space of many dayes, no small number of men, obeying this cruel and vnnaturall commaundement. And mozeouer some watched diligently, kenning from towres, casements, & high places (as if hereby they had done vnto God good seruice) lest the dead carkasses were priuely conueied and stolen away. Wherefore the brutish beasts, the ravenous dogges and griping foule of the ayre, toze in peeces mans flesh, lugging here and there, their quartered members, & the whole city was euery where strawed with the torne bowells & bruised bones of the blessed Martyrs, so that they which afore time were egerly bent against vs,

The edict of Maximinus against the Christians.

Antonius beheaded.
Zebinas beheaded.
Germanus beheaded.

Maxis a wicked tribune.
Ennathas a virgine burned quicke.

now confessed plainly that they neuer saw a moze cruell act, or a moze horrible sight then this was, and bewailed not onely the misery and lamentable state of such as were thus afflicted but also their owne case, & the ignominie rebounding therby vnto nature, the comon parent of all. This spectacle of mans flesh, not in one place deuoured, but piteously scattered euery where, was subiect to euery mans eye, round about the walls of the towne & exceeded all that therof may be spoken, & euery lamentable & tragicall shew. Some reported they saw quarters, whole carkasses, & peeces of bowells within the walls of the citie. While this continewed the space of many dayes, such a miracle was seene as followeth. When the weather was calme, & the ayre cleare, & the cloudes vnder heauen (which compasseth all) banished away: the pillers of the city, (vpon a sodaine,) which held vp the great and commo porches, swett or rather poured out many dropes of water much like vnto teares, the market place also, and the streetes (when as there fell not a droppe of raine) I wot not how, neither whence, foked with moisture and sprinkled dropes of water: so that immediatly the rumour was butted abroad in euery mans mouth: that the earth being not able to away with the hainous & horrible offences of those dayes, poured out infinite teares after a wonderfull sort: & that the stones & senselesse creatures bewayled those detestable mischieues, reproving man most iustly, for his stony heart, his cruell minde void of all pity & compassion. But peradventure this story wil seeme fabulous and ridiculous vnto the posterity, yet not vnto such as the were present, & were fully perswaded with the truth therof.

A miracle.

CAP. XXVIII.

The martyrdome of Ares, Promus, Elias, Petrus Apselamus, and Asclepius a Byshop of the opinion of Marcion.

The fourteneth day of the moneth *Apellens* which next ensued that is about the nineteenth of the Calends of Ianuary, certaine godly men, travellers out of *Egypt*, (their iourney was into *Cilicia*, minding to find some reliefe at *Cæsarea* for the confessozs which there abode) were taken of the watch, which late at the gates of the citie & searched incommers. Of which men, some receaued the selfe same sentece as they had before, whom they went about to relieue, to wit, the pulling out of their eyes, the maining of their limmes & left legges. Three of them yelding forth a maruelous constancie at the cōfession of their faith, ended their liues with diuers kindes of torments at *Ascalon* where they were apprehended. One of them whose name was *Ares* was throwne into a great flaming fire & burned to ashes: the other two, whose names were *Promus* and *Elias*, had their heads stroken of from their shoulders. The eleventh day of the moneth *Audinzus*, that is about the third Ides of Ianuary, *Petrus* called also *Apselamus*, a worshipper or religious man, bozne in the village *Anea* which bordered vpo *Eleutheropolis*, being very often entreated by the iudge and his assistants, to remember him selfe, to pittie his case and to tender his youthly yeares and flourishing age: contemned their perswasions, & cast his whole care vpon Almighty God, preferring that before all other thinges, yea and before his proper life: and at *Cæsarea*, tried by fire his faith in Christ Iesu with a noble & valiant courage, much like vnto most pure golde. Together with him on *Asclepius* a Byshop (as men sayd) of the heresie of *Marcion*, with godly zeale (as he thought) but not with that which is accordyng vnto knowledge, departed this life, in the selfe same burning fire. And thus much of them.

Ares burned.
Promus beheaded.
Elias beheaded.

Petrus Apselamus, burned.
Asclepius a *Marcionite* burned.

CAP. XXIX.

Of 12. Martyrs that suffred together in one day with Pamphilus, and of the martyrdome of Adrianus and Eubulus.

Time now draweth me away to paint forth vnto the posterity that noble & glorious theatre of Martyrs which suffred together with *Pamphilus*, whose name I do alwayes honour & reuerce. They were twelue in number, & thought woorthy not only of the Prophectical, or rather the Apostolike gift, but also the number of the Apostles whose captaine and principall was *Pamphilus*, minister of the Church of *Cæsarea*: a man very famous, for sundry his vertues throughout the whole race of his life: singuler, in despising and cōtemning this present world: bountifull, for liberalitie bestowed vpon the poore: wonderful, in neglecting the care fixed vpon transitory thinges: excelleng, in behauiour and Philosophical trad of liuing: mozeouer passing all the men of our age, for feruent zeale & earnest desire & study of holy Scripture: maruelous constant in all his doings and enterprises, & also very ready to aide & helpe such as were of his kinne

Pamphilus.

himne and familiar acquaintance. Other his vertues & well doings, because it required a longer treatise, we haue lately & that largely published in a severall & peculiar volume entituled of his life, & divided into thre books. Therefore such as are desirous to learne moze exactly and moze exquisitely to know his vertuous life, we referre thither, & presently we mind only to prosecute such things as concerne the Partyes which suffred persecutio together with him. The second after Pamphilus that came forth to wastle was þe reuerend hoze headed *Valens*, Deacon of the city Asia, a graue father in euerie mās eye & greatly skilled in holy scripture, if the there was any such in the world, he was so expert therein, that if he heard any parcel therof by any man alleadged, forthwith was he able by rote to repeat it, as well as if then he read it out of the booke. The third was *Paulus*, a man wonderfull zealous & seruient in the spirite, borne in the city Iamnia, where he grew to great fame, before martyrdome he endured the scorching and searing of his flesh with hoat irons, & passed through a worthy combat at the confession of his faith, the martyrdome of these was differred by reason of their cōtinuance in prison two whole dayes. In the meane while came the brethren of Egypt which suffred martyrdome together with the. These Egyptians when they had accompanied the confessozs of Cilicia, vnto the place appointed for digging of metals, returned home againe. In their returne they were take of the watch which kept the gates of Casarea (which were barbarous & rude gromes) & examined who they were, & whence they came. When they could not conceale the truth, they were laid in hold as if they had bin hainous trespassers, & had committed some horrible crime. In number they were five, which were brought before the tyrant & after their examination, clapt in prison. The third day being the firstenth of the moneth Peritius, after the Romanes, about the fourteenth of þe Calendes of March, these together with Pamphilus & the rest of his cōpanions (mentioned a litle before) by cōmandement were brought before the iudge. This iudge first of al trieth with sundry & manifold tozments, with new & straunge deuises, the invincible constancy, & valiant mind of the Egyptians. And with all he demaunded of the chief & principall in this cōbat, what his name was then, when as in stead of his proper name, he had named him self vnto him, after some pꝛophet or other (for this was their maner, in stead of the idolatrous names which their parits had giuen them to chuse them new names, they called them selues after the name of *Elias*, *Ieremias*, *Esay*, *Samuel* & *Daniel*, & expꝛessed not onely in word but in woꝛkes them selues, the verie true God of Israell, hid from the lewes according vnto the proper etymologie of their names) *Firmilianus*, hearing such an appellation of the Partye weyed not at al the sense and signification of the word, but secondarily asketh of him what countreman he was. He satisfying the interrogatoꝛy geueth a fit name vnto the former answer, that his countrey was Ierusalem, meaning in very deede the selfe same wherof *Paul* spake: that Ierusalem which is aboue is free, which is the moether of vs all. Again in another place: ye are come vnto the mount Sion, & to the city of the liuing God, the celestiall Ierusalem, for it was this that the Partye vnderstood. *Firmilianus* being earthly minded enquireth earnestly and cariously where this city was, in what contrey it lay, & with all tozmented him grievously to the end he should confesse the trueth. This Partye hauing his hands wrested, and tied behind him, his fete with certaine newe and straunge kind of engines stretched asunder, auouched constantly that he had told him the truth. After wards whē the iudge demaunded of him againe, what he was, & where that city was situated, made answer: that it was a countrey which onely belonged to the godly: that none other should be partaker thereof, saue the godly alone: & that it was situate eastward where the sunne in the morning spreddeth abode the bright beams of his light. In uttering these wordes he entred into so diuine a cogitation within him selfe, that he forgot the tozmentoꝛs which laid him on, on euery side, & seemed to perceauie no sense or feeling of the paine & punishment, as if he had ben a ghost without flesh, blood, or bone. The iudge casting doubts with him selfe, & greatly disquieted in mind, thought the Christians would bying to passe, that the city mentioned by the Partye, should rebell & become enemy vnto the Romans: he began to search & diligently to enquire, where that region (by report eastward) should be. Last of all when he saw this yong mā after bitter & grievous tozments, with immutable constancy to perseuer steadfast in his former saying: he gaue sentence that his head should be striken of from his shoulders. Such was the mortal race of this miserable life, which this blessed marty did runne. The rest of his companions, after þe like tozments, ended their liues, with the laying of their heads vpon the blocke. In the end, *Firmilianus* although in maner wearied, and frustrated of his purpose, yet not satisfied to the ful with these

Valens.

Paulus.

5. Martyrs
beheaded.Gal 4.
Heb. 12.

Porphyrus
the servant
of Pamphi-
lus after tor-
ment was
burned to
death.

Seleucus be-
headed.

infinite torments & their terrible execution, turned him selfe vnto *Pamphilus*, & his companions. And although he had experice sufficient heretofore of their invincible constancy in the defence of their sayth, yet againe he demaundeth whether at length they would obey & yield vnto him. When he was resolved of their definite sentce & last answer, which tended to martyrdom, he gaue sentence they should be tormented & punished alike with the former martyrs. Which being done, a yong man, one of his servants of *Pamphilus*, so well brought up & instructed, that he might very well seeme worthy the discipline & education of so worthy a man, as soone as he perceaued that sentence was past vpon his maister, crieth out in the midst of the throng & requesteth that his maisters carcasse together with his companions, after the breath were departed their body, might quietly be buried in their graues. The Iudge being affected not like vnto man, but to a beast, or if there be any other thing more sauage, tendered not all his yong mans youthly years, but forthwith demaunded of him whether he were a christian, who, when he affirmed plainly that he was: boyled with anger, as if his hart had ben strickt with a knife, & charged his tormentors they should lay on him the weight of their hands, and the might of their strength. After that he was enioyned to sacrifice, & had refused: the iudge commaunded that without all compassion he should be scourged vnto the bare bone, vnto the inner & secret bowels, not as if he were man couered with flesh & compassed in a skinne, but a picture made of stone or wood, or some senselesse metall. In which kind of torment continued a long time, wher the iudge perceaued that he uttered no language, neither gaue forth to vnderstand he felt any paine: & saw that (his body being in maner senselesse, spent with lathes & consumed away) he tormented him in vaine: he continued still in that his hard and stony hart, voide of all humanity, and decreed forthwith that his body should be burned by a little & a little with a slowe & slacke fire. This yong man being the last of them which afore the martyrsdome of *Pamphilus* (who was his maister according vnto the flesh) entred into this dangerous skirmish, departed this life before him, because that the tormentors which executed the rest seemed to be very slow. When might a man haue scene *Porphyrus* (for that was the yong mans name) after triall in euery kind of exercise, earnestly & wholly bent with a wonderfull desire, as the maner is of men, to obtaine the valiant & sacred victorie: his body al poudred with dust, yet gracious in face & countenance: hastening to the place of execution for all his affections with upright & noble courage replenished no doubt with the spirit of God: attired in the philosophical habit after his wonted guise, to wit, wearing a garment after the maner of a cloke which couered only his shoulders: telling his familiars with signes & tokens to a modest & mild spirit what his will was to be done: continuing still yea when he was bound to the stake, his glorious & gladfom countenance: & moreover when the fire flashed about with great distace & waied extreme hoate in compasse of him, ye might haue scene him with his breath on either side drawing the flame vnto him: & after these words when as the flame first of all touched his body, which with loud voice he sounded out (Iesus thou sonne of God succour and helpe me) to haue suffered constantly without any murmuring at al, all those maruelous & extreme torments, euen to the last gasp. Such was the affliction of *Porphyrus*, whose ende *Seleucus* a confessor, & a souldier signified vnto *Pamphilus*, who as the autho: of such a message deserved, was without delay thought worthy to take the same chaunce together with those martyrs. For as soone as he had certified him of *Porphyrus* death, and taken his leaue & farewell of one of the partyes, certaine souldiers lay hands vpon him, and bring him before the president. He as if he went about to hasten his iourney & to ioyne him a wayfaring companie with *Porphyrus* vnto the celestial paradise, commaundeth forthwith he should be beheaded. This *Seleucus* was borne in Cappadocia, & preferred to this great hono: before all the youth of the Romane band and before them which were of great credit & estimation among the Romans, he excelled all the rest of the souldiers in youthly fauor, in strength, & goodly stature of body, his countenance was gracious, his speech amiable, he passed for comely making, for bigge setting, for saire liking, & fit proportion of the whole body: he was famous at the beginning of the persecutio: for his patient suffering of stripes in the defence of the faith, & being deprived of the warlike dignitie which he enioyed, became a zelous follower of the worshippers or religious men, he succored & prouided with fatherly care & ouersight for the fatherlesse, the succo:lesse, the widows, & such men as were visited with great misery & affliction. Wherfore God being rather delited wth such like sacrifices of mercy, & woorth of charity, then with smoke incense and bloudy oblations, called him of his goodnesse, vnto this glorious & renowned garland of martyrdom. This was the tenth champion of the number mentioned

tioned before, which suffered death in one and the selfe same day, whereby (as it appeareth) the great & beautilfull gate of the kingdome of heauen, being set wide open by the meanes of *Pamphilus* his martyrdome, made an easie passage both vnto him and the others his companions to the attaining of the perfect pleasure in the celestiall paradise. *Theodulus* also a graue & a zealous father, one of *Firmilianus* the Presidents familie, and in greater credit with him, then all the rest of his household, partly for his hoze head and great yeares (for he was a great grandfather) and partly for the singular god will and affection bozne alwayes towarde him: treading the same steps which *Selenchus* had done before him, and committing the like crime with him, is brought before his maister *Firmilianus* the President, to pleade for him selfe: who being incensed with greater rage towarde him then the rest of the Martyrs, deliuered him in the ende to be crucified, which kind of martyrdome after the example of our Saviour he suffered most willingly. Yet because there wanted one which might supply the twelue romie among the Martyrs rehearsed before, *Iulianus* came forth. Who coming from farre and as yet not entred into the walking place, as sone as he had heard by the way as he came of their death and happy ends, forthwith he conueyed him straight vnto the noble spectacle and theatre of Martyrs, & as sone as he sawe with his eyes the blessed bodies of the Saints lying all along vpon the ground, he was tickled with inward ioy, he embraced them seuerally, and saluted them after the best manner: which when he had done the catchpoles and executioners apprehended him, and presented him before *Firmilianus*, who after he had executed such thinges as were correspondent vnto his cruell nature, commaunded he should be layd vpon a slowe & a slacke fire, & so burned to death. *Iulianus* triumphed and leapt for ioye, and with a loude voice gaue great thanks vnto God, who vouchsafed him worthy, so great a glozie and reward, and in the ende he was crowned with martyrdome. He was by birth of Cappadocia, in life and conuersation holy, faithfull & very religions, and besides his fame in other thinges, he was inspired with the abundance of the spirit of God. Such was the traine of them which were tormented, and by the godnesse of God crowned Martyrs in the company of *Pamphilus*. Their holy & happy carcases were kept about ground by the decree of the wicked President, foure dayes and foure nightes to be deuoured of the beastes of the field, and of the foules of the aire. But when as miraculously neither beast, neither bird, neither dogge due nigh vnto them, againe by the grace and godnesse of almighty God, they were carried away safe and sound, and committed with solemne buriall after the Christian manner, vnto their still graues and resting sepulchers. Furthermore when the tyrannie and cruelty practised against vs, was byted abroade, and rise in euerie mannes mouth: *Adrianus* and *Eubulus* of the countrey Manganza, taking their iourney towarde Caesarea, for to visite the rest of the confessors, were taken at the gates of the citie, and examined concerning the cause of their voyage into that countrey. Afterwardes freely confessing the truth they were brought before *Firmilianus*, he without any moze ado, or farther deliberation, after many tormentes, and infinite stripes, gaue sentence they should be tozne in pices of wild beastes. Within two dayes after, being the fift day of the moneth Dytros, about the third Nones of March, when the citizens of Caesarea celebrated their wakes, vpon the day of reuelles, *Adrianus* was thowen at the feete of a fierce Lyon, afterwards slaine with the edge of the sword & so died. *Eubulus* the third day after, about none, in the selfe same Nones of March, being the seuenth day of the moneth Dytros, when the iudge intreated him earnestly to sacrifice vnto the Idols, whereby he might enioy their freedom according vnto lawe and order: he preferred the glorious death for godhinesse sake, before this fraile and transitorie life: after he was tozne and mangled of wild beastes he was slaine (as his fellowe before him) with the edge of the sword, and being the last he sealed with his bloud all the happie confutes of the blessed Martyrs of Caesarea. But it shall seme woorthy the noting, if at length we remember, howe, after what sort, and that not long after the heavy hand of God lighted vpon those wicked magistrates, together with the tyrantes them selues. For *Firmilianus* who frowardly and contumeliouslie raged against the Martyrs of Christ, suffering extreme punishment together with the other his parteners in horrible practises, ended his life with the sword. And these were the martyrdomes suffered at Caesarea, during the whole persecution.

Theodulus
crucified.

Iulianus bur-
ned.

Adrianus be-
headed.

Eubulus be-
headed.

Firmilianus
the wicked
tyrant was
beheaded.

CAP. XXX.

The pastors of the Churches for their negligence in executing of their office were punished from above. The martyrdome of Peleus, Nilus, Patermythius, the punishment of Siluanus and Iohn. The beheading of nine and thirty Martyrs in one day.

Cap. 2.

Peleus burned.
Nilus burned
A minister burned.
Patermythius burned.

Siluanus.

What in the meane time was scene to fall out against the presidents & pastors of churches: & after what sort the iust iudgment of God reuenger of sinne (in Steele of shepherds ouer shape, & the reasonable flocke of Christ the which they should haue wisely and aduisedly gouerned) made them not only keepers of Camels, a kind of beast void of reason by nature crooked, and ill shapen: but also the Emperours housekeepers, & this he did for a punishment due vnto their deserts: moreover what coumelies, what reproches, what diuersity of torments they suffered of the Emperours presidents, & Magistrates at sundry times for the holy ornaments & treasure of the Church: what pride and ambition reigned in many of them: how rashly & vnlawfully they handled diuerse of the brethren: what schismes were raised among the confessors them selues: what mischiefs certaine seditious persons of late stirred vp against the members of the Church which were remnant, whilst that daily with might & maine (as commonly we say) they endeouored to excogitate new deuises one after an other: how that vnnecessarily they destroyed & brought all to naught with the lamentable estate of bitter persecutiō, & to be short, heaped mischiefe vpon mischiefe: all these aforesaide I mind to passe ouer with silence, supposing it not to be our part (as I haue said in the beginning of this booke) either to rehearse or record them, in as much as I am wholly bent & carefully minded to ouerslip and conceale the memoriall of them: yet if there be any laudable things, any thing that may seeme to set forth the word of God, any worthy act, or famous doings flourishing in the Church, I take it to be my speciall & bounden dutie to discourse of these, to write these, often to inculcate these in the patient eares of the faithfull Christians, & to shut vp this booke with the noble acts of the renowned Martyrs, & with the peace which afterwards appeared & shined vnto vs from above. When the seuenth yeare of the persecution raised against vs was now almost at an end, & our affaires began by a litle & as it were by stealth to grow vnto some quiet stay, ease, & security, & now leaned vnto the eight yeare, in the which no small multitude of confessors assembled them selues together at the mine pits in Palestina, who freely occupied them selues in the rites and ceremonies of Christian religion, so that they transformed their houses into Churches: the president of the prouince being a cruell and a wicked man (as his mischieuous practises against the Martyrs of Christ do proue him for no other) made a voyage thither in all the hast, and hearing of their doings, their trade of life & conuersation, made the Emperour by his letters priuy thereunto, painting forth in the same, such things as he thought would disgrace, discredit and defame the good name of those blessed confessors. Whereupon the maister of the mine pits and metals came thither, and by vertue of the Emperours commaundement, seuereth asunder the multitude of confessors, so that thenceforth, some should continue at Cyprus, some other at Libanus, and others also in other places of Palestina, and commaunded that all should be wearied and veyed with sundry toyles and labour. Afterwards he picked out foure of the chiefe of them, & sent them vnto the iudge, of the which, two of them, were called *Peleus* & *Nilus*, Bishops of Egypt, the third was a minister, the fourth annexed vnto these was *Patermythius*, a man wonderfully beloued for his singular zeale towards all men in Gods behalfe. All which the Iudge requested to renounce Christ & his religion, who when they obeyed not, & seeing him self frustrated of his purpose, gaue sentence they should be tied to a stake & burned to ashes. Others some againe of the confessors being not fit, for y^e labor & seruice, by reason either of their heauy olde age, or vnprofitable members, or other infirmities of the bodie, were released and charged to dwell in a seuerall & solitary place. Of which number *Siluanus* bishop of Gaza was y^e chiefe, who liuely expresse vnto all the world, a godly shew of vertue, and a notable paterne of Christianitie. This man from the first day of the persecution, and in maner vnto the last, during all that space, was famous for the sundry and manifold conflicts he suffered after infinite examinations, and reserued vnto that very moment, to the end he being y^e last, might scale vp with his bloude all the conflicts of the Martyrs slaine in Palestina. There were released, and partakers with him of the same affliction, many Egyptians, one was *Iohn*: who also in same

and renowned excelled all the men of our time. Who although he was blind before, yet the torments were so cruell, so fierce & so rigorous, & for his great constancy in professing & name of Christ, they maimed with a burning saw his left legge (as & other confessors were used before) & seared the apple of the eye, bereaved already of the sight, with a boate scalding iron. Let no man marvel at all, at his god conuersation & godly life, though he were blind, in so much & his manners deserued not such admiration as his gift of memory, where he had printed whole books of holy scripture, not in tables made of stone (as the holy Apostle saith) neither in the hides of beasts, parchment, or paper, which moth corrupteth & the time weareth away: but in the fleshy tables of the hart, that is, in the prudent memory & sincere vnderstanding of the mind: so that when it seemed good vnto him he was able out of the closet of his minde, as it were out of a certaine treasury of god learning, to alleage & repeate the Law & the Prophets, sometimes the histories, at other times the Euangelists & works of the Apostles. I confesse truly that woe I first sawe the man stand in the midst of the congregation & assembly: and heard him recite certaine places of holy Scripture I wondered at him. For as long as I heard his voice sound in mine eares, so long thought I (as the maner is at solemne meetings) that one read out of a booke: but when I came nearer vnto him, & sawe the truth as it was, all others standing in compasse with whole, open and sound eyes, and him vsing none other but onely the eye and sight of the mind and in very deepe uttering many things much like vnto a Prophet, & excelling in many things many of them which enioyed their senses sounde and perfect, I could not chuse but magnifie God therefore, and marvel greatly thereat. He thought I sawe lively tokens, & eident arguments, that he was a man in deede, not after the outward appearance, or fleshy eye of man, but according vnto the inner sense, and secret vnderstanding of the minde, the which expressed in this man, though his body were maimed, and out of fashion, greater power of his inward gifts. God himselfe reaching vnto these men (mentioned before & continuing in severall places and executing their wonted trade of life: in prayer and fasting with the rest of their godly exercises) the right hand of his mercy and succour, graunted them through martyrdom to attaine vnto an happy and blessed end. But the deuel, enemy and sworn aduersary of mankind could no longer away with them, so that they were armed & fenced against him with prayers continually poured vnto God, but went about (as he imagined) to bere them & to cut them of, from the face of the earth. For God had graunted him that might & power, that neither he in no wise could be kept backe from his wilfull malice & wickednesse: neither these men for their manifold & sundry conflicts should be deprived of their reward & glory. For which cause by the decree of the most wicked emperor *Maximinus*, there were in one day nine & thirty Martyrs beheaded. These were the martyrdoms suffered in Palæstina, during the whole tearme of eight years, & such was the persecutio raised against vs, which first began with the ruine & overthrow of the churches, which also increased daily more & more by reason that the emperors at sundry times renewed the same, whereupon also it fell out that there were manifold & sundry conflicts of valiant champions warring for the truth in Christ: & an innumerable multitude of martyrs in every prouince, reaching from Libya, throughout all Egypt, Syria, & the Easterne countreyes, & every where, euen vnto the confines of Illyricum: and the coasts adioyning vnto the aforesaid countreyes: as all Italy, Sicilia, Fraunce, & the Westerne countreyes, & such as reach vnto Spaine Mauritania, & Aphrike: where they were not persecuted fully two yeares, but quickly through the mercy & goodnesse of God obtained peace and tranquillity, because that the diuine prouidence of almighty God, for their faith and innocencies sake, pitied their lamentable estate. For that which from the beginning was not remembred to happen in the Romane empire, came now in the end to passe amongst vs beyond all hope & expectatio. The empire was deuised into two partes because of the persecution rayled against vs. And though in some part of the world the brethren enioyed peace, yet in other regions and countreyes they endured infinite conflicts & torments. But when that at length the grace of God shewed vnto his louing, his mercifull, his fauourable countenance, & watchfull care ouer vs, then I say then, the gouernours and magistrates euen they which aforetime raised persecution against vs, remembred themselves somewhat better, altered their mind & song a recantation: quenching the fire flame of persecution flashing among vs with more circumspect decrees & milder constitutions in the Christians behalfe. Now let vs recozd vnto the posteritie the recantation of *Maximinus* the tyrant.

The ende of the eyght booke.

John a blind man of a singular memorie and rare gifts.

39 Martyrs beheaded.

THE NINTH BOOKE OF THE EC-
CLESIASTICAL HISTORIE OF EVSEBIVS
PAMPHILVS BISHOP OF CÆSAREA IN PALÆSTINA.

CAP. I.

Though Maximinus went not seriously about to succour the Christians and to relent the persecution, yet it profited, and Sabinus published abroad his letters in the behalfe of the Christians so that peace was restored.

This recantatio being set forth by the commaundement of the emperours, was published euery where throughout Asia & all the prouinces therof, which thing being done, *Maximinus* the Eastern tyrant, most impious of all & chiefe enemy to the seruice of God, not pleased with these proclamations in steade of the written edict, commaunded his liuetenants by word of mouth that they should make league with the christians. And because he durst none other but obey the sentence of the higher power, he began to imagine howe to concale the decree already proclaimed, and to prouide lest that it were made manifest vnto the countreyes of his dominion, and by this aduise he commaunded his inferiour magistrats by word & not by writing: that henceforth they should persecute vs no more. But they certified one another of this commaundement, & *Sabinus* who then among them was in highest dignitie certified by epistle written in the latine tongue, the seuerall presidents throughout the prouinces of the emperours decree by translatio thus: The maiesty of our Lords & most noble emperours hath decreed now a good while ago with great care and deuotion to induce the minds of all mortall men vnto the holy & right trade of liuing, to the ende these also which haue alienated them selues from the Romane maner, should exhibite due worship vnto the immortall gods, but the stubburnes of some, & the mind of all other most obstinate, so farre resisted, that they could be withdrawne from their purpose neither by right nor by reason, neither be terrified with any torment that was laide vpon them. For as much as therefore it fell out by this meanes that many put the selues in great perill, the maiesty of our lieges, & most puissant emperours, after their noble pietie (iudging it a thing farre from their most noble purpose, for such a cause to cast men into so great a danger) gaue me in charge that with diligence I should write vnto your industrious mind. That if any of the Christians be found to vse the religiõ of his own sect, you neither grieue nor molest him at all, neither think any man for this cause worthy of punishmēt when as it appeareth in so long a tract of time, they can by no meanes be induced to sursease from such a pertinacie. Your industrie hath therefore to write to the liuetenants, captaines & constables of euery citie & yillage that they passe not the bounds of this edict to presume any thing contrary to the same. The presidents throughout the prouinces, hauing receaued these letters thinking this to be the true meaning of the emperour, in these letters contained, declare forthwith by their epistles the emperours decree vnto the liuetenants, captaines & vnto such as gouerned the common people of the countrie. Neither were they only satisfied with the sending of letters, but rather by the deed doing it self to bring about the emperours will, brought forth & set at liberty, such as they held captiues in prison for the confession of christian religiõ, yea releasing them also which for punishments sake were committed to the mine pittes & digging of metals, for they being deceaued thought this would please the emperour. These things being thus brought to passe, immediatly after the sunne beames of peace shined brightly as if it had bene after a darke or misty night. Then might a man haue sene throughout euery citie, congregations gathered together, often Synodes & there wonted meeting celebrated. At these things the incredulous heathen were much dismayed & wondring at the maruelous straungeness of so great a chaunge, shouted out, that the God of the Christians was the great & onelie true God. Some of our men which faithfully & manfully endured the combat of persecution, enioyed againe their liberty among all men: but others some fainting in the sayth, of abiect minds in the storme of persecution, grædely hastened vnto their saluē: & sought of such as were strong

Sabinus vnto the presidents throughout the dominions of Maximinus.

Such as fell in persecutio repented the of their fall.

strong & sound, the forwardnes of health & desired the Lord to be mercifull vnto them. Again the noble champions of godlines being set at liberty from the affliction they suffred in þ mine pits returned vnto their owne home, passing throughout euery city with valiant & chearefull courage, with vnspcakable ioy, & replenished with inerplicable liberty of mind. They wnt in þ voyage & returne lauding God in songs & psalmes throughout that mid high ways throughout the market places & frequented assemblies. There mightest thou haue seene the who a litle before after most griuous punishments were settred, & banished their native soyle to receaue & enioy their proper houses, with a cherefull & mery countenance, in so much that they which afore time cried out against vs, now reioyced together with vs at this wonderfull sight, happening beyond all mans expectation.

CAP. II.

Maximinus againe shewing his hatred against the Christians forbiddeth the assemblies in churchyards and goeth about to banish them Antioch.

The tyrant enemy to all honesty & chiefe practiser of wicked counsell against all þ godly, whom we sayd to haue bozne rule in the Easterne parts not well brooking these things: permitted them not to continue in the same state, no not fir whole moneths. Wherefore he putteth in vze euery mischieuous practise to the ouerthrowe of peace & tranquillity: first by a certaine pretence he goeth about to barre vs our liberty of meeting in churchyardes, next by sending certaine malicious men, he picketh & prouoked against vs the citizens of Antioch, that they should begge of him for a great benefitt, that he would permit no christian at all to dwell within his dominions. This he assayed by the aduise of others, the authoz of all which mischief, was Theotecnus, who solicited the cause, & egged them of Antioch forwardes, a man he was of authority, an inchaunter, very spiteful & farre from the signification of his name, who the was lieutenent of that city.

CAP. III.

Theotecnus goeth about to mischief the Christians, he incenseth the tyrant against them, and setteth vp an Idoll at Antioch.

This Theotecnus therefore when he had vehemently impugned vs & procured euery kind of way that the Christians should diligently be sought out of their dennes & apprehended for haunous robbers: and had imagined all meanes to the end we should be charged & accused: and had bene the cause of death to an infinite number, at length he erecteth the Idoll of Iuppiter, as of the God of friendship, with certaine inchauntments and sozceries: and inuenteth thereunto impure ceremonies, execrable sacrifices, and detestable oblations: & causeth report to be made vnto the emperour of the straunge things the Oracle seemed to vtter. This Theotecnus also, being a flatterer (wherewith he seemed to please the emperour) raised a wicked spirit against the Christians & sayd: God so commaunded that the Christians should be banished out of the Citie, and the liberties thereof, for that they were rebels and traitors to the crowne.

Iuppiter philius.

CAP. IIII.

Maximinus againe raiseth persecution by his decrees.

When that Theotecnus first of all had done this of his owne accoord, all the other magistrates inhabiting the cities of his dominion promulgated the like sentence: & when as the presidentes throughout the prouinces saue this pleased the emperour, they egged the subiectes also to do the like: and the tyrant very promptly consented by his rescript vnto their ordinances, so that againe the heate of persecution was blowne against vs and that againe Idoll priestes were ordained by the decre of Maximinus throughout euery citie & vilage, and moreover high priestes which specially excelled in pollicies, and passed others in all things, who also were zealous followers of their religion, and bestowed great labour about the seruice of them whom they worshipped. Wherefore the emperours superstition & Idolatricall minde was againe as it were a fresh incensed against vs, & that I may vtter the whole in selwe wordes, he brought all his dominion both magistrates and inferioz subiects, to practice euery kinde of mischief for his sake against vs, and to thinke they requited him fully & should haue great fauour as many as desired to obtaine any benefite at his hand, if they oppressed vs with slaughter and executed certaine newe mischiefes against vs.

CAP. V.

The heathens go about to defame Christian religion saying blasphemies against the Actes of Christ and Pilate, and with certaine womens confession extorted from them by the gouernour of Damascus.

Aaine they forge certaine actes as of Pilate and our Sauour, full of blasphemy against Christ, the which by consent of the emperor they send abroad throughout his dominions, commaunding by their letters that the same throughout all places both city & countrey should be expounded & deliuered to the youth by scholmaisters, to be committed vnto memoꝝ in stead of their theames, indited bulgars & exercised discipline. These things being thus brought to passe a certaine ruler of the host, whom the Romanes call a captaine, bꝛewe from the market place of Damascus in Phœnicia, certaine infamous women & brought them by threats of torments to that passe that after a register or recoꝝd was shewed they should confesse themselves somtimes to haue bene Christians & pꝛiny to the wicked & lasciuious acts which the Christians committed among themselves at their solenne meeting on the fundayes: & what other things soeuer it pleased him they should vtter to the slander of our religio, the which woꝝds were registred, copied & sent to the emperor, who also commaunded the same euery where, in euerie place & city to be published.

CAP. VI.

The confusion of the captaine of Damascus: the commendation of certaine Martyrs, and the places where they flourished.

But this captaine in a while after procured his owne death with his proper hand & suffered punishment due for his malitious desert. Then againe banishment & grieuous persecutiō was raised against the Christians, & againe the pꝛesidents of seuerall pꝛouinces began vtterly to rebell against vs, so that diuerse of them which excelled in the doctrine of Christ Iesu, bare away the inuentable sentence of death. Of which number were three Christians in Emisa a city of Phœnicia, who of their owne accord professed Christianity & were deliuered to be deuoured of rauening beasts. Among these also was Siluanus a bishop, farre stroken in yeares, hauing executed the function of the ecclesiasticall ministry the space of forty yeares full. About the time of Petrus who notably gouerned the Churches of Alexādia, excelling all other godly bishops, for his vertuous life and godly exercise of preaching, for no other cause then you heare without hope of any reward, sodenly & vnauidely by y^e commaundement of Maximinus was beheaded: & together with him after the same maner, many Egyptian bishops were executed. Againe Lucianus a notable man, for his cōtinency of life, & for his skill in holy Scripture highly commended, being an elder of the Church of Antioch was brought to Nicomedia in which city the emperor then abode. And after he had exhibited vnto the emperor (enemy to all godnesse) an Apologie in defence of the doctrine which he taught & accordyng vnto the which he gouerned, was cast into prison & shortly after executed. This Maximinus in short space exercised so great tyrannie & cruelty towards them, that the later persecution seemed farre moꝝe grieuous vnto vs then the former.

CAP. VII.

The Edict of Maximinus against the Christians and the calamities which ensued after the publishing thereof and damned the braggerie of the tyrant.

In the midst of euery towne (which before was neuer sene) the decrees of cities & besides the copies of the imperiall edicts engrauen in brassen tables were nayled vp. And children in scholes sounded euery day Iesus & Pilate and other what soeuer for farther contumely could be forged. It seemeth very expedient, for this place to anner the copy of the edict, which Maximinus nayled to pillars, so that the insolent & arrogant temerity of this man: his spite towards God: his euident contumacy: & againe the vigilant iustice of God against impious persons, which immediatly ouertooke him accordyng vnto the celestiaall wisdome of God, may be reuealed: wherewith he being pꝛouoked though he imagined not mischiefs very long against vs, yet at that time he confirmed them with publike edicts. The copie wherof was thus:

The copie of Maximinus translated edict, ratifying the decrees published against vs and borrowed of that which was nayled to a post at Tyrrus.

At length the weake resistace of mans mind laying a side & scattering all obscurity & mist of error

Three Christians deuoured of beasts.
Siluanus martyred.
Petrus b. of Alexandria beheaded.
Lucianus martyred.

Maximinus against

error which hitherto possessed the wits as well of impious & miserable me, wrapped in the pernicious darknes of ignorance, hath bene able to discern, that the same is governed by the prouidence of the immortal gods, embracing goodnes, the which thing may not be expressed, how acceptable, how pleasing & gratefull it was vnto vs, & how great a trial it shewed of your godly wil, when as also afore time euery man knewe your disposed diligence & piety towards the immortal gods, whose faith is made manifest, not by naked & fruteles words, but by firme & woderful works: wherefore your city may iustly be called the seate of the immortal gods, & by many examples it is apparēt how she flourisheth hauing the celestial gods present with her. For behold, your city laying aside al the things which specially cōcerned her, & despising the things that chiefly should haue bene sought for her wealth, when as she perceaued, that cursed vanitie, againe to crépe & like cōtēned & couered sparkles of fire by blowing again to send forth mighty flames, immediatly without further deliberatiō you hauing recourse vnto our grace as vnto the metropolitane of all diuine worship haue made supplicatiō for remedy & aide: the which sound mind, it is manifest, the gods for your trusty seruice, haue ingrafted in you. He therefore I mean the most high & mighty *Ioue*, who ruleth your most renowned city, to the end he might deliuer your cōtrei gods, your wiues, your childrē, your household, goods & houses frō all vtter corruptiō, hath inspired your minds with this wholsom counsell, shewing & declaring how excellēt, & notable a thing it is to embrace the religion & sacred seruice of the immortal gods with due worship. Who may be found so bereued of al his wits which cannot vnderstand this thing to happē vnto vs by the fauorable care of the gods, that nether the earth denieth the seede she receaued frustrating the hope of the husband mē by vaine expectatiō: nether is that shew of wicked warr on earth strēghened without offence: neither doth the noisom tēperature of the aire dispatch with death the corrupt bodies: neither is the sea swollē with vnportunate winds, ouerflown the banks, neither do the stormes which fall downe vnlooked for, stir vp pernicious tēpest: neither is the earth which is fostrer & mother of all, drowned in her owne bottomles gulfs by terrible earthquakes: neither the mountaines setled on earth swallowed vp by rēting of the earth asunder: al which euils yea greater thē these, who knoweth not often to haue happened heretofore. Yet all these things came to passe, because of the mere folly of those wicked men, whē as that shamefull spot overshadowed their minds & welnigh as I may so terme it, preuailed euery where. Againe a little after he addeth: Let them behold the wide & broade field, the flourishing corne, and overflowing eares, the pleasant meadows clothed with herbes & flowers moistened with shoures from heauē & the weather become temperate & calme. Againe let all reioice, because that the might of the most potēt & sturdy *Mars* is pacified through your seruice, sacrifices & worship. Let thē reioice bicause that therefore cōstantly we enioy quiet peace, & as many as left that blind error & returned vnto the right & best mind, may the rather be glad for that they are deliuered frō that sodē storme & grievous disease, & henceforth attained vnto the sweetnes of a pleasant life. But if they persist in that execrable vanity, our wil & pleasure is (according vnto your request) that they be seuered & banished farre from your city & the bordering regions, that your city by this meanes after your laudable industry being made free frō all impuritie may busily occupy her self according vnto her disposed mind in offring of sacrifices with due honor of the immortal gods. And that you may throughly vnderstand howe gratefull your request in this behalfe hath bene vnto vs (yea without intreaty or great sute) voluntarily our most prōpt mind to promote good endeuers hath graūted vnto your deuotiō, that what gift soeuer of our bountifulnes ye list, ye craue it of vs in consideratiō of this your godly purpose: & that this thing may be accōplished forthwith aske & haue, which being done, shalbe a perpetuall testimony vnto your city of pietie towards the immortal gods, & shalbe a prooffe vnto your sonnes and posterity, how that you haue bene worthely rewarded by our goodnes for this your desire to leade a right life. **When these things were nailed to pillers throughout euery prouince they bereued vs of all hope of better successe as much as lieth in mā, so y^e welnigh according vnto the diuine saying of *Christ*, The elect them selues (if it could possibly) had ben offēded at these things. But whē as in maner y^e hope of many lay for dead, immediatly while they were yet in their iourney, which were authorized to publish in certaine places y^e foresaid edit: God y^e defender of his Church, not only resisted y^e insolēt outrage of this tyrant, but shewed vnto the world his celestiall aide in our behalfe. For shoures & raigne in winter season, sealed from their wōted streames in watring y^e earth: & famine vnlooked for oppressed them, after this ensued y^e pestilēce & a certaine grievous disease, in**

Christians.

He cōmēdeth the superstition of the Tyrians, & their cruelty against the Christians

A sclander.

Mat. 24.

forme of a botch, termed for the seruient burning thereof a carbuncle. This spredding it selfe ouer the whole body, brought such as therewith were infected into doubtfull danger of their liues but specially taking them about the eyes, it blinded an infinite number both of men, women & children. Moreover there rose warre betwene the tyzant & the Armenians, who vnto y time fro the beginning were friends & fellowes of the Romanes. These Armenians when as they were Christians & carefull about the seruice of God, the tyzant (enemie to God) endeouored to constraineth to do sacrifice vnto Idols & deuels, & in stead of friends he made them foes, in stead of felowes, enemies. These things sodenly meeting together in one & the same time haue quickened the boasting of the presumptuous tyzant against God, wherewith he glozied that neither famine neither pestilence, neither warre, fell in his time, for that he carefully worshipped idols & unpugned the Christians.

CAP. VIII.

Of the grieuous famine and pestilence in the time of Maximinus, & of the godly affection which the Christians shewed to their heathen enemies,

These things running in a heape & together, contained fore signes of his death. For he together with his army was sore bered with the warres against the Armenians, & the rest I meane y inhabitants of his cities sore pined away with famine & pestilence, so that one measure of wheate was sold for two thousand & fifty Atticks. An infinite number died through out the cities, but more throughout the contreyes & villages, so that now the sundry & auncient demaines & holds of husbandmen were in maner quite done away for because that all sodenly through want of fod & grieuous malady of the pestilence were perished. Many therfore sought to sell vnto the welthier sort, for most slender fod, the dearest things they enioyed. Others selling their possessions by peeces sel at length into the miserable peril of extreme pouerty, others gnawing the small sheded tops of greene grasse and withall confusely feeding on certaine venomous herbs bled them for swete, whereby the healthy constitution of the body was perished & turned to poison. Diuerse noble women throughout the cities, diuen to extreme neede and necessity went a begging into the countrey, shewing forth by their reuerend countenance & more gorgeous apparell an example of that auncient & free maner of feeding, certaine others whose strength was dried by tottering to & fro, twending and sliding much like carued pictures without life, for that they were not able to stand fell downe flat in the midst of the streets, groueling vpon the ground, with their faces vpiward & stretched out armes, making humble supplication that some one would reach them a litle peece of bread, & thus lying in extremity, ready to yeld vnto the ghost, cried out that they were hungry, being onely able to utter these wordes: others which seemed to be of the welthier sort, amazed at the multitude of beggers, after they had distributed infinitely they put on an vnnatural & sturby mind, fearing lest they shortly should suffer the like neede with them that craved. Wherefore in the middelt of the market place and throughout narrow lanes the dead and bare carkasses lay many dayes vnburi'd & cast a long, which yelded a miserable spectacle to the beholders. Pea many became swete vnto dogges, for which cause chiefly such as liued, turned them selues to kill dogges, fearing lest they should become madde, & turne them selues to teare in peeces and deuour men. And no lesse truly did the plague spoile every house and age, but specially deuouring them whom famine through want of fod could not destroy. Therfore the rich, the princes, the presidents, & many of the magistrats as fit people for a pestilent disease (because they were not pinched with penury) suffered a sharp and most swift death. All sounded of lamentation, throughout every narrow lane, the market places & streets, there was nothing to be seene but weeping together with their wonted pipes and the rest of minstrelles noise. Death after this sort waging battaile with double armour, to wit, with famine and pestilence: destroyed in short space whole families, so that the dead carkasses of two or thre were seene borne to the graue at one funerall. These were recompences for the bragging of Maximinus, & the edicts which he published against the Christians throughout the cities, when as by manifest tokens it appeared vnto all men how seruiceable & godly the Christians were in al things. For they alone in so great an ouerflowing of mischief shewed forth true compassion & studious curtesie, every day some busily occupied them selues in curing and burying the dead, whereas infinite were otherwise despised of their owne friends: others gathering together throughout the whole citie into one heape & place, the multitude of them which were in great danger by reason of famin, distributed bread vnto all: to the end they might make that

The Christians alone were endued with compassion.

that benefit manifest & famous vnto all men, whereby they might glorify God of the christiāns, & cōfesse that they alone were godly in dede, & found by their works to be the only worshipers of God . These things being thus brought to passe, the great & celestially God defender of Christians , which by his afore said calamities shewed his wrath & indignation against moztall mē for because they had vored vs aboue measure, made his bright countenance of his prouidence towards vs, placable & cōfortable, so that therby peace shined with great admiratiō vnto vs like light vnto such as late in darknes, & made manifest vnto all men that God him selfe is his continuall ouerser of our affaires, which chastiseth his people and exerciseth them with calamities for a season yet after sufficient correction appeareth againe tractable & mercifull vnto such as trust in him.

CAP. IX.

The victory of Constantinus against Maxentius, the Edict of Maximinus in the behalfe of the Christians.

Wherfore *Constantinus* whom we haue termed emperor, sonne of an emperor, godly of a most godly man, & gracious in all things, being raised by by the highest king the God & sauour of all, against these most impious tyrants, waging battaile with the by law of armes & bouldred with the aid of God , ouerthrew miraculously *Maxentius* at Rome, & topled him utterly. *Maximinus* also in his east, suruining a litle after his departure out of this life, died a most shamefull death, which was procured by *Licinius*, who the as yet had not raged against vs, neither turned him selfe to persecute the Christians. But the foresaid *Constantinus*, who was first in honoz & possession of the empire, tendering the Romanes estate, whom the tyrant oppressed, made supplication vnto the celestially God & his word, euen to *Iesus Christ* the sauour of the world for aide & succour, to the end he might deliuer vnto the Romanes the libertie they enioyed from their foresathers, & girded him selfe to battell together with his whole host, while that *Maxentius* in the meane space trusting moze in his magicall arts, the in the good wil of his subiects, durst not march for wards to meeke him, no not out of the towne walls, but fortified euery place, euery coast & city with innumerable multitudes of armed soldiers, infinit garisons full of sleight placed here & there on euery side throughout all Italie & the other contreyes of his dominion. Wherefore *Constantinus* the emperor being aided from aboue, set vpo the first the second, & third band of the tyrants host, valiantly ouercame al, & so cōquering the chief part of Italie, dꝛaweth now nigh to Rome. And lest he shold be cōstrained for the tyrāts sake to assault the Romanes, God dꝛaweth forth very far without the gates of his city the tyrāt him selfe as if he had bene bound with certaine chaines & setteth forth & confirmeth againe, that auncient power against impious persons, incredulous & fabulous peraduenture vnto many: but vnto the faithfull, certaine & ingrafted in holy Scripture, woderfully with the eyes them selues to be beheld (in truth it selfe) of all (& that I may speake in fewe words) both faithfull & infidels. Euen as therfore vnder *Moses* & that auncient & godly nation of the Hebrewes, he ouerthrew his chariots of *Pharao* & his host, & couered with the waues of the sea the cholen hozsmen, & dꝛowned the soldiers in the running streames of the red sea: so *Maxentius* & his armed souldiers, & whole t. ope descended like a stone plunging into the depth of the water, when as he went about to auoide & fly away from the power of God (by whom *Constantinus* was assisted) & to passe ouer the water, the which he had carefully overlaid with cockboates, like bridges linked together & prepared to his owne destruction. Wherefore then also it might haue bene said, He made a pit & digged it vp, & fell him selfe into the destructiō he made for other, for his trauell shall returne vpon his own head, & his vnrighteousnesse shall light vpon his owne pate. For the bridge which was made vpon the river being ouerthrowne, the passage was hindered, & the boats forthwith together with the men in them sunke into the bottom, & first of all the most impious tyrant himselfe next his gard which were with him, according vnto the foresaying of holy scripture, plūged like lead into the depth of the rūning streame. So that very well this victoꝝ being obtained by the helping hand of God , the selfe same which of old was said against the impious tyrant, though not in word yet in dede euen as they which were with *Moses* the great seruant of God , might haue bin song & said after this sort: Let vs sing vnto the Lord, he is gloriously magnified, he hath ouerthrowne the horse & rider in the sea, he is become my helper and defender, so that I perish not. And who is like vnto thee o Lord among the Gods, who is like vnto thee. Glorified in the saincts, wonderfull, & gloriously bringing strange things to passe. When *Constantinus* had song

Exod. 14.

Psal. 7.

Exod. 15.

by his works these & other to the like purpose vnto God the prince whose power reacheth ouer all & author of the victorie he came conquerour to Rome, where immediatly with cheerful countenance & from the hart he was receaued of all both men, women, and children, senators & other noble personages, and of all the people of Rome, with gladsoine shouts & vnspokeable ioy, as a deliuerer from oppression, defender of the city, & generall benefactor vnto all. But as one hauing the seruice of God engrafted within him, not moued with these triumphant acclamations, neither puffed vp with praises, yet praiue well inough to the aide of God, commaunded immediatly the banner of the Lords passion should be set vpon the right hand of his picture, so they set it vp in the most famous place of Rome, holding in his right hand the holosome signe of the crosse, in the which he commaunded this superscription to be ingrauen in Romane letters. In this holosome signe, the true conizance of fortitude, I haue deliuered our cite from vader the tyrantes yoke, and haue set the senate and people of Rome at libertie, restoring them to their auncient honor and renouwe. *Howeouer* when as *Constantinus* him selfe & also *Licinius* the Emperour together with him, (who as yet was not fallen to tyzannie & madnesse, wherof after wardes he was giltye) both together pacified God the author of all goodnes: with one mind and will they make a law in most absolute & ample wise in the behalfe of the Christians: they send notice also vnto *Maximinus* who as yet ruled in the east, how wonderfully God wrought with them, and the victorie against the tyzant and the law it selfe, and the friendship hypocritically he pretended towards them. But he like a tyzant acknowledging these things to be most true, became very sorrowfull, next, lest he should seeme to yeld vnto others, & againe about to swarue from the edict, for feare of them which had ordained this lawe, as of his own accord and authority he gaue forth vnto the presidents of his dominion this edict necessarily in the behalfe of the Christians, in the which craftely against him selfe he saith the things that neuer were don by him.

A copie of Maximinus the tyrants epistle in the behalfe of the Christians.

Maximinus
in the behalfe
of the Christians.

An impudēt
lie. He shew-
ed no such
curtesie.

Iouius Maximinus, Augustus vnto *Sabinus* sendeth greeting. I hope it is wel known vnto your wisdome and to all mortall men, our lieges and Lordes *Diocletian* and *Maximinian*, our fathers, to haue notably decreed, when as they sawe in manner all men laying aside the seruice of the gods, and ioyning them selues to the Christian nation: that as many as scuered them selues from the seruice of the immortall Gods, should be called againe vnto the religion of the Gods with vndoubted paines and punishments, I truly first of all when that happely I came into the east and vnderstood of manie men which might haue profited the common wealth, and were banished by the Iudges for the aforesaid caule, gaue this to euerie Iudge in charge: that none of them thenceforwards should deale seuerely with the of their prouinces, but call them backe with faire speeches & exhortations vnto the worship of the Gods. When these things then according vnto our will were accomplished, it fell out that none of the easterne partes, either was banished or found obstinate, but by reason that nothing was grieuousslie or seuerelie practised against them, they might be reuoked vnto the seruice of the Gods. When as the last yeare prosperouslie I came to *Nicomedia*, and there made my abode, the citizens of *Nicomedia* came vnto me together with the images of their gods, crauing earnestly that in no case I should permit such a nation to inhabite their countrey. But forasmuch as I knew verie manie men of that religion to dwell in those parts, I framed them an aunswer in this sort: that I liked well of their petition, but I sawe that all did not request the same. Wherefore if any continued in that superstition, (our will was) that euerie one should be left to follow the free purpose of his will, so that they would acknowledge the seruice of the Gods, in like sort they should enioy the same cite together with the citizens of *Nicomedia* and the other cities also, which made the like request vnto me, that not one of the Christians might dwell among them. It was needefull that I should aunswer them friendly & louingly, the which all the auncient Emperours obserued & is of the gods them selues approued, through whom all mortall men and the gouernment it selfe of the common wealth doth stand. It pleased vs then to ratifie so great a request made vnto vs in the behalfe of the seruice of their high God. VVherefore though chieflie heretofore also we haue written vnto your wisdome & commaunded the like, that nothing seuerely were done against them of the prouince which went about to succour such a nation, but should patiently be obeyed, and that they should suffer contumelies and vexations neither of the officials, neither of anie other whatsoeuer. I haue thought good by these my letters to admonish your prompt minde,

minde, that with faire speeches & exhortations you bring them of our dominiōs to acknowledge the carefull prouidēce of the Gods. Wherefore if any of his owne accord thinke good to acknowledge the seruice of the Gods, such a one is worthie to be embraced: but if some will cleaue to their peculier religion, let them do it at their free will and pleasure. Your wisdom hath therefore to obserue that which is decreed of vs, that none henceforth haue this power giue to oppresse with contumelies, railing speeches, & shaking troubles, our louing subiects, sithen that as it is written before, it behoueth vs rather with faire speeches and mild exhortations to reuoke them vnto the seruice of the immortall gods. And to the end this our commaundemēt be known of al our provincials, our will is that you publish by proclamation directed from your selfe, that which is commaunded by vs. *When Maximinus being constrained of necessitie & not of his owne accord had commaunded these things, for all this was he not of all men thought true in his dealing, either worthy of trust. for because that afore time after the like graunt, he shewed a turncoat, a waning mind, and a lying mouth. Where durst none of vs gather a synod together or medle with publique affaires, for these letters licenced not this: but only commaunded: that we should not be afflicted with any violence or contumelie, it commaunded not that conuenticles should be made, that churches should be built, or the rest of our wonted ceremonies should be retained. Although Constantinus & Licimius princes of peace and piety, had written vnto Maximinus that he should graunt these things and permitted the same vnto all their subiects by Edicts and decrees: yet the most wicked would not hitherto haue remitted his tyrannie, had not he by deuiue iudgment bene compelled and brought at length against his will to this passe. for such a trouble befell vnto him as followeth.*

CAP. X.

Maximinus wagheth battaile with Licimius, and is overcome, he rageth against his inchaunters he publisheth an Edict in the behalfe of the Christians, at length dieth miserably.

When as he was no longer able to sustaine the weight of his Empire, which vntootherly he had chalenged vnto him selfe, but went about his affairs otherwise than became him, through want of skill being voide of a moderate minde required in an Emperour, and vnadvisedly puffed in minde with ouerflowing arrogancy and pride: he presumed to ware statelie against his fellow Emperours, farre excelling him in lynage and learninge, in worthinesse and wisdom, but especially against him which passed al other in wisdom & piety towards the true God, and to chalenge vnto himselfe the maiesty of the chiefe Emperour. He became so furious and madd that he broke the league made with *Licimius*, & raised an irreconciled battaile. In short space therfore with all might, he molested in maner euery city, and hauing gathered all his host together, & mustred a multitude of many millions of souldiers, he marcheth to battaile and directeth he forefront of his bande agaynst him, trustinge in deuils whome he toke for gods, & was arrogant because of his infinite multitude of armed souldiers. But in the skirmish it selfe, he is destitute of Gods help, and God the one and the only ayder & succourer of all mē, giueth the victorie to *Licimius*: & first of al the force of armed souldiers wher in he trusted faileth him, afterwards he was left alone, destitute of all company, for sake of the souldiers that were about him which fled vnto his conquerour, the vnhappy man put of quickly his imperial atire in truth not becoming his person, being timorous, cowardly, & effeminate, he ioyneth him self to his multitude & flieth away, & hiding him self in fieldes and villages, he hardlie escaped the hand of the enemy, while by all meanes he sought to saue his life, in very deepe notably approuing the holy scripture, & shewing so manifest trueth where it was said: There is no king that can be saued by the multitude of an host, nether is any mighty mā deliuered by much strength. A horse is counted but a vaine thing to saue a man, nether shall he deliuer any man by his great strength. Behold the eye of the Lord is vpon them that feare him, & vpon such as trust in his mercy that he may deliuer their soules from death. After this sort his tyrant subiect to most vile shame & reproch came to his owne coasts, & dominions, & first of all being stroken with rage & madnesse, he slew many priests & prophets of their gods, whom before he had suspected, & by the procurement & trust of whose oracles he had takē armour vpon him to wage battail: as inchaunters & deceauers which also had villanously betrayed his person. Afterwards when he had glorified the God of the Christians, & ordained a most perfect & absolute decree in the behalfe of their

Maximinus wagheth battaile with Licimius.

Psal. 33.

libertie, sodainly vexation ended his life, so that ther remained no time afterwards for him to deliberate, the law which he published was thus.

The copie of Maximinus the tyrants constitution in the behalfe of the Christians translated out of Romaine letters into the Greeke tongue.

Cap. 10. in
the Greeke,
Maximin^{us} in
the behalfe
of the Chri-
stians.
He dissem-
bleth with
his subiects.

The Emperour *Cæsar, Cains Valerius*, mightie, lord of Germanie, lord of Sarmatia, gracious, fortunate, puissant *Augustus*. It is requisite that without ceasing we prouide for the profit of our prouincials & by all meanes that we be willing to exhibit those things vnto them whereby they may obtaine such things as may chiefly profit them. The things which auaille for publique profit & comoditie, the aduantage of the comō wealth & pleasing vnto euery man, we are well perswaded that there is none but knoweth them very well, that euery one hath recourse vnto that which is done, & that euery wight in the world vnderstandeth of our affaires. When as afore time it came to our knowledg, that for the same cause (for the which it was comāded by *Diocletian* & *Maximian*, our progenitors of famous memorie, the synods & assemblies of the christians should be cut short) many were troubled & spoiled by the officials, and the same as yet we perceau to be further practised against our louing subiects, whom chiefly as reason requireth we ought to prouide for, whose subitance was takē away. By our letters sent vnto the prebidents throughout euerie prouince of our dominiōs the last yere we haue decreed: that if any were disposed to cleaue vnto such ceremonies, or to addiect the selues vnto the obseruation of that religion, it might be lawfull for the without offence to follow their owne wil, & that they should be hindred or forbiddē by no mā. Our pleasure was moreouer that without feare & suspitiō they should vse that seruice which pleased euery man best. Neuertheles you can not be ignorāt of this, that certaine iudges despised our decrees and made our subiects vncertaine of our edicts, & to haue done it of set purpose, that they might the lōger abide in those rites which pleased the better. That therefore hereafter all suspicion, doubt and feare may be remoued, we haue decreed to publish this edict, whereby it may appeare manifest vnto al men, that it may be lawfull for the as many as will follow that opinion & religiō, by this our gracious gift & letters patēt, as euery one listeth & is delited, so to vse that religion which him pleaseth, & after his owne maner to exercise the same. Besides this also is permitted vnto the that they may build places of praier for the lord. Last of al that this our gift may be the greater, we haue vouchsafed to decree that also: that if any house or manours heretofore belonging vnto the christians title, by the commandement of our auncetors haue passed vnto the crowne, either presently enioyed by any city, either otherwise sould, or given to any man for a reward, al these we haue commanded, they should be reuoked, to the aunciēt right of the christians whereby al may haue experiēce of our piety & prouidēce in this behalfe. These wordes of the tyrāt not one yere being fully past, followed the edicts which against the christians were ingrauen in pillars. And to whom a litle before we seemed prophane, impious, & a plague of al mākind, so that he forbade vs to dwell not only in the cities but also in the fields, yea & in the desert: by the same man, edicts & iniunctions are decreed now in the behalfe of the christians: they which of late were in perill of fire and sword, & the rauenous deuouring of beasts & soules of the ayre before the tyrants face, and suffred all sort of paines and punishments, and miserable ends of this life as prophane & impious persons: vnto them now it is permitted, openly to exercise & vse the christiā religion, & to build places for praier vnto the Lord, againe the tyrant affirmeth this vnto the that they may enioy certaine rights & priuiledges. When he had proclaimed this his protestatiō therfore in the end he receaued this, in stead of recōpence, & enduring the lesser torment which by right he should haue suffred, he being strickē of God with a sodaine plague frō aboue, should die in the second skirmish of the battaile. He died not as capitaines in warre fighting manfully in battaile for their contrey, for vertue and their friends, are commonly wont to endure courageously a glozious death: but like an impious person and a rebel to God (his army as yet lying in the field, and he taryng at home and in secret) he suffereth the punishment, being strokē with a sodaine plague of God ouer all his body, so that he was vered with great torments & griefes, pined away with hūger, fel downe frō his bed, his flesh altogether wasted by inuisible fire sent frō aboue, so that it consumed, dropped away, & lost al the fashio of the old forme, when as there remained nothing vnto him saue only the bare bones like a painted image, dried vp of a long time. Neither did the beholders take his body for other, than the sepulcher of the soule, buried in a body that was now dead, and all together consumed. When that as yet he burned more vehēmently then the boyling baths are wōt, out of the inward closets of the marow, his eyes lept forth & passing their boundes left him

The death of
Maximinus
the tyrant.
God plagued
Maximinus.
Famine.
Inward bur-
ning.
Flewme.

Blindnesse.

him blinde. But he breathing as yet in these torments making his confessiō vnto the Lord, called for death, & at length confessing himselfe to haue suffered these things iustly, & in Steele of reuengment, for the madnesse he presumed and practised against *Christ Iesu*, gaue vp the ghost.

His last confession.

CAP. XI.

After the death of *Maximinus*, the Christian affaires beganne to be in better estate. The executors of *Maximinus* tyrannie are punished. *Constantinus* and *Licinius* are proclaimed Emperours.

When *Maximinus* had thus departed this life, who alone continued of al the tiraunts the vtter enemy to all pietie & godlines: the churches through the grace of almighty God were builded againe & erected from the foundations: the Gospell of *Christ Iesu* shining vnto the gloze of the vniuersall God, receaued greater libertie the aforesaid time: but the impiety of the sworne enemies to godlinesse was subiect to extreme shame & ignominie. For the said *Maximinus* was declared by publique edicts the first most deadly enemy of all the Emperours, the most impious, the most ignominious, & a tirant that was abhorred before the face of God. And what monument so euer of letters or proclamations stood throughout euery citie to his or his childrens honoz, they were partly woꝛne and throwen from aloft vnto the pauement partly so ouerlaid & darkened with so black a colour, that they became vnprofitable for publique sight. Likewise pictures, as many as were erected to his honoz, being throwen downe after the same sort, & defaced, were sett forth to the laughter & derision of such as would vse the both ignominiously & contemptuously. Afterwards all the ensignes also of others that were enemies to pietie & christian religion were taken downe, all the persecutors as many as fauored *Maximinus* were executed, specially such as by him were honozed in the head cities, & to the end they might flatter him, hated more deadly our doctrine & religion, of which sort of people *Pencetius* was one, whome before all other he esteemed for most honorable, most reuerend, and of all his freinds best beloued, twise, & the third time Consul, & had appointed him the chiefe gouernour in all his affaires: next was *Culcianus* enioying the authoritie of euery degree and office, who also hauing shedd throughout *Egypt* the blood of an infinite number of Christians, was of greater fame: besides others not a few through whom chiefly the tyranny of *Maximinus* preuailed and toke encrease. Moreover also vengeance lighted vpon *Theotecnus*, not forgetfull of the thinges he had committed against the Christians, who because of the image and idol he erected at *Antioch* became famous, & was also made president by *Maximinus*. *Licinius* after his coming to *Antioch*, to the end he might finde out the inchaunters which had foully deceaued him he punished with torments the prophets & priests of the late erected image, & made inquisition in what sort they cloked & deceate. When as they being driuen by torment could not conceale the truth, they reueled the whole secretie to be a deceit wrought by the subtlety of *Theotecnus*. Wherefore he rewarded al with punishment dew for their desert, & first of al *Theotecnus* him self, afterwards the other companions of inchauntments when he had first diuersly tormented the, he executed to death. After al these the next turne lighted vpon the children of *Maximinus*, whome he had made companions of the imperiall honour, of pictures & publique ensignes. Last of all the kindred of the tirant, who afore time by their insolency oppressed al men, together with the aforesaid tirant now suffered punishment with vtter shame. For they receaued not the discipline, they knew not nether vnderstand they the admonitiō which speaketh in holy scripture: Put not your trust in princes, nor in any child of man, for ther is no helpe in them. When the breath of man goeth forth he shall returne againe to his earth, in that day all his thoughts and deuises shall perish. The impious persons after this sort being bereaued of their liues, the empire stood verie stable voide of all enuy vnto *Constantinus* and *Licinius* alone. These men (when as before all thinges they had wiped out of this life the enemies of God) ioyfully possessing benefits and graces from above, shewed forth the study of vertue and of godlines, pietie and thankfulness of minde towards God, by a constitution published in the behalfe of the Christians.

The ignominie that befell *Maximinus* after his death

The executors of tyrannie are plagued.

Peucecius a wicked magistrate. *Culcianus* a wicked magistrate. *Theotecnus*

Inchaunters & idolaters punished.

Maximinus children and kindred, receaued their deserts.

Psal 146

Constantinus & *Licinius* Emperours

The ende of the ninth booke.



THE TENTH BOOKE OF THE EC-
CLESIASTICALL HISTORIE OF EVSE-
BIVS HAMPHILVS BISHOP OF CÆSAREA
IN PALÆSTINA.

CAP. I.

*The thankfulness of the Christians for the peace granted vnto them from
aboue after the great storme of persecution.*

He beginneth
with thanks
vnto God
for the peace
after perse-
cution.

Psal. 98.

Psal. 46.

Psal. 37.

Many and infinite thanks be geuen in all things vnto God almighty and king of all things, & to Iesus Christ the saviour and redemer of our soules, through whom we wish vnto vs continually the preservation of such things as concerne peace, both fro outward verations, as also firme & immouable inwardly in our minds. Being that hitherto we were furthered by thy praiers, and now hauing finished nine books of the ecclesiasticall hystorie, we annere the tenth and dedicate it vnto thee, most holy Paulinus, sealing and shutting vp the whole worke with the publishing abroad of thy praise. Justly therefore we place here in a perfect number the absolute and solempne sermon gratulatozie of the repaying of the churches, obeying no doubt herein the holy ghost commaunding after this sort: Singe vnto the Lord a new songe, because he hath done maruelous things. With his owne right hande & with his holy arme hath he gotten him selfe the victory. The Lord hath shewed his saluation: in the sight of the heathen hath he openly declared his righteousness. In so much that these words of þe Prophet require a new songe, of ducty then we must haue a songe in our mouth, because that after vnglesome and darke spectacles, after thundering and terrible threats, we haue ben thought worthy now to see such things, and to celebrate such solemnities such as I say befoore vs manie iust men and Partys of God haue desired to see vpon earth, & haue not seene, to heare and haue not heard. But they passing very speedely, haue possessed far more mightie ioyes, being taken away into the heauens themselves vnto the celestiaall Paradise and to diuine dainties: but we cōfessing these present things to be greater then we deserued, do honoz aboue measure the grace of Gods greates godnesse. We honoz him iustly, renewing the same with all the might of our mindes, and testifying truely accordyng vnto the prophecies writen where it is sayde: Come and see the workes of the Lorde, what maruelous things he hath done vpon earth, he maketh the warres to cease vnto the endes of the worlde. He breaketh the bowe, bruyseth their armour, and burneth their chariots with fire. Reioycing therefore together in this soyte because of these things which in vs manifestly are fulfilled, we will ioine this booke to the other former treatises: for the whole rable of the hatefull persons and enemies to God was wiped away, and so sodainly taken out of the sight of men, that againe the word of God was fulfilled, saying: I sawe the wicked lifted vp and exaulted like the ceders of Libanus, and I passed by and beholde he was not, I sought his place and it coude not be founde. This day being lightsome and cleare, cast ouer with no darke cloudes, hath shined to all the churches of Christ throughout the worlde, with the sonne beames of celestiaall brightness. Neither did any forreiner enuie at our ioyfull assemblies, or at the enioying of the same gracious benefites, but all mortall men being deliuered from tyrannicall oppression, had libertie to communicate with vs in the things giuen vs from aboue,

CAP. II.

*The heathens are gladd of the Christians succeſſe, the churches are repayed, and the
Emperours shewe themselves liberall and bountifull.*

The heathen being deliuered & ridd of þe former mischienes, cōfessed diuersly that the only true god was the defender of the godly christians. But vnto vs there was an vnpeaka-
ble ioy, which with incessant hope did depend of Christ þe anointed of God. Yet a certaine
diuine

diuine gladnes inspired all, seeing the places a litle before destroyed by the impietie of the tyrants, to be raised up as it were out of a long & deadly calamitie, and the temples againe from the foundations to be erected vnto an vmeasurable height, and to receaue greater beauty then euer they enioyed before their destruction. Moreover the most puissant Emperours by their often constitutions published in the behalfe of the Christians, haue amplified and enlarged the thinges graunted vs by the free bountifullnes of God, vnto the Bishops also there came famous letters fro the Emperour, dignities were bestowed, summes of money & presents were sent them, the copy of which letters translated out of the Romaine into the grecke tongue, it shall not be amisse in his proper place to annere it vnto this present history as vnto a certain pillar, to the ende they may be committed to the memorie of all posteritie to come.

The temples
builded a-
gaine.

CAP. III.

Of the dedication of the temples then euery where celebrated, and their sollempne orations and sermons.

Then the wished and desired sight was scene of vs, to wit, the celebrating of the dedications, throughout the cities, and consecrations of oratories lately builded: the meeting of Bishops: the coming together of them which being farre seuered a sunder, dwelt in forreigne countreies: the loue of nation towards nation: the knitting together of the members of Christ, closing into one harmonie. So that according vnto the foreshewing of the Prophet signifying mystically before, the thing which should come: bone was ioyned to bone, ioyned to ioyned, and what so euer other thing the saying of the Prophet though darkly, yet truly foretold vs. One power of the diuine spirite wrought in all the members: all had one minde, and the same readinesse of faith: the celebration of the diuinitie amonge all was one: Moreover the orderly service of such as gouerned the Churches and publike ministration of the holy things appointed of them for the purpose: comely rites and ceremonies of the Churches were celebrated, here, with psalmodies and other songes of praise deliuered vs from above, there, with diuine and mysticall ministration as the secret pledges of the Lords passion were solemnized, & we hall men and women of euery age, with all might that in them lay, with cheerfull minde and will, in prayer and thankesgearing, honored God the author of all goodnes. To be short, & gone, nouns of the Churches as many as were present with sollempne sermons euery one as much as in him lay, set forth and extolled the sollempne meeting and assemblies. There went vp into the pulpit one among all the rest, counted very sage, expert in the worde of God, well exercised in preaching, who chose a parcell of Scripture, discoursed at large as it were in gathering together of the members and uniting of the congregations, whom many learned clerkes and famous Bishops heard with quiet and attentiu eare. This preacher therefore in the presence of *Paulinus* a Bishop that passed all other for rare and singuler gifts: by whose meanes and procurement also the famous temple of *Tyrus* in Phœnicia was builded with most gorgeous furniture uttered this sermon in such sort as followeth.

Consecrations and the dedications of temples.

Ezech. 37.
An vniforme consent of the Christians.

CAP. IIIII.

A sollempne Sermon in praise of the building of the Churches, but expressly directed vnto Paulinus Bishop of Tyrus.

Our friends and Priests of the most high God, which are betwifted with holy robes and the heauenly crowne of glory: with the sacred oymment and priestly atyre of the holy ghost: and thou the ornament of the new holy temple of God, which art honored of God him selfe with wisdom of auncient yeares, yet hast brought to passe noble deeds and enterprises with fresh and flourishing vertue, to whome God him selfe comprehending & whol world hath graunted this great honor, that thou shouldst build and repaire on earth this house, vnto Christ the only begotten and his first begotten word, vnto his holy & noble spouse whome one may very well call either a new *Beseleel*, chiefe builder of Gods tabernacle, or *Solomon* king of a new and more mighty Ierusalem, or else a new *Zorobabel*: which hast purchased farr greater glory vnto the temple of God then it had before: and you the sucklinges of the holy flocke of Christ, the house of gods literature, the schole of wisdom, the honest and godly audience of piety: It was lawfull for vs of old to laud God with hymnes and songs, which haue heard out of holy Scripture the maruelous wonders of God, and the miraculous bountifullnes of his Lord

He prayeth
Paulinus the
Bishop.

Beseleel.
Solomon.
Zorobabel.

Psal. 44.

Psal. 43.

1. Timoth. 3.

Psal. 87.

Psal. 122.

Psal. 26.

Psal. 48.

Psal. 113.

Luk. 1.

Psal. 106.

Psal. 107.

Psal. 136.

Psal. 105.

Esa. 53.

Satan the enemy of mankind & worker of all mischief.

shewed towards mankind being to this ende instructed that we should say. O God we haue heard with our eares, our fathers haue declared vnto vs the workes thou hast wrought in their daies of olde: but now haue we learned it not by hearing, neither by rehearfall & rumour of the high arme, & heauily hand of our God and high King, but by deedes, & (as I may so say) with the eyes them selues, beholding the things of old to be certaine & true, we may sing an other hime of victorie and to good purpose shout and say: like as we haue heard so haue we seene, in the citie of the Lord of hosts, in the citie of our God: I meane in an other citie, then this lately builded & erected vnto God, which is the Church of the liuing God, the pillar and ground of all truth, of the which a certaine other testimony of holy Scripture thus happely repositeth: Glorious thinges are spoken of thee, o thou citie of God. In so much as then we are gathered by the benefit of Almighty God through his grace of the onely begotten vnto this Church, let euery one of vs here presently assembled together praise and laude God, and with all crie and say: I was glad when they said vnto me we will goe vp into the house of the Lord. And againe, Lord I haue loued the beautie of thy house, and the place where thine honour dwelleth. And not only he which sitteth but also altogether, with one spirite and with one minde honozing the Lord, let vs then singe & say: greate is the Lord and worthy to be praised, in the Citie of our God, euen vpon his holy hill. For he truely is greate and his house greate, highe wide and beautifull in comparison of the sonnes of men. Greate is the Lorde which alone doth wonderfull thinges, greate is the Lord doing great thinges, vnsearcheable thinges, glorious and excellent thinges whereof there is no number. Great changing moments and times, remouing and ordaining thinges, raising the poore out of the dust, and lifting the needy out of the mire, he hath depoled the mightie from their seates, and exalted the meeke out of the earth, he hath filled the hungry with good thinges, and hath broken the armes of the proude. Thus hath he confirmed the memozy of the thinges rehearsed of old not only to the faithfull, but also vnto the Infidels: it is the Lord of all, the maker of the whole worlde, the Almighty, the most excellent, the one and the onely God, which doth wonderfull and greate thinges, vnto whom we obediently doe sing a new song euen vnto him which alone doth maruelous thinges, because his mercy endureth for euer: which smote great Kinges & slew mighty Kinges, because his mercy endureth for euer: because that when we were brought lowe the Lord was mindefull of vs, & deliuered vs from our enemies. With these praises let vs not cease to celebrat God the vniuersall father, but also the second person, authoz of all goodnes exhibited vnto vs, the bringer of the knowledge of God, the teacher of true piety the roter out of the wicked, the dispatcher of all tirants, the gouernour of our whole life, let vs (whose case was lamentable) honour him sounding continually with mouth and minde, I meane our Saviour Iesu. For he alone the onely most excellent sonne of the most excellent father according vnto the will of his father, wherewith he loued man, most willingly like a passing cunning Physicion so: the health of the patients, toke vpon him our nature which lay as it were in a bottomlesse pitt of perdition, the beholding of whome in this case was very greuous, and the handling vnpleasent: and of the miseries of others he heaped vnto him self great miseries, he saued not onely such as were sicke with soze botches and festered woundes: but also such as lay among the dead, he him selfe by him selfe hath deliuered vs from the most dark dungeons of death. There was not so much power geuen to any other in heauen which could without offence and vndoubtedly minister the saluation of so many castwaies, but he alone tooke vpon him our perdition, subiect to many greuous passions, he alone tooke vpon him our troubles, he alone tooke vpon him the punishments due for our impietie, and he saueth vs whome he found not onely halfe deade, but to be abhorred, nowe stinking in the graues and sepulchres them selues, heretofore & presently also with the carefulnesse of his good wil, beyond all other mens expectation, yea and ours to: and deliuereth vnto vs the great abundance of his fatherly goodnes being our quickner, our day starre, our great Physicion, our Kinge and Lord the Christ of God. What all mankind was then ouerhadowed, with the night all cloudy and palpable darkness, with the wilines of seducing deuills, and the working of spirites hatefull to God, he alone appearing vnto vs, loosed with the sunne beames of his heauenly light the knobby fetters of our sinnes: but nowe after that so: so greate fauour and bountyfulness, spyte being greued with all goodnes, and the deuill him selfe busilie going about all mischief, onely not bursting so: grieve, hath raised cruell warre against vs with all his deadly might, and first after the manner of a madd dogge, which gnaweth with his teeth the stones siong at him, and poureth out the

the rage of reuengement vpon the darts which haue no life: he sett vpon the stones of the oratories & the senselesse building of the houses with sauadge woodnes, to the ende he might bring in as he supposed a wast desert of Churches: againe he sent out cruell murmurs & poisoned speeches partly by the threats of wicked tyrants, & partly by the decrees of prophane Princes: moreouer souning out his death he hath infected with his venomous & deadly poison the soules which he caught in his snare, and slewe them with the damnable sacrifices of dead images, and rayfed against vs all sortes of beastes couered with mans skinnie and al kinde of crueltie: againe the Angell of greates counsell, the great graundcaptaine of God, after sufficient wasling, the which the most valiant souldiers of his kingdome endured througely with inuincible patience and sufferance, had effiories shewed him selfe, he destroyed the hurtfull and noisome thinges and brought all to nought, as if they neuer had bene named, but vnto him selfe he made all acceptable and peculier, about all glozve, not onely among all men, but among the heauenly powers: the selues, the sunne, the mone, the starres, all heauen & earth together. So that now the which other wise neuer anie where came to passe, the most excellent Emperours, considering the honour they receaued of him, haue detested the sight of dead images and troden vnderfoote the unlawfull seruice of deuills: they haue sett at nought the seducing of olde time receaued of the Elders: they haue knowen one only God, the common benefactor of al: they of the selues confessed Christ the sonne of God supreaminge of all: vpon pillars they haue intituled him a Saviour: for euerlasting memorie they fastened his vertues and victories against the wicked in the middes of the city which had dominion vpon earth vnto the imperiall armes, that Iesus Christ our Saviour alone of all the men from the beginning of the world, yea of the head Princes of the whole world, was honoured not as a common Ringe, crowned of men, but adored as the naturall sonne of the vniuersall God & God him selfe. And not without iust cause. What Prince of all them that euer were, brought so much power, that by the appellation of his name he should fill the eares and mouthes of all mortall men throughout the whole world: What Ringe hath ratified so godly and so wise lawes decreed by him that they might sufficiently & durably be read to the hearing of all men from the endes of the earth to the boundes of the whole world: Who hath wiped away the barbarous and sauadge maners of the Gentiles with his louing & tractable lawes: who euer since the beginning of the whole world, being impugned of all men hath shewed power passing the reach and strength of man, so that he seemed dayly to flourish and througout all his whole life to waue yong: who hath ordained and planted a nation not heard of from the first beginning, not secret in some corner of the earth, but throughout the whole compasse vnder heauen: Who hath so fenced his souldiers with the bright armour of godlines that they were found in their fighting against their aduersaries of courage harder then the Adamantstone: What Ringe after his deafe so gouerneth, and warreth, and erecteth signes of victories against the enemies, and filleth euery place, coast & contrie as well of the Grecians as Barbarians with his princely pallaces and consecrated temples: as these ornaments and dedicated iewels of this temple are gorgeous, which being royal and notable in deede, are worthy of wondering and admiration and as it were certaine and manifest tokens of our Saviour (for now also: he spake the word and they were done, he commanded and they were created, for who will withstande the beckning of the word of God the supreme Ringe and gouernour of all) which require speciall rest and conuenient leisure that they may diligently be considered and expounded, whereof also proportionally the readines of the workmen is to be weyed, in presence of him whome we celebrate with diuine prayles, which considereth the spiritnall temple of vs all, and beholdeth the house builded with liuely and growing stones which being soundly and securely laied vpon the foundation of the Apostles and Prophets hath Iesus Christ him selfe to the corner stone, whome the wicked head builders of mischief haue reiected not only of that building which now is ancient and hath no longer continuance: but also of the which presently consisteth of many men. But the father hath allowed him for head of the corner of our common Church, both then and now also. Therefore this liuely Church of the liuing God builded of our selues, I do call that chiefe bestrie seruing for the word of God, whose inward chauncells not sene of many, holie in deede & most holy places, who by beholding of them euer durst presume to explicate: yea who coulde beholde the inner parts of the halowed porches, but the onely great high priest of all to whome onely it is lawfull to search the secreties of euery reasonable soule: peraduenture it

Christaidech
the comfort-
lesse.

The orna-
ments of the
temple, and
the meaning
thereof.
Psal. 33.
Psal. 148.

may be possible for some one or other of his equals to enjoy the second place next after him, to wit, for the President and Captaine of this warrefare, whome the chiefe and greates bighe Priest him self hath ordained a shepheard of this your holy flocke, enjoying the second honour of these holy thinges, taking in charge your people by lott and appointment of the father as his servant and interpreter, like a new Aaron or Melchisedech likened vnto the sonne of God remaining and preferred by him for ever by the prayers in common of you all. Vnto this man therefore onely be it lawfull next after the chiefe and greatest bighe Priest to see and to behold, if not the chiefe thinges, at least wise the seconde closet of the inner contemplation of your soules, when he hath exactly sifted euery one of you by experience and prolixity of time, and when as with his owne industry and care he hath instructed all you of the worlde, in honesty and the doctrine which is according vnto godlines, and hath bene made mighty, aboue all others, to sett forth the with workes agreeable to his calling that doctrine, which by aide of the diuine power he hath gotten. The chiefe therefore and our greates bighe Priest, the things which he seeth the father doe, the same likewise (sayth he) doth the sonne: but this man secondarily, euen him selfe, beholding with the cleare eyes of the minde the firste as a teacher whatsoeuer thinges he sawe him doe, vsinge as it were the firste framed paternnes, the portraiture of them as much as laye in him to the like resemblance, as a workeman he wrought the thinges which you see with your eyes, differinge not a iote from that *Beseleel*, whome God him selfe endued with the spirite of wisdom and vnderstandinge, and other industry and skilfull knowledge, whome he called and ordained the workeman of the buildinge of the temple by formes of the celestiall types. After this sorte this man, garnishing and beautifyinge whole Christ, the worde, the wisdom and light in his minde, it may not be tolde with what courage of minde, with what plenteous and vsuriable power of the minde, and with what great liberalitie of you all and earnestly contendinge with largenesse of giftes, lest by any meanes you shoulde slide away from his purpose: he hath ordained this most renowned and most excellent temple of the high God, as a visible paterne agreeable with nature, resemblinge the better inuisible temple. This quize, worthy to be spoken of, though first of all it were couered through the wyles of the aduersaries with the sincke of all filthines he despised not, neyther peelded he vnto the cruell spyte of them which were authoys of that mischiefe, for if his pleasure had bene to haue passed vnto some other place, (a thousande others had bene easily sought in this cite) he had founde greates ease of his labour, and had bene ridd of so much busines. But firste of all he stirred vp him selfe to this worke, next all the whole people being settled with readinesse, and made of all as it were one will, firste he tooke this labour in hande: to the ende that he might specially restore her that was destroyed by the enemye, which afoze tyme had endured greates trauels, and befoze our tyme the same persecution which we suffered, I meane the Church like a mother depriued of her children, he thought god that she altogether with vs should enjoy the magnificy of our gracions God. For as much as the greates shepheard hath vouchsafed to gather into one folde his children, the beastes and wolues beinge diuyn away, and euery sorte of cruell and sauadge creatures put to flight, the iawes of the Lions he hath broken, as the holy Scripture doth testifie, he hath also most iustly restored againe the very folde of his flocke, that he might still the enemy and auenger, and resist the rebellious enterprises of the wicked against God. And nowe they are not hated of God, no moze were they then. But after that in shorte space they molested, and were also molested them selues, they suffered punishment due for their desert, and were vnterly destroyed them selues, their freindes and families, so that the prophecies wrytten of olde in holy Scripture they haue in very deed confirmed, where among other thinges the holy Scripture truly pronounceth these thinges of them: the wicked haue drawn their sword, bended their bow that they may shoote at the poore and needy, and sleue the pure of hart. Their swordes shall pearce their owne hartes, and their bowes shall be broken. And agayne: the remembrance of them is perished with a founde, and their name hast thou wiped away for ever and euer. And when they were in misery they cryed, but there was none to deliuer them, vnto the Lorde, and he heard them not. They stumbled and fell, but we rose and stand vp. And this that was foretold of them (Lord in thy cite thou shalt bringe their likenesse to nought.) is now in all mens sight founde true, but they after the maner of the giauntes, goinge about to warre with God, purchaced vnto them selues such an ende as berefted them of their liues: but

Iohn. 5.

Beseleel.

The cleansing
of the pollu-
ted temple.Psal.
Psal. 3.

Psal. 37.

Psal. 9.
Psal. 18.

Psal. 73.

but she that was desolate and bewailed among men, obtained such an ende of her patience in God, as is now to be seene, that according vnto the prophesye of *Esa* it may be cryed vnto her: Reioyce thou drye desert, let the wildernes be glad and florish like the lylie, the wast places shall bringe forth and reioyce. You loose handes and dissolute knees ye shall be strengthened. Comforte your selues, you faynt harted, you shall be strengthened feare not. Behould our God hath restored iudgement & will requite. He will come & saue you. For saith he the waters shall flow in the desert & the valleies in a thirsty land, & the dry land shall be turned into marishe, and the fountaynes of waters into drye lande. And these thinges of old time sozetoled by wordes were grafted in holy Scripture, but the thinges now brought to passe, are not onely deliuered vnto vs by hearesay but by woorkes themselves. This desert destitute of water, this widow and desolate (whose gates with ares like timber in the woordes they haue helwed downe, For they haue broken her in peeces with axes and hammers: whose bowes they haue destroyed, And burned with fier the Sanctuarie of God, for they haue throwen to the ground the tabernacle of his name: whose grapes they haue gathered as many as passed this waye and throwen downe her hedges, the which the wilde bore out of the woode hath rooted vp, and the wilde beaste of the felde deuoured) By the wonderfull woorkes of Christ, presently where it pleased him is become like the lylie. For then by his commendement according vnto the prouidence of the father she was chastised (Whome the Lorde loueth he chastiseth, he scourgeth euerie childe whome he receaueth (and after due measure bringe conuerted, she is commaunded to reioyce from aboue and now florisheth like the lylie and breatheth vnto all men an holie sweete smelling saue). For sayth he the water shall flowe in the deserte, they to witt, which are holie, of the sauinge fountaine of new birth. And now that which a while agoe was desert is turned to marishe, and the wellspringe of the water of life issued out into thirstie lande. And to say the truthe, the handes besore lose are strengthened, these woorkes also which we presently beholde are greates and famous tokens of the wonderfull power and handy woorkes of God. Forerouer the knees of old withered and weakened, hauinge recovered their strength and wonted paces, doe enter the right and high way of deuine knowledge and hasten vnto the flocke of the high shepheard. But if their mindes haue bene amazed with the threates of sundry tirantes, neither hath the woorde of saluation contemned the cure of them, but healinge them notably, leadeth them vnto heauenlie comforte, saying Comfort your selues you faint harted be strong feare not. And because it be shewed this wildernes wrought for God to enioy these benefitts, this our new and passing Zorobabel, endued with that readines of minde he is of, to geue eare, obeying the sayings of the prophets, after that bitter captivity and abomination of desolation, despised not this deade carcase, but besore all things pacifying God the father with prayers and supplications together with the consente of you all: and taking him for a helper and fellow woorker which alone quickeneth the deade, raised her being fallen, after that he had purged and cured the mischiefs which were wrought: and gaue her a stole, not wherewith she was clad of olde but that which she learned againe of holy Scripture which testifieth thus: And the latter glorie of this house shall passe the former. Wherefore enlarging this quyre with farre greater rowme, he hath fortified the outer compasse of the whole building with a wall, that it might be a most safe hedg of al the whole woork: next he hath erected a great porch, reaching very high eastward vnto the sunne beames, so that vnto them which stande a farre of without the halowed walls it yeeldeth a cleare shewe of the artificall woork contayned within them, and with all turning, or entising the countenance of sozreners touching the sayth vnto the first entrance, so that none passe by, which is not pricked in minde first with the remembrance of the former desolatiō past, next with the sight of this wonderfull woork (vnto such as were hoped and wished for) a prick peradventure to drawe men and by the beholding thereof to entice men to enter in: them also who already are entred within the gates he suffereth not with foule and vnwashed feete to drawe nighe vnto the inner partes of the most holie places. For making a separation with greates distance betwene the temple it selfe & the first entrance he hath beautified this place on euery side with foure ouerthwart porches, and after the forme of a quadzangle he compassed them about one euery side with high pillars, the distance whereof he hath shut with latice like netts, made of wood and measured after the breadth of the place, the open middle he left free that the gorgeous skie might be seene, & that it might yeld the ayre tempered with the bright

*Esa. 35.**Psal. 74.**Psal. 80.**Prouerb. 3.**Heb. 12.**Esa. 39.*

The wall of the church.

The porch.

A space betwene the Sanctuarie & the porche.

Wellpringes
cockes or
cundits.

Gates.

Porches.
Windows.

Psal. 104

The floore
or pavement

Esa. 61.
The church
reioycesth

Esa. 54.

beames of the sunne. With hath he referred pleadges of holy purgations, to witt wellspringes lying ouer against the temple which with great plenty of water graunt licence of purifying vnto such as enter into the holy cloisters. The first exercise for such as enter yeldeth vnto euery one beauty & brightnes, to witt the washing of their hands & clissing of their body, but vnto the that desire the knowledg of the chiefe principles of our religion a fitt mansion place to continew. Moreover when he had wonderfully garnished the sight of these he proceeded on & made the entraunces of the temple wide open, as yet with more artificiall porches wrought within side. And againe he placed three gates of the one side subiect to the sunne beames, the which he made to excell, with the midd distance of both sides, by reason of his biggnesse & breadth thereof, the which also he notably sett forth with bowes of brasle, linked with iron & sundry kinds of carued worke, & substituted the vnto it as garding souldiers vnto a queene. After this maner he added the same number of porches vnto the galleries on euery side of the whole temple, & ouer the from aboue he inuited sundry fallies of greater lights vnto his whol house & the setting out of front of the he hath diuersly wrought ouer, with carued timber. But his princely palace he hath fortified with more precious & more gorgeous stuff, vsing for this more pliteous liberality of expences. It seemeth vnto me herein a thing superfluous if I would describe his length & breadth of this house, these gorgeous ornaments, his unspeakable greatnes, his glistering shew of his worke, his height reaching vnto his heauens, & if I would extoll with speache the precious cedre trees of Libanus hanging ouer, the which holy Scripture haue not passed ouer with silence, saying: The trees of the Lord will reioyce, & the cedres of Libanus which the Lord hath planted. To what end shal I treat more curiously of the most wise & chiefe deuised disposition of the building. and againe of the excellent nature of euery seuerall part, when as the testimony of the eyes themselues passeth & encludeth that knowledg which pearceth the eare. But this man hauing finished the temple and the most high seats for the presidents honoꝝ, againe hauing placed the vnderseats in a passing good order, and last of all the most holy place, the alter being sett in the middell: againe he so compassed these things with wooden railes wrought vp to the toppe with artificiall caruing, that many might not come therein, yelding a wonderfull beauty to the beholders. After hath he negligently panned the flower. This he gorgeously bedecked with marble stone & nowe consequently he tooke in hand the vtter parts of the temple, he builded seats and goodly ples on either side very artificially & ioyned them to the temples side, he beat out windowes & coupled them to the doores of his middle temple, the which things also our Salomō an earnest maintainer of peace, & builder of this temple hath brought to passe, for such as yet want his sacrifice & sprinklings done by water & the holy ghost. So that the prophecy aboue mentioned, consist no longer in words but is accomplished in dedde it selfe. For as yet, as it is most true, The later glorie of this house passeth the former. For it behoued and most meete it was, In so much that the Lorde had bene in agony & had once embraced death for her, & after his passion, the foule body (which for her sake he put on) being translated vnto brightnes and glory, & the flesh it selfe after dissolution, ledd from corruption to incorruption: that shee in like maner should enioy the gracious goodnes of our Saviour. Although she had promises of the Lorde himselfe of farre more excellent gifts, and desireth incessantly to obtaine a greater glory of new birth at the resurrection of the incorruptible body, together with the glistering brightnes of the Angelicall quire aboue in the heauens & pallsaces of God, with Iesus Christ him selfe the chiefe benefactor and Saviour in the world to come: yet in the meane space, in this present life, she which of old was a widow & solitary now adorneed by his grace of God with these flowres and become in dedde like the lily, according vnto the saying of the prophet she hath put on her wedding robe & is compassed about with a crowne of beauty & as it were instructed by Esa. to daunce for ioy. Let vs heare of her how she offreth with reuerence, thanksgueing vnto God his king with his voice of praise when she saith. Let my soule reioyce in the Lord. For he hath put vpon me the garment of saluation: & couered me with the mantell of righteousness. He hath bedecked me like a bridgrome with a crowne & like a bride with ornaments: for euē as the earth multiplieth her flowers and like as the garden shooteth forth her feedes, so hath God caused righteousness and praises to florish before all the heathen. With such sayings doth she triumphe, but heare with what words, the bridgrome, the celestially word, Iesus Christ himselfe doth answer her, the Lorde himselfe saying: Feare not because thou wast confounded, neither be thou ashamed because thou hast bene sett at nought. The Lorde hath not called thee as a woman forsaken and faint harted, neither as a woman hated

red from her youth vp: sayth thy God. A litle while haue I forsaken thee, & in great mercies will I pittie thee: when I was a litle while angry I turned my face from thee but in great mercies will I pardon thee sayth the Lord thy redemer. Awake, awake, thou that fro the hand of the Lord hast dronke the cupp of his wrath. Thou hast dronke of, and emptied cleane the cupp of destruction, the cupp of my wrath. There was not of all thy sonnes whome thou hast begotten not one left to comfort thee, not one which might hold thee vp with the hand. Behold I haue taken the cup of destruction out of thy hand, euen the cupp of my wrath, and henceforth see thou drinke of it no more, & I will put it into their hand which wrongfully troubled thee, & which haue hūbled thee to the dust, Awake, awake. Put on thy strength: put on thy glory. Shake from thee the dust arise & sitt vp. Pluck out thy neck fro the collar. Lift vp thine eyes and looke about thee & see thy sonnes gathered about thee. Behould they are gathered together & come vnto thee. Astruely as I liue sayth the Lord, thou shalt put the all vpon thee as an apparell, and gird them vnto thee as a bride doth her iewels. As for thy land that hath layen desolate wasted & destroyed: it shalbe frequented of thine inhabitants & they which haue deuored thee shalbe farr of. For the sonnes which thou hast lost shall say in thine eares: his place is narrow for me, prouide a place where I may dwel, & thou wilt say in thine hart: who hath begotten me these? I was barren and a widow, but who hath nurished these for me? I was left alone, but whence come these vnto me? *These things hath* *Esa* propheticd. *Esa* These thinges of old were grafted in holy Scripture concerning vs, and requisit it was that some where we should behold the tructh thereof shewed in works themselves. *Esa* Therfore because the brydgrom, the word of God hath thus spoken vnto hys spouse his most holy church very well hath this chiefe solemnizer of the mariage raised and restored this desert, lying after the manner of a dead carcase, destitute and void of all hope of man, by the common prayers of you all and the true handes stretched forth at the commaundement of the vniuersall king and by shewing of hys power of Iesu Christ: being raised ordained her such a one as he had learned by the description of holy scripture. This miracle then passeth & is aboue measure to be woozed at, of them specially which only make hys shew of outward things. The chiefe tips & sozethelwes spiritual of these do exceed al maruelous & miraculous things, hys intellectuall & theological patterns, to wit the renewing & repairing of the deuine & reasonable building in hys soules, hys which hys sonne of God accordyng vnto hys likenes which he made of him self, made it in all thinges like vnto God, to wit an incorruptible nature, an incorporeal a rational, seuered fro al earthly substance & a self spirituall essence. Which at hys beginning ordained hys it should be of hys which was not, & made vnto him self & to hys father, an holy spouse & a most sacred temple which he sheweth affirming manifestly wher he sayth: I will dwell in them & walke among the I wilbe their God & they shalbe my people. And in deede the mind of man was perfect & purged & so prepared fro hys beginning, that it might beautify the heuently word & fructifie in it selfe: but it became iuious and by the motion of the malicious deuell, subiect of his owne accord to passions & set on malice that it was forsaken of God, & destitute of his help, vnarmed, set forth and left to the snares of them which of old haue spited & enuied at his saluation, ouerthrowen by the terrours & sleights of the inuisible and spirituall enemies: hath fallen with such a fall as may not be recovered, so that not one vertuous stone cleaued to an other in it, but lay all prostrate vpon the earth and dead, bereft of the naturall vnderstanding of God. And being fallen which was made after the likenes of God, no wild boze out of the wood as is visibill among vs, rooted it vp: but some pernicious deuell and spirituall wild beast which haue set it a fire with their passions as with the fire barts of their malice: burned with fire the true Sanctuary of God: & thzown to the earth the dwelling place of his name & trode it, thus miserably lying ouercast with a great heap of earth for euer to dispaire of saluation. But the holy word of saluation, carefull hercof, obeying hys boundifullnes of his most gracious father, reuised him of the sinners with punishment due for their desert. first of all the by taking away the liues of the most impious and pernicious of all, the most greuous and hated tirauntes of God, he purged the whole world with the industry of the most goodly princes: next he brought vnto the open face of hys world, men well known of him dedicated and consecrated vnto him of olde in godly life and protected by him, though in secrete (the troublefome times the drawing nigh) them again hath he honozed sufficiently with plentifulnes of his spirit, and by the meanes of these hath he wiped and clised the soules a litle before infected, oppressed with all kinde of filthe, and heapes of impious decrees, with reprehensue leasons of Discipline as it were with digging and deluing instrumentes, as spades, and the

*Esa. 51.**Esa. 52.
Esa. 49.**2. Cor. 6.*

E/9.54.

A.3.1.

I.C.9.1.

company of your minds garnished & made glorious he hath deliuered vnto this most wise captain and beloued God: who otherwise preuailing in iudgment and industry of inuention knowing and discerning the dispositiō of þ̄ soules committed to his charge, beginning as I may say from the first day to build hath not yet vnto this day rested, on while framing in you al glistering gold, an other while, tried, & purified siluer and precious stones, to the end he may accomplish a fresh, in you by woorks themselues the sacred and mystical prophēcy which is thus read: Behold I will make thy walls of precious stone and thy foundations of Saphires, thy bulwarks of Iasper thy gates of Christall and thy borders of cholen stones. Thy children shall be taught of God. I will geue all thy children plenteousnes of peace and in righteousness shalt thou be grounded. Therefore building in righteousness he hath proportionably seuered þ̄ powers of the whole people, by some, cōprising the only outward wall, he hath fortified þ̄ faith that is void of error. But this people being many & great in nūber is not fit to resemble þ̄ building of a more excellent woork. Vnto some he committed the entrances of the house, geuing thē in charge to watch the doores and to guide such as enter in, who not vnwoorthely are shewed to be the porches of þ̄ temple. Some he hath firmly sett about the inner court with chiefe pillars after the maner of a quadragle and to the chiefe bulwarks he hath referred the scripture of the foure Euāgelists. Againe some he hath coupled with soztresses on either side about the princely pallace, which as yet are nouices in the faith they both increase & prosper, yet set farther of frō the inward holy cōtemplatiō of the faithful. Of these hath he taken the incorrupt soules, purified with þ̄ deuine fountaine after the maner of gold, & others hath he set vp with pillars, farr mightier then those outward, out of the inner woytings of mystical Scripture, & sett them soztly liuely to minister light. The glorious doctrine of the high & supreme king, that is, of the one and onely God, hath adozned the whole temple, with one porch and the same very notable. He hath attributed þ̄ second beautifull brightnes vnto the power of Christ, and to the power of the holy ghost, & euery where vnto the power of the father, as for þ̄ rest he hath exprested the excellency of euery truth both plentiful and manifold throughout the whole house, euery way soztly & one euery side he hath builded a great a princely & a noble house full of light throughout, with liuely, seasoned, sure, and cholen stones of the soules. He hath beautified the inner and vter partes with þ̄ most flourishing atire of continency and temperance, in so much as they consist not only of soule and mind but also of body. There are also in this temple thrones and infinite vnder seats & receptacles in all those soules, wherein the graces of the holy Ghost haue their abode, such as of old appeared vnto them which had their conuersation with the holy Apostles, of whom also clouē tongues were seene as if they had bene fire, and rested vpon ech one of them. But whole Christ him selfe hath fastened his seat in him which gouerneth all, in others secundarily next after him placed, rateably as euery ones capacity can comprize the diuisions of the power of Christ & his holy spirit. The vnder seats are both Angels and soules of certaine men, euen of such as are committed vnto euery one for institution & custodies sake. The noble, the great and onely altar, what other thing is it than the most holy place & þ̄ sincerity of the priests soule which is common to al at þ̄ right hand of which altar stādeth the great high priest of all, Iesus him selfe þ̄ only begottē sonne of God, which directeth vnto the father of heauen & the vniuersall God, that sweet smelling perfume, the vnbloody, and spirituall sacrifices of prayers, receaued of all with swift eyes, and stretched out armes, & first of al he him selfe with adozation, & alone exhibiteth due honor vnto the father & next praieth, that he wil be vnto vs all pacified and gentle, firmly and for euer. This great temple, which is in the whole world vnder the sunne, the greates woorkman of all eue the word of God hath ordained, & againe he hath finished vpon earth this spirituall likeness of them which clime ouer the same circular forme of the heaues that the father, might be honored and woztshipped through him of euery creature and reasonable things on this earth: again he hath made the supercelestiall host and the shewes of these things there to be seene: to be soztly þ̄ Jerusalem which they call new, and Sion the celestiall mount and supernaturall citie of the liuing God, in the which infinite solemne troupes of Angels & þ̄ church of the first begotten which are withtē in heauen, do honor with secret & vnsearchable praises, our maker and the generall prince of all whome no mortall man can woorthely set soztly. For the eye hath not seene and the eare hath not heard, neither hath the hart of man conceaued the things which God prepared for them that loue him. Whereof we now partly being thought woorthy, both men, women, and childzen, all together as well smale as great, with one spirit & with one soule, let vs not cease with

with thanks giuing, to celebrate the authoꝝ of so great benefites bestowed vpon vs, VVhich hath mercie on all our sinnes, and cureth all our maladies, which hath redeemed our life from destruction, he crowneth vs in loue and mercies and filleth our desire with goodnesse. For he hath not dealt with vs according vnto our sinnes, neither rewarded vs according vnto our iniquities. For looke howe farre the east is from the west, so farre hath he set our sinnes from vs. And euen as a father tendereth his sonnes, so hath the Lord tendered such as feare him. **W**ondering therefore in our mindes these thinges alwayes hereafter, and setting befoze our mind the authoꝝ and solemnizer of this present feast, of this ioyfull and renowned day, yea day and night, euerie houre & as I may say vnto the last gaspe, embracing and reuerencing him with all the might of our mind, and nowe rising: let vs humblie beseech him with the great voyce of our earnest desires, that he keepe and defend vs in his sheepe fould vnto the end, and that he alwayes gouerne the peace, which he him selfe hath graunted, neuer to be broken, alwayes immoueable, in Christ Iesu our Sauour, to whom be gloꝝy worlde without end. Amen.

CAP. V.

*The edicts of Constantinus and Licinius touching Christian religion
and the libertie thereof.*

Go to nowe let vs procede on & annexe the copies of the imperiall edicts of *Constantinus* and *Licinius* translated out of the Romane into the Greeke tongue as foloweth: VVey-
ing with our selues that of olde the libertie of religion was not to be hindered and that euerie one had licence after his minde and will: we haue presentlie commaunded that euerie one shall handle the holie affayres at his pleasure, and that the Christians shall retaine the fayth of their former opinion and wonted seruice. But in as much as manifolde and different opinions do rise by reason of that edict in the which such a licence and libertie was graunted: we haue thought good to lay downe manifestly the things whereby peraduenture diuerse of them were restrained from such an obseruation. When as with prosperous successe I *Constantinus* emperor and I *Licinius* emperor came to Millayne, and enquired of the things which made for the commoditie and profit of the common wealth, these amongst many other thinges seemed expedient, yea before all other we purposed to decree, wherein the reuerence and seruice due to God is comprised, that is to say, by the which we might graūt vnto the christians altogether free choise to embrace what seruice and ceremonies pleased the best, to the end the Godhead of the celestiall affaires now euerie where receaued might in some part be reconciled vnto vs & to all our subiects. Then according vnto this our pleasure we haue decreed with sound & most right iudgement, that licence & libertie be henceforth denied vnto none at all, of choosing or folowing the Christian seruice or religion, but that this libertie be graunted vnto euerie one to addict his mind vnto that religion, which he thinketh fit for him, to the end that God may graunt vnto vs his wonted care and goodnesse. It was necessarie for vs to signifie vnto thee this our pleasure, to the ende the opinions contayned in our former letters sent vnto thy wisdom in the behalfe of the Christians may altogether be taken away, & that the opinions which seeme very foolish and farre from our clemencies liking may be cut of. And nowe whosoever freely & firmly is thus disposed to retaine the Christian religion, let him do it without all molestatiō or grieuance. These things haue we determined to signifie fullie vnto thy carefulnesse, that thou maist knowe vs to haue graunted vnto the Christians free and absolute licence to retaine their owne religion, and because that we haue graunted absolute libertie to vse their obseruance and religion, if so please any it manifestly auayleth for the tranquillitie of our times that euerie one haue libertie to chuse and worship what God please him best. This haue we done lest ought of our doinges seeme preiudiciall vnto anie seruice or religion: and this besides other specially we thought good to decree concerning the Christians, that they enioy their places where afore time they were accustomed to frequent, whereof in our former letters sent vnto thy wisdom, there was another order concerning the former time: that if anie had bought them either of our treasure or of any other, they should without all delays or doubts restore them vnto the Christians, without siluer and without any other demaund in recompence for it. And if any (hauing obtained the same by gift graciously bestowed vpon him by our goodnesse) demaund ought

The copie of
the Imperiall
edicts translated
out of the
Latine into
the Greeke
& out of the
Greeke into
English.

in their names for recompence, let them haue recourse vnto the lieutenent and iudge of the place that consideration be had of them by our benignitie, all which, without anie delay thou shalt by thine industrie require, to be graunted vnto the Christian societie. And because the said Christians are knowen, not onely to haue enioyed the place of their meetings and assemblies but also certaine others peculiar, not to euerie one priuately, but belonging by right vnto their proper persons: see that thou commaund all those according vnto the decree mentioned before, to be restored vnto the Christians, that is to euerie their societie and Synode, all delay set apart, obseruing in the meane time the aforesaid manner, that if any as we haue said restore them without receauing of rewarde they may assure themselves to suffer no domage through our gracious bountifullnesse. In all these aforesaid see thou employ great industrie in the behalfe of the said Christian societie, to the ende this our decree may speedely take place & that in this behalfe we prouide by our clemencie for the common and publique peace and tranquillity. By this means as it is aforesaid the goodnesse of God towards vs the which we haue diuersly tried alreadie, shall continue at all times immouable. And to the ende the drift of this our constitution and goodnesse may be made manifest vnto all men, it shalbe expedient that these our writings be euerie where proclaimed and brought vnto the knowledge of all our louing subiects lest that the constitution of this our gracious goodnesse be hid from anie man.

The copie of another Imperiall constitution, by the which it is signified that this gift concerneth the Catholique Church.

Constantinus
& Licinius
the Empe-
rours vnto
Anilinus pro-
consull of A-
phricke.

We greete you welbeloued *Anilinus*. The order of our gracious goodnesse is this. We will that the things which belong vnto others by right be not onely not hindred: but also with speede restored. Wherefore our pleasure is that as soone as thou hast receaued these letters, if any of the things which belong vnto the Catholique church of the Christians throughout euerie citie or in any other place be occupied by the citizens or by anie others: thou se the same immediatly restored vnto their churches. We haue alreadie heretofore decreed the same: that the possessions belonging vnto the Churches afore time should be restored to their right. In as much as then thy wisdom perceaueth this to be the manifest commaundement of our constitution, prouide that if either gardes or houses or others possessions whatsoeuer haue beloged vnto the title of their churches all the same be speedily restored vnto them againe, to the end we may vnderstand that thou hast diligently obeyed this our commaundement. Farewell most honorable and our deare friend *Anilinus*.

The copie of the Emperours epistle by the which he summoned a Synode of bishops to meete at Rome for the uniting and reconciling of the churches

Constantinus
the Empe-
rour vnto
Miltiades
bishop of
Rome.

Constantinus the emperour vnto *Miltiades* bishop of Rome and *Marcus* sendeth greeting. In so much as many such epistles are brought vnto me from *Anilinus* lieutenent of Aphricke; in the which it is sayd that *Cecilianus* bishop of Carthage is reprehended in many things of diuers his colles commorant in Aphricke, and this seemeth vnto me verie grievous, that there should be found in these prouinces (the which the providence of God hath allotted peculiarly vnto my discretion) a great multitude of people prone vnto the worse and disagreeing, and that among bishops there should be variance: it seemed good vnto me that *Cecilianus* him selfe together with the tenne bishops which seeme to reprehend him & ten others whom he thought necessarie in the behalfe of his cause, do sayle vnto Rome: that there in presence of you all, together with *Reticius*, *Maternus*, and *Marcus*, your colles, whom therefore I commaunded to hasten to Rome he may be heard, to the end you may be enstructed what things agre best with the most religious lawe. And that you may haue full intelligence, touching all these thinges, I haue sent vnderneath my letters vnto your said colles the copie of the letters sent from *Anilinus* vnto me. The which being read your fidelitie may proue howe the aforesaid matter may exquisitely be sifted and ended after the rule of equitie. Your industrie is not ignoraunt but that I attribute so much reuerence vnto the catholique church, that I would haue you suffer in anie place no schisme or dissention at all. The diuinitie of the great God keepe you (most honorable) manie yeares.

The

*The copie of the emperours epistle by the which he commaunded a second Synode
to be summoned for the removing of the dissention and debate
risen betweene the bishops.*

Constantinus the emperour vnto *Chrestus* Bishop of Syracusa sendeth greeting. Heretofore truly when as some wickedly and peruersly went about to seuer themselves from the religion of the sacred and celestially power, and from the catholicke opinion, I purposing that such contentions of theirs should be cut of, haue written and ordained, that certaine bishops should be cited from Fraunce, & againe that they should be called from Aphricke which of the other part contentiously and stiffly strue mouing themselves (the bishop of Rome also being present) to the ende whatsoeuer this dissention now raised seemeth to be, it might in their presence with great industrie and diligence be sifted out and redressed. But in so much as, (as it commonly commeth to passe) diuerse of them, being negligent, forgetfull of their owne saluation and the reuerence due vnto the most holy opinion cease not as yet to dilate their enmitie, and being altogether vnwilling to consent vnto the sentēce already giuen, they definitiue affirme that few of them brought forth their sentences and iudgements & before they had narrowly sifted out all that was to be enquired, to haue stepped forth to swiftly and to hastily to geue iudgement. Of all these things, this came to passe that they whose part it was to maintaine brotherly vnitie and concord, shamefully yea wickedlie disagree among themselves & minister an occasion of mockage vnto men whole minds are farre alienated from the most sacred religion. Wherefore I must be carefull that that which should voluntarily haue bene appeased after that iudgement was giuen: now at length in the presence of manie be ended & finished. Because that we haue commaunded diuerse bishops out of sundrie prouinces to meete in the Calends of August at the citie of Orleance, we thought good to write vnto thee that thou (taking of the famous *Latronianus* lieutenent of Sicilia, an ordinarie wagan and together with some two of them, of the second order, whom thou shalt thinke good to chuse, moreouer with three seruants which shall be able to serue thee in thy iourney) hasten within the compasse of the same dayes vnto the said place, that by the meanes of thy faithfull industrie, with the peaceable and vniforme wisdom of the rest which there shall meete, this dissention which hitherto wickedly endured with a certaine shamefull winching and repining (all being heard which may be said of either parts varying among themselves whom we haue likewise commaunded to be present) may now at length be closed vp with religion, and faith, and brotherly concord that ought to be required of vs all. The almightie God keepe thee in health many yeares.

Constantinus
the Empe-
rour vnto
Chrestus bi-
shop of Sira-
cusa.

CAP. VI.

*A copie of the Emperours epistle by the which he granted money
vnto the Churches.*

Constantinus the emperour vnto *Cecilianus* bishop of Carthage sendeth greeting. In so much as it pleased vs to minister some thing for expences sake vnto some certaine ministers of the approued and most holy religion, throughout euerie the prouinces of Aphricke, Numidia and Mauritania: I haue sent letters vnto *Vrsus* the renowned lieutenent of Aphricke & signified vnto him that he should cause three thousand pholes of siluer to be tolde vnto thy fidelitie. Therefore as soone as thou hast receaued the saide summe of money, see the same distributed vnto all the aforesaid, according vnto our writ sent by *Osius*. If thou perceauce ought to be wanting, so that our will herein towards all may not be accomplished, demand of *Heraclius* our treasurer as much as assuredly thou thinkest lacking. This I gaue him in charge when he was present, that if thy fidelitie required anie money of him, he should without anie more adoe deliuer the same vnto thee. And forasmuch as I vnderstande that some troublesome persons were disposed to peruert by some lewde corruption, the people of the most holie and Catholique Church: I geue thee to vnderstand that I gaue forth such iniunctions in presence of *Anilinus* the Lieutenant and *Paricinus* the gouernours Vicegerent, that among all other thinges they should speciallie haue due regard hereof, and that they should in no wise permitte such a thing, to fall out. Wherefore if thou perceauce some such men to persist in this their follie, without anie more adoe haue recourse vnto the sayde iudges and

Constantinus
vnto *Cecilianus*
bishop of
Carthage.
Pholes ac-
cording vnto
Epiphanius
is a weight o-
therwise cal-
led Talantiū,
and the same
is two fould,
the one con-
taining 312.
pounds & six
ounces: the
other weying
208. pence, it
is vied of *Sui-
das* & *Augu-
stine* de ciuit.
Dei, lib. 22. ca
8. for a halfe-
penie.

make them priue thereof, that they consider of these as I charged them when they were present. The diuinitie of the great God long preferue thee.

CAP. VII.

A copie of the epistle by the which he franchised the bishops from paying taxe or tribute.

Constantinus
vnto Anilin*
gouernour
of Aphricke.

WE greete you most honorable *Anilinus*. Because that diuerfly it appeareth, if that the religion wherein great estimation of holinesse is maintained be set at nought, great daungers will enlue to the publike affaires: and againe if the same be orderly handled and maintained, great prosperity and speciall felicity will follow vnto the Romane empire, and the affaires of al men, the goodnes of God exhibiting the same: it seemed good vnto vs that those men which labor in this godly religion, with due holines and diligent obseruation of this law, shall receaue recompence of their trauels: wherefore our pleasure is that they of the prouince committed to thy charge which in the catholike church where *Cecilianus* gouerneth, minister in this holy religion, whom we commonly tearme clergie men, be wholly free & exempt from all publike burthens, lest by any error or cursed swauing they be withdrawen from the seruice due vnto God. But rather may occupie them selues about their professio without any molesting at all, who while they accomplish the great ministerie of the holy seruice, do seeme to profit very much the publike affaires. Farewell most honorable *Anilinus*. To be shoyt, such things hath the diuine and celestiall grace of our Sauour at the appearing thereof graunted vnto vs: such great benefites were bestowed by reason of our peace vpon all men: & thus went our affaires in ioy and solemnities.

CAP. VIII.

The ingratitude of Licinnius towards Constantinus, and his cruelty towards the Christians.

Licinni* had
married Con-
stantinus si-
ster.

The sight of these things was intollerable for the deuell, enemy of honesty, and worker of malice to behold. Nether in like sort did he things which happened vnto the forsaide tyrants, suffice *Licinnius* better to aduise him selfe. Who while he enioyed a prosperous raigne & the second honoz next after the Emperour *Constantinus* the great, & was highly reuerenced for his affinity and kinned with *Constantinus*, laying aside the example of god pynces, he imitated the wickednesse & impietie of cruell tyrantes: and whose tragicall liues he saw ended before his face, these mens censures would he followe, rather then continue in the sauour and friendship of the better. Wherefore being moued against his deare friend in all thinges with the prickles of enuy, raised against him a wicked and a very soze battell, neither tendering the lawes of nature, neither mindfull of protested othes, neither of blood, neither of the covenants passed betwene them. Yet the renowned Emperour, that he might shewe him the tokens of true friendship and hartly god will, enuied not at his kinned, neither denied his companie in honorable wedlocke with his sister: yea he vouchsafed to make him partaker of his fathers kinned and imperiall blood: and to be shoyt he had graunted him as to his alliance and fellow emperour authorizty ouer the whole empire, and committed vnto him no small part of the natiōs subiect to the Romane empire, for to gouerne and rule. He likewise practising the contrarie, inuented daily all kind of wiles against him that was of higher power, and deuised all subtle sleights to recompence his deare friend euill for god. Wherefore in the beginning to cloke his conspiracie he sained friendship, and often in the meane space guilefully & deecatfully by his laying of wait he hoped easly to bring to passe that which he desired. But God being the friend & fauozer and keeper of *Constantinus*, brought to light the waite laid for him in secret & in hugger mugger: for truly the power and the strong armour of pietie is of great force both to reuenge the enemy & to preferue the proper health: so that the most godly emperour being strengthened therewith escaped the manifold sleights of the cursed enemy. But *Licinnius* when he perceaued that his secret conspiracy framed not after his mind, for that God reuealed vnto the godly emperour, all his guile and deceit, when he could no longer cloke his rebellion, he raised open warres: and with all when he purposed to geue battell vnto *Constantinus* he went about to impugne almighty God himself, who he knew to be worshipped of *Constantine*. Afterward he endeuored to impugne by a litle litle & secretly the saints vnder his dominion, who neuer molested

no; endamaged his empire, neither hurt him any kind of way at all. And to bring this to passe, he was soze pricked & giuen to do mischief of his proper malice ingrafted in him. Wherefore neither laying befoze his eyes the remembrance of them which persecuted the christians befoze him, neither of them whom he had chastized & executed for committing of impiety, but renouncing his right wits he embraced open madness, & purposed to impugne in stead of him that was holpen, God him self the helper of *Constantinus*, & first of all he banished all the Christians fro his court, de priuing him selfe (silly wretch) of their prayers which they made vnto God for him, the which also they were wont to make for all men after their countrey discipline. Afterwardes he commaunded that the soldiers appointed in the city should be depriued & spoiled of their honoz & dignities, vnlesse they would do sacrifice vnto deuels. These were small things in respect of other greater practises which he committed. To what end should I rehearse the things which the enemy of God committed seuerally & by peeces: how the most vniust, made vniust lawes, who by his iniunctions gaue commaundement that no charity by any man should be extended towards them which were afflicted in prison: neither compassion should be had on them which in fetters were like to perish for famine, neither was it lawfull for any to be honest or to practise charity, which were bound by the lawes of nature to pity their kindfolkes: and that lawe was in dede to shamefull & most cruell exceeding all paciencie of nature, vnto the which there was a penalty annexed, that such as had ministered of their charity, were punished alike with the vnto whom it was ministered, & such as had shewed any kindnes towards them, were fettered, imprisoned, & punished alike with the afflicted. Such were the constitutions of *Leimius*. To what purpose shall I repeat his practises, touching marriage, & his imonations touching dead men, where by he presumed to abolish the auncient lawes of the Romans well & wisely ordained: & brought in certaine barbarous and cruel lawes in dede very vniust & vnlawfull, & infinite sained leasings, the which he deuised against the nations subiect to his dominion, sundry taxes of golde & siluer, surueying of lands, gainfull penalties vpon the men throughout the countrey which then lined not, but of old were deseased: & to be short the enemy of all godnes, deuised forswearing of the land to such intent & purpose against them which had done no harme, and doing away of noble & honest personages, whose youthly & tender wiues being seuered from their husbands he deliuered to seruants of his to be contumeliously & shamefully handled, and manie married wiues, virgins & maidens, hath he shamefully abused (though he being now in his latter dayes, & as it were at deathes doze) to the satisfiying of his lecherous & beastly lust. To what end shall I vse many wordes in this matter, when as the excesse of his later doinges, made the former which were small, to seme in maner nothing. Wherefore his later madnesse assailed the bishops, he toke them in so much they were worshippers of almighty God, to be enemies to his doings, whom he toke in hand, though not openly, for feare of the superioz, yet againe in secret & deceatfully, & slue through wiles diuers of the best approued gouernours. The maner of that slaughter he vsed, was straunge & neuer heare of befoze, his practises about Amasia & the other cities of Pontus, excede all that passe in crueltie: where he ouerthrew some of the Churches of God euen to the pauements, shut vp others, lest that any in them should assemble after the wonted maner, & performe the seruice due vnto God. Neither was he perswaded that they in them prayed for him, because he was of a corrupt conscience, but thought that we made supplication vnto God, & did all for the godly Emperour *Constantine*, & for this cause he brake out into a furious rage against vs. Forouer the flattering presidents supposing in this behalfe to gratifie the mischicuous tyrant, tormented some of the bishops, as leude persons are punished, led them forth, & punished without cause such as had committed none euell as if they had bene murderers: wherof some endured a more strange death, their bodies cut in many smal peeces, as butchers do vse, & after this cruell & horrible spectacle, throwne into the bottomlesse gulf of the surging sea, to become fode for fishes. While these things were a doing, againe the flight of godly men began, and againe the fieldes, againe the deserts, the woods and mountaines receaue the worshippers of Christ. When these thinges in this sort preuailed with the wicked tyrant, he thought thenceforth to raise persecution against all, and had brought his purpose to passe (for there was nothing to hinder him from his hainous offence) vnlesse that God which fighteth for the soules of his seruants, had speedely forstopped and preuented his malicious enterpryse, & had brought forth with a mighty arme in defence of the quarell his seruant *Constantinus* a defender of all the godly, as it were a great light in a darke and thicke mistie night.

*Constantinus after that he overcame Licinius enioyed the empire alone,
fauored the Christians, and restored peace.*

God from above graunted vnto this man, this deserued frute of godlinesse, to wit victorie and triumphant signes against wicked persons, and brought subiect the vngacious tyrant together with all his counsellors and friends even groueling at the fete of *Constantine*. For when he was fallen into extreme folly, the godly emperour & furtherer of Christian religion, perceiving that he was no longer to be borne withall, weyed this matter wisely, and mingling the severity of iustice with the clemency of his nature, thought best with voluntarie mind, to deliuer from iniury such as were oppressed by the tyrant. And to the end he might saue many, he went about to cut of a fewe hurtfull and pestilent persons. For when as *Constantinus* in times past had vsed clemencie and pitied him, which was woorthie of no compassion at all, thereby *Licinius* enioyed no great commoditie for that he forsooke not his malice, but rather encreased his rage against the nations subiect vnto him, for them, to wit, being oppressed and wearied by the sauage beast, there remained no hope of saluation. Wherefore the defender of pietie ioyned the hatred of the euil with the loue of godnesse, and together with his sonne *Crispus*, the most clement emperour he went forth to battaile, and stretched forth his helping hand vnto all that were oppressed. These therefore together, the father and the sonne, being for guide and helper God the supreme king and the sonne of God the fauour of the whole world, hauing both on euery side scattered the armies of the enemies of God, & all the aduersaries in that conflict by the power of God, (even as they wished) being foyled and ouerthrowne: they got an easie & a speedy victorie. Immediately then, sooner then the word uttered, they which yester night & the day before breathed out present death and threatening thunderboltes of fire persecution were not afterwards remembred, no, not as much as once by name, their titles & honours had deserued shame and ignominy, and *Licinius* him selfe suffered the selfe same things alike, the which he saue with his eyes to chaunce vnto the wicked tyrants his predecessors. For he admitted no correction, neither aduised him selfe by the stripes of his kinsfolkes, but treading with them the same path of impiety, is brought by iust iudgement into the same dolefull fall. And thus was this man prostrated. *Constantinus* then being renowned for euery rare vertue and godlinesse, being also chiefe conquerour: together with his sonne *Crispus* the most godly emperour, like vnto his father in all things, tooke the Easterne and the Romane empire of old time one, and brought subiect to their peace from the East euery where throughout both partes of the world, North and South, euen vnto the farthest place of the West. All the feare of them by whom they were afore time oppressed was taken away, and wiped from of the face of the earth, they celebrated sollemne and royall feastes. All was replenished with the bright beames of ioye and gladnesse, and they which afore time full sadly beheld ech other, now they do it with gladsome countenance and cherefull eyes, they honored before all things (for so they were instructed) the supreme king, next the godly emperour, together with his sonnes, beloued of God, with daunces and hymnes throughout totones and countreyes. Aforener all olde iniurie was forgotten, neither was there mention of any mans impiety at all, but the enioying of present prosperitie, and the expectation of godnesse to come. The constitutions of the victorious emperour, full of clemencie and lawes containing manifest tokens of bountyfulness and true pietie, were euery where proclaimed. Thus therefore all tyrannie being rated out, the empire sit and deide for *Constantinus* and his sonnes was preserved firme & free from all enuy, who, wiping away all impiety of their predecessors in life, and enioying merily all the benefites bestowed from above, haue set forth by their lawes, decreed in the behalf of the Christians, the study of vertue, and loue, and pietie towardes God, with thankfulness of minde.

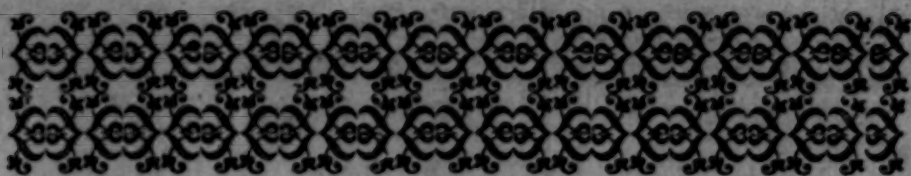
The ende of the tenth booke of the Ecclesiasticall historie
of Eusebius Pamphilus Bishop of Caesarea
in Palestina.

[illegible text]

[illegible text]

2

[illegible text]



THE ECCLESIA-
STICALL HISTORIE OF
SOCRATES SCHOLASTICVS
COMPRISED IN SEVEN BOOKES, BE-
ginning where Eusebius left, and ending a hundreth
and fourtie yeares after.

*WRITTEN in the Greeke tongue about a thousand yeares
agoe, and translated by
M. H.*



Imprinted at London by Thomas Vautrollier dwelling
in the blacke Friers,
1585.

THE ECCLESIA

STICAL HISTORIE OF

SOCCATES SCHOLASTICS

COMPRISED IN SEVEN BOOKS

BY

JOHN

JOHN

M. D.

THE PREFACE OF THE TRANSLATOR VNTO THE READER TOVCHING THE LIFE, AND HISTORIE OF SOCRATES.

Nso much that I finde not in anie one writer either auncient or otherwise howsoeuer, a sufficient treatise or ample discourse of the life and historie of *Socrates Scholasticus*: I thought good for the Christian Readers sake to cull here and there such proofes as may bring him the better acquainted with this learned Historiographer, lest that vpon the sudden he conceaue of him anie sinister opinion or misliking not knowing, either who, whence or what doctrine he wrote of. I do gather by his own historiethat he liued in the time of *Damasus* bishop of Rome, and flourished in the time of *Chrysostome* bishop of Constantinople, about 412. years after Christ. Of this opinion is *Volaterran* where he writeth: *Socrates* wrote the Ecclesiasticall historie vnto the time of *Chrysostome*, when as it is most like he flourished him selfe. But his owne wordes in my iudgement are plainer where the time is exactly layde downe in this sort: our whole historie (saith he) being deuided into seue bookes, compriseth the compasse of one hundreth and fortie yeares, beginning at the first yeare of the two hundreth and first Olympiade when *Constantine* was proclaimed emperour and ending in the second yeare of the three hundreth and fift Olympiade being the 17. Consulship of *Theodosius* the Emperour. *Theodorus Zuinger* calleth *Socrates*, Pistorien- sem presbyterum, minister of Pistoria in Italy: and *Volaterran* calleth not him, but *Sozomenus* (who liued about that time and wrote in like sort the Ecclesiasticall historie) minister of Pistoria. I do not see howe either of them being Grecians could be minister of any the Latine or west Churches. *Sozomenus* was of Salamina an Ile hard by Athens where he wrote his historie in the Greeke tongue: *Socrates* was of Constantinople the which *Volaterran* doth confesse, nay his owne wordes do testifie the same where he writeth in this sort: I of mine owne part (saith *Socrates*) in so much I leade my life here at Constantinople, where I was borne, bred and brought vp, no maruell though I write more at large of the famous actes done within this citie: partly seeing that I sawe most of the with mine eyes, & partly also in so much they are more famous & thought farre worthier of memorie then manie other actes: *Nicephorus* that fabulous Historiographer doubteth not to slaunder him with the hereticall sect of Nouatian, when as no such thing can be gathered by the workes of *Socrates*. He dreameth that in so much he had familiaritie, and commendeth diuerse of the Nouatian Bishops for manie their rare and singular vertues, therefore without all peradventure (saith he) he was a Nouatian. I read that *Origen* was of a long time in one house together at bed and borde with an olde hereticke whose name was *Paulus*: I see that *Eusebius* highly commendeth the hereticke *Tatianus* for his booke against the Gentiles, he extolleth also *Bardesanes* the Syrian, who was a Valentian hereticke: I finde that *Dionysius* Bishop of Alexandria reuerenced wonderfully the person of *Nepos* the Chiliaist, he doubted not to affirme that his soule was in rest: yet as we may in no wise call *Origen* an hereticke for his familiaritie with *Paulus*: neither *Eusebius* a Tatian or Valentian for commending of *Tatianus* & *Bardesanes*, neither *Dionysius* a Chiliaist for extolling of *Nepos*, no more may we call *Socrates* a Nouatian for his familiaritie with *Auxanon*, and praising of the Nouatians.

Socr. at lib.
6. eccl. hist.
cap. 12.
Volater di.
19. An-
thropolog.
Socr. at lib.
7. cap. 47.

Theodor.
Zuinger.
Volater.

Socr. at lib.
5. cap. 23
Niceph. lib.
9. cap. 13.
lib. 11. cap.
14.
Euseb. lib. 6
cap. 2.
Euseb. lib. 4
cap. 27. 28.
Euseb. lib. 7
cap. 23.

Where he commendeth the Nouatians, where he maketh report of *Auxanon*, where also he excuseth him selfe, his words are these: I haue learned moreouer (sayth *Socrates*)
Socras. lib.^a
 1. cap. 9. " that *Entychianus* a man of sincere religion flourished about that time, who though he
 " were of the Nouatian sect, yet did he manie straunge things. I will reueale him that re-
 " ported me his doinges, neither will I cloke or conceale that at all, though therefore I
Socras. lib.^a
 2. cap. 30. " may seeme to incurre suspicion or the reprehension of diuerse persons. It was *Auxanon* a
 priest of the Nouatian Church. In another place he commendeth the Nouatians for
 embracing the Nicene Creede, for ioyning with the true Christians against the Arian
 heretickes: who would not in like sort commend them for the same? He sayth further
 that almost they had bene at vnitie with the true Catholiques, had not the fault bene in
 the Nouatians the selues. What other thing is this then commending of them for well
 doing and reprehending of them for ill doing? is he therefore to be termed a Nouatian?
Socras. lib.^a
 1. cap. 5. lib.
 2. cap. 17. " This *Nicephorus* sticked not in like sort to call *Eusebius* an Arian, who as it is well
 knowen vnto the whole world was at the counsell of Nice, wrote the creede, and con-
 demned *Arius* with his owne hand. Sure I am of this, that touching the historie, this
Nicephorus hath patched together out of *Eusebius*, *Socrates*, *Enagrus* and other auncient
 writers: if euerie birde tooke her fether from him, there would be nothing lesse of his
 owne part but fables. *Tritenhemius* wrote reuerently of this author in this sort: *Socrates*
Tritenhe-^a
mus li. de " by birth a Grecian, a learned and an eloquent man, a notable Historiographer, of great
eccl. scrip. " fame by reason of his profound skill: wrote a volume containing the Ecclesiasticall
 " storie from the raigne of *Constantinus magnus* the first Emperour of that name, vnto
 the raigne of *Theodosius iunior*. I finde by translating of him the doctrine sound,
 the stile familiar, the storie faithfull: in commending he obserueth a
 meane, in reprehension modest, in confutation earnest & ze-
 lous in defence of the truth: the author him selfe
 learned, his iudgement graue, & his
 writings of great antiquity.

THE

THE FIRST BOOKE OF THE EC- CLESIASTICALL HISTORIE OF SO- CRATES SCHOLASTICVS.

CAP. I.

The Proeme of the booke. He beginneth his history where Eusebius ended.



Eusebius surnamed *Pamphilus*, comprising wholly in tenne bookes the Ecclesiastical history, continued the same vnto the time of *Constantinus* the Emperour. In the which times the heate of persecution kindled by *Diocletianus* against the Christians was quenched. The same author writing the life of *Constantine*, passed over very lightly the practises of *Arius*. For that he chiefly endeouored to publish the praises of the Emperour, and exquisitely to set forth with maiestie of wordes the Dilation wherewith he might highly commend him, rather then diligently to describe the actes of that time. We therefore, purposing to write the thinges which happened in the Church since that time, will beginne where *Eusebius* left, not minded with curious and lofty style, but plainely to set forth onely the thinges which either we haue founde faithfully recorded, or else haue bene shewed vnto vs by such as saw them with their eyes. And in as much as it seemeth very necessary for our present purpose, to mention the maner how *Constantinus* the Emperour became a Christian, we will speake somewhat thereof, and here hence take our beginning.

CAP. II.

How Constantinus the Emperour became a Christian.

When as *Diocletian* and *Maximinian* by surname *Herculus*, had by vniforme consent deposed them selues of the Imperial scepter and embraced a priuate kinde of life: when as also *Maximianus* otherwise called *Galerius* reigning together with them had taken his iourney into Italy, and appointed two Emperours, *Maximianus* to rule the East, and *Seuerus* to gouerne Italy: *Constantinus* is openly proclaimed Emperour in Britaine to succede his father *Constantius* which died the first yeare of the two hundred seuenty and first Olympiad, the five and twentieth of Iuly. But at Rome *Maxentius* the sonne of *Maximianus Herculus*, is chosen of the pretorian souldiers not to gouerne the Empire but rather to practise tyrannye. Not long after, *Herculus* inflamed againe with desire of rule, went about to dispatch his sonne *Maxentius*, but the souldiers hindred his purpose, in the ende he died at Tarsus a citie of Cilicia. *Seuerus* the Emperour which was sent to Rome by *Galerius Maximianus* to take *Maxentius*, was of the souldiers betrayed and put to death. Last of all *Maximianus Galerius* being chiefe Emperour, after he had crowned Emperour *Licinius*, by originall a Dane, his olde fellow souldier and familiar friend, departed this life. *Maxentius* in the meane while handleth the Romaines ill fauoredly, he oppresseth them and sheweth him selfe rather a tyrant then an Emperour towarde them, he saure passeth the boundes of shamefastnesse abusing the spouses of noble personages, sleping many with the stooze and putting in vze other such like lewde practises. *Constantinus* the Emperour being certified hereof deuised with him selfe which way possibly he might ridd the Romaines from vnder this greuous yoke of seruitude and dispatch the tyrant out of this life. Deliberating thus with him selfe, he forrasted also what God he were best to call vpon for aide to wage battell with the aduersarie. He remembered how that *Diocletian* which wholly dedicated him selfe vnto the seruice of the heathenish Gods, preuailed nothing thereby, also he perswaded him selfe for certaine that his father *Constantius* who renounced the idolatry of the Gentiles led a more fortunate life, musing this doubtfully with him selfe, and taking his iourney with his souldiers I wot not whether, a certaine vision appeared vnto him, as it was straunge to behold, so in deede incredible to be spok of. About none, the day somewhat declining, he saw in the skie a lightesome pillar, in foyme of a crosse, wherein

Socrates in this his first booke containeth the history of 31 years, being the whole raigne of *Constantine* and the end of 340. yeeres after Christ. Where Socrates beginneth his history.

Diocletian
Maximinian.

Maximianus.
Seuerus.
Constantinus.
Maxentius.

Licinius.
The tyranny
of *Maxentius*.

The signe
of the crosse

was scene of
Cōstantinus
in the aere.

Christ appea-
reth to Con-
stantine in
his sleepe.

Maxentius
died about
the yeare
316.

The godly
study of Cō-
stantine.

The death
of Diocletia
Anno Domi.
318.

these wordes were ingrauen: In this ouercome. The which vision so amased the Emperour, that he mistrusting his owne sight, demaunded of them that were present, whether they perceaued the vision: which when all with one consent had affirmed, the waivering mind of the Emperour was settled with that diuine & wonderfull sight. The night following in his sleepe he seeth Christ which sayeth thus vnto him: frame vnto thy selfe the forme of a crosse after the example of the signe which appeared vnto thee, & beare the same against the enemies as a fit banner or token of victoꝝy. He being fully perswaded with this oracle, commaundeth the victorions signe of the crosse (which as yet is reserued in the pallace of the Emperour) to be made, & therewith proce- deth forwarde in his affaires with greater courage & promptnes of mind. And ioyning with the enemy right ouer against Rome, about the bidge comonly called Bulbia, he got the victoꝝy, for Maxentius being drowned in the riuer, died. It was the seuenth yeare of his raigne whē that he ouercame Maxentius. After these things whē as Licinius his fellow Emperour and his brother in lawe, hauing married his sister Constantia, led his life in the East: Constantinus enioying ample benefittes receaued at the handes of God, shewed him selfe gratefull in offering of thankses and prayes vnto the authoꝝ of all goodnesse. His practises were these: to deliuer the Christians from persecution, to call againe the exiled vnto their native soyle: to set at liberty such as were in prison: to restore againe the goods confiscated: to build againe the Churches that were ouer- throwen: all which things he accomplished with great promptnes of minde. In the meane while Diocletianus which had resigned the Empire departed this life at Salon a city of Dalmatia.

CAP. III.

*How Constantinus fauoring the Christians, and Licinius persecuting them,
wage battell one against the other.*

Constantinus the Emperour fixing his whole minde vpon such thinges as set forth the glo- rie of God, behaued him selfe in all thinges as a Christian, erecting Churches from the ground and adorning them with goodly and gorgeous consecrated monumentes: more- ouer shunting vp the temples of the heathens, purging & publishing vnto the world (in the way of derision) the gaye images glistering within. But Licinius famous among them for his fond opinion in gentillisme, hated the Christians, who for all he durst not openly persecute for feare of Constantine the Emperour, yet in secrete he menaced and dispatched many Christians. But in proceste of time he endeouored openly to afflict them. This persecutio was prouincial, for it was kindled there only where Licinius made his abode. After these thinges, practising in other thinges also the parte of a tyzant, being fully perswaded that Constantine was not ignorant hercof, and knowing full wel that he was greatly offended with him for it, he hasteneth to cleare him selfe, flattering and faining to ioyne with him in league of friendship binding him selfe with an offe neuer to perpetrate any tyzannicall acte, and not onely swearing but withall forswearing him selfe, for he ceased not from tyzanny, neither relented from raising against the Christians the greiuous stozme of persecutio. He forbad the Bishops by decre that they should not confesse at all with the Gentiles, to the ende the religion of the Christians might neither take roote, neither be raised at all. Then was the persecution rise in euery mans mouth and in deepe silence, secref in worde yet open in dede. The persecuted members of Christ endured intollerable paine of their bodies and sustained great losse of their substance. Whereby he incensed greatly the Em- perour Constantine against him, so that they breaking the league of fained friendship which was betwene them, became deadly foes. Not long after they waged battell and meting oft by sea & by lande, in the ende at Chrysopolis a city of Bithynia, to wit: at the docke or hauen of Chal- cedon, Licinius was overcome and yeldded him selfe vnto Constantine. He taketh him aliue, he dealeth curteously with him, he executeth him not, but enioyned him to dwell in Thessalonica, and there to leade a quiet and a peaceable life. It was but a smal time that he liued in peace, for immediatly after, he gathered an host of Barbarians and endeouored by fighting againe to re- uenge his former soyle. The which when Constantine had vnderstood he commaunded that he should be put to death, at whose commaundement he was dispatched. Constantinus now hauing the upper hand and published Emperour and King, endeouored forthwith to amplifie the Chri- stian affaires and that diuersly by his meanes also the Christians liued in great peace and tran- quillity, but after this peace there ensued warres and deadly hatred amog the Christians them selues, what it was, how it beganne, and the maner of it we will declare.

Cap 4. in the
Greece.

The huma-
nity of Cō-
stantine.

Licinius
was put to
death for his
peruicacie and
breaking of
league. An-
no Dom. 327

CAP.

CAP. III.

The contention betwene Arius and Alexander Bishop of Alexandria, and how that Alexander deprived Arius with his complices of the ministry.

Cap. 5. in the
Greeke.

After Peter Bishop of Alexandria which suffred martyrdome vnder Diocletian, Achilles succeeded in the Bishopricke. After Achilles, Alexander in the time of the aforesaid peace was chosen Bishop. Who leading a quiet and a peaceable life brought the Church vnto an vnity. And on a certaine time in presence of the Priestes which were vnder him and the rest of the clergy he entreateth somewhat moze curiously of the holy Trinitie and the vnitie to be in the Trinitie. Arius then being one of the Priestes placed in order vnder him, a man very skilfull in the subtilties of sophisticall Logicke, suspecting the Bishop to haue brought into the Church the erroneous doctrine of Sabellius the Aphricke, and being kindled with the desire of contention, set him selfe opposite against the opinion of Sabellius the Aphricke, and as it seemed directly against the allegations of the bishop, saying: if the father begot the sonne, then had the sonne which was begotten a beginning of essence: hereby it is manifest that there was a time when the sonne was not, and the consequent to follow necessarily that he had his essence of nothing. When he had with his straunge kinde of doctrine concluded and laid downe this position, he prouoked many to reason hereof, so that of a small sparcke a great fire was kindled. For this noysome pestilence beginning from the Churches of Alexandria spreadd it selfe throughout all Egypt, Lybia, and the vpper Thebais, yea passed mozeouer through the rest of the prouinces and cities. Many others also embraced the pestilent opinion of Arius, of which number chiefly Eusebius (not he of Cæsarea) but an other which afoze time was bishop of the church of Berytus, but then craftely crept in to be Bishop of Nicomedia a citie of Bithynia, claue fast vnto him. Which thinges when Alexander had both heard and seene done with his eyes, was very much moued thereat, and summoning together a councill of many Bishops, he depriueth Arius & such as fauored his opinion of the priestly order: and wrote vnto the seuerall Bishops throughout the cities in this manner.

Peter.
Achillas.
Alexander.

Arius contraryeth his
Bishop and
ordinary.

The original
of Arius he-
resie.

* Cap. 6. in
the Greeke.

Two Euse-
bius, the first
was writer of
the former
history: The
2. Bishop of
Nicomedia,
& an Arian.

The epistle of Alexander Bishop of Alexandria.

TO the welbeloued and most reuerend brethren fellow ministers with vs throughout the churches whersoever. In so much as we are commaunded by holy Scripture to retaine the bonde of vnity & peace, it is requisite that we write & signifie one to an other the things that seuerally happen among vs, to the ende that if one suffer or one reioyce, we all may suffer together or reioyce together. Now in our church there are risen certaine men which transgresse the lawes: which impugne Christ: which leade men into Apostasie: whome a man may rightly suppose & iustly terme the forrunners of Antichrist. I was disposed truly to be silent and not to blason all so haynous an offence if peradventure by any meanes possibly this blemish might haue bene wiped away from among them which alone fell from the church, lest that straying abroad into straunge places it might infect with the filth therof the eares of simple & feely soules. But in as much as Eusebius now Bishop of Nicomedia, supposing the whole state of the church to be vnder his iurisdiction, and seeing with him selfe that he is to be charged of none for leauing the Church of Berytus, and for that he greedily gaped after the Church of Nicomedia, and in that he is become the patrone and ringleader of these Apostatas, going about to publish letters into all prouinces, highly extolling them that he may plunck certaine of the ignorant sort into an extreame pestilent heresie altogether contrary to Christ him selfe: I thinke it necessary (seeing the like is written in some parte of the lawe) no longer to be silent. But to declare vnto you all the whole matter whereby ye maye not onely knowe them which fell from the trueth, but also their detestable doctrine and the circumstance of their heresie, and also if peradventure Eusebius doe write vnto you that you geue no eare vnto him. For he hauing concealed for a season his olde festred corruption of minde, and now disposed to renew the same, sayneth to further their cause by his epistels, but in very deede he sheweth plainly that these his practises be directed to the furtherance of his owne cause. Such as fell from the Church were these: Arius, Achilles, Eubales, Carpiones, a seconde Arius, Sarmates, Euzoius, Lucius, Iulianus, Menas, Helladius, Gains, and together with them also Secundus and Theonas which sometime were called Bishops. The things which they published abroad contrary to holy Scripture were such: that God was not alwayes a father, but that there was sometime when he was no father:

The blasphemies of Arius and his complices.

and that the worde of God was not from euerlasting, but had his beginning of nothing. For that God which is, made him which was not, of that which is not, for which cause there was a time, when he was not. That the sonne was a creature and made, neither like vnto the father in substance, neither the true worde of the father by nature, neither his true wisedome, but made metaphorically the worde and the wisedome, and the same to be made by the proper worde of God and by the wisedome which is in God, in the which God made all thinges and him toe. For which cause he is of a changeable and diuerse nature as all other reasonable creatures be. That the worde is straunge, diuerse and seuered from the wisedome of God. That the father can not be expressed by the sonne, that the sonne knoweth not the father fully neither absolutely, neither can perfectly discerne him. And that the sonne perceaueth not the substance of the father as he is, but that he was made for our sakes, that God by him as by an instrument might create vs, and that he had not bene, had not God bene moued to create vs. One at that time demanded of them whether the worde of God could be chaunged as the deuill was chaunged? and they were not afrayd to aunswere: yea, it may be. For that he is of a chaungeable nature and begotten, he is mutable. *Arim* therefore and his adherents which vttered these thinges and impudently auouched them together with all such as fauour the like sonde opinions: We together with other Bishops of Egypt and Libya in number welnighe a hundred meeting for the same purpose, haue pronounced to be helde of all men for accursed. *Eusebius* and his adherents endeavour to mingle falsehood with the trueth, and pietie with impietie, but they shall not preuaile, for trueth getteth the victory & light hath no fellowship with darkness, no agreement betwene Christ and Belial. Who euer heard of the like practises? and who presently if he heard the like would not wonder as at straunge thinges, and stoppe his eares lest the dregges of so detestable a doctrine should annoy the sense of hearing? what man hearing *John* affirming: *in the beginning was the worde*, will not forthwith condemne these which say: there was a time when he was not? or who is it when he heareth in the Gospell: *the onely begotten sonne and by him were all thinges made*, that will not detest these, which affirme that the sonne is one of the creatures? and how can he resemble the thinges which were made by him? or how can the onely begotten (as their opinion is) be numbred with all other liuing creatures? or how is he made of nothing when the father sayeth: *My barte hath endited a good matter*. And: *Before the morning in the wombe haue I begotten thee*? Or how is he in substance different from the father, being the *Perfect image and brightnesse of the Father*? And when as he him selfe sayeth: *He that hath seene me, hath seene also the Father*. Or how can it be if the onely sonne of God be the worde and the wisedome, that there was a time when that he was not? it is as if a man should saye: God sometime wanted both worde and wisedome. Or how is he chaungeable and mutable, when as he reporteth of him selfe: *I am in the Father, and the Father is in me*. Also, *I and the Father be both one*. And by the Prophet *Malachie* also: *Consider me that I am God, and am not chaunged*. And although this saying may be referred vnto the father him selfe, yet presently it is applyed more aptely vnto the sonne, for in that he was borne and became man, he is not chaunged at all, but as the Apostle writeth, *Iesus Christ yesternight, and to daye, and he is the same for euer*. What therefore ledd them (I beseeche you) vnto so erroneous and detestable an opinion for to saye: he was made for vs, when as the Apostle writeth: *For of him and by him are all thinges*? no maruell at all, in that they falsely reported, the sonne not fully and perfectly to knowe the Father, for when they had once determined with them selues to warre agaynst Christ, they vtterly reiected the wordes of our Lorde where he sayth: *as the Father knoweth me, (sayeth the sonne) so doe I knowe the Father*. If the Father knoweth the sonne vnperfectly, then is it manifest that the sonne knoweth the Father vnperfectly also. But if this be impiety and open blasphemie, and that the Father knoweth the sonne perfectly and fully, then doth it follow that euen as the Father knoweth his owne worde, so the worde knoweth his owne father, whose worde he is. But when as at sundrie times we conuincd them with allegations and expositions out of the sacred and heauenly Scriptures, for all that, they againe chaunged them selues like vnto the chaungling and diuersly bespotted beast *Chamaleon*, wresting with all might possible to light vpon their owne pates the saying of the wise man: *When the vngodly person commeth to extreame impietie then he disdaineth*. And though many heresies sprang before their time, which exceeding out of measure in impudencie fell out at length for all that into extreame follie: yet these

men,

The confutation of Arius.

John. 1.

Psal. 44.
Psal. 109.
Coloss. 1.
Heb. 1.
John 14.John 14.
John 10.
Malach. 3.

Hebr. 13.

1. Corin. 8.

John 10.

Prover. 18.

men, which endeouour withal their gloses to take away the diuinity of the word, drawing neerer vnto the time of Antichrist, do in manner declare those heresies, in comparison of the impietie of their blasphemous opinion, to be in the right trueth. Wherefore they were excommunicated and banished the Church and pronounced to be held of all men for accursed. And though we tooke their fall heauily, specially because that sometime they supped the sweet ioyce of the ecclesiasticall doctrine and now are fallen from the same: yet we maruell not greatly at them. For the like happened heretofore not only to *Hymeneus* & *Philetus* but also before them vnto *Judas* which was the disciple of our Sauour, afterwarde a traytor and an Apostata. Neither are we hereof ignorant or vnmindfull. For our Sauour hath forewarned: take heede, lest any deceaue you. For many will come in my name, saying: I am, and the time is now at hand, And they will deceaue many, go not after them. And *Paul* when he had learned these things of our Sauour, wrote: that in the latter times some shal fall from the sounde faith and shall geue eare vnto spirites of error & doctrines of deuills oppugning the trueth. Now therefore in as much as our Sauour Iesus Christ hath commaunded the same, & signified the same also vnto men by his Apostle, & we truly hearing their impiety with our eares, not without iuste cause, haue (as we said before) pronounced this kind of men for accursed, and proclaimed openly that they are cut of, from the Catholick church, & farre fro the right faith. And we haue certified your holynes well beloued and most reuerend brethren, which are ioyned with vs in the same fellowship of the publique ministerie, that, if peradventure some of them ouerboldly presume to presente themselves before you, ye geue no heede vnto them, neither be perswaded by *Eusebius*, neither by any other whosoever, that shall write vnto you in their behalfe. For it behoueth vs that be Christians to eschew all such as open their mouthes against Christ, and such as are alienated in minde from him, as enemies of God and rotten sheepe corrupting the sense of mans minde, and that we bid not such kinde of men (as Saint *Iohn* hath commaunded) no not so much as God speede, lest that we become partakers of their offences. Salute them which are among you, brethren: the brethren with vs salute you also. When *Alexander* had written these letters vnto the bishops every where throughout the seuerall cities, this pestilence infection hereby was the moze scattered abroad, because that these vnto whom these letters were directed beganne to burne among themselves with the sparkles of contention and discorde. For some condescended and subscribed vnto the letters: some others with all might impugned them. But specially among all the rest *Eusebius* bishop of Nicomedia was prouoked to the schisme and dissention, for that *Alexander* had often in his letters charged him by name. And at that time *Eusebius* was able to do much, because that the emperor the made his abode at Nicomedia, where *Diocletian* a litle before had builded a princely pallace. For which cause many bishops fauored the opinion of *Eusebius*. But he ceased not to write vnto *Alexander* that he would lette passe the controuersie raised betwene them: that he would admitte againe *Arius* and his adherentes into the Church: and others also throughout the cities he exhortet that they should by no meanes condescende vnto the disste of *Alexander*. Whereby there rose every where no smal tumult. For then a man might haue seene not only the presidentes and chiefe rulers of the churches, inuening one against an other with spiteful and opprobrious tearmes: but also the lay multitude seuered a sunder into two partes, the one fauoring the one side, the other, the other side. Wherefore the case became so haynous and shamefull, and into so lamentable a plight that the Christian religion was openly derided of all men, euen in the publique theatres and sollemne spectacles. The inhabitants of Alexandria contended very childishly, yea without all modestie about the chiefe pointes of Christian religion, they sente also legates and ambassadours vnto the bishops throughout the other prouinces, who seuering them selues vnto sides, raised the like contention. The Meletians who not long before were cut of from the Church, ioyned them selues with the Arians. I thinke it expedient to note what kinde of men they are. *Meletius* bishop of a certaine citie in Egypte, besides sundry other causes, specially for that in the time of persecution he had renounced the faith, and sacrificed to Idols, was depriued of his bishopricke by *Peter* bishop of Alexandria, which suffered Martyrdom, vnder *Diocletian*. Who being depriued and fauored of many for all his sonde doinges, became the ringeleader of the heresie, among them, who in Egypt, of him vnto this present day are called Meletians, and hauing no iuste cause or cloke to defende his doinges, in that he presumed to separate him selfe from the church, made a sturuelesse aunswere: saying that he was greatly iniured, wherefore he brake out into

Arius & his
complices
excommu-
nicated.

2. *Timoth.* 3.

Matth. 24.

1. *Timoth.* 4.

2. *Iohn.*

The Meletians
hereticks
ioyne with
the Arians.
Meletius why
he was depri-
ued by *Peter*
byshop of
Alexandria.

raylinge speeches and reuiled *Peter*. And as sone as *Peter*, in that heate of persecution, had ended his life with Martyrdom, he passed ouer his opprobrious tearmes and rayling speeches to the painting of *Achillas* who succeeded *Peter* in the see of Alexandria. And last of all he leueled the pearcing darts of spitefull language at *Alexander*, who after the death of *Achillas* was there placed byshop. While this tumulte and dissention was tossed to and froe, the opinion of *Arius* was called into controuersie, then *Meletius* with his complices took parte with *Arius*, and together with him conspired against the byshop. But they vnto whom the opinion of *Arius* seemed absurde, approued of *Alexanders* sentence touching *Arius*, and affirmed the condemnation pronounced against such as were of that opinion to be iuste and according to right. But *Eusebius* byshop of Nicomedia, and as many as fauored the sonde opinion of *Arius*, wrote vnto *Alexander* that he should reuoke the depriuation and digraduation past, and admitte into the Church, such as were excommunicated and excluded the company of the faithfull, and that they maintained no detestable doctrine at all. So then when of either side letters were brought vnto *Alexander* byshop of Alexandria, the letters of both sides were gathered together into one; *Arius* took such as were in his behalfe, *Alexander* gathered the contrary. Here occasion was ministred vnto the hereticall sectes of the Arians, Eunomians, and Macedonians which in these dayes disperse them selues abroad, to defende their damnable doctrine. For euery one seuerally alleageth for prouise and testimonie of his opinion the epistles of such as are of his owne secte.

Arians.
Eunomians.
Macedonians.

Cap. 7. in the
Greece.

CAP. IIIII.

How Constantinus the Emperour being carefull for the concord and vnitie of the Church sent Osius a Spaniarde vnto Alexandria to reconcile Alexander and Arius, writing, also an epistle vnto both the parties.

When the Emperour was certified hereof he was wonderfull soze and supposed this schisme to be his owne calamitie. Forthwith therefore he wente seriously about to quenche the heate of discorde kindled among them, and sent letters vnto *Alexander* & *Arius* by a man worthy of credit whose name was *Osius* byshop of Corduba a citie of Spaine, this man the Emperour loued entierly and highly honozed. Some part of which letters I supposed not impertinent for this place, which are wholly alleaged by *Eusebius* in his booke of the life of *Constantine*.

Osius a Spaniard, byshop
of Corduba.

Constantine the puissant, the mighty, and noble Emperour vnto Alexander and Arius sendeth greeting.

The epistle
of Constantinus vnto
Alexander &
Arius, taken
out of the 2.
booke of Eusebius of the
life of Constantine.

Hereby I gather the originall ground of this controuersie in that thou *Alexander* hast demanded of the elders touching a certaine place of holy Scripture yea rather touching a certaine vaine peece of a question, what euery ones opinion was: and thou *Arius* hast vnadvisedly blased abroad and set abroche that which thou shouldest not at the first haue conceaued, and hauing conceaued it, thou shouldest haue past it ouer with silence. Whereby this dissention is risen among you, the wonted assembly of the church hindred, the most deuout people diuersly distracted into either side & rente a sunder, being afore time one body compacted together in harmoniacal vnitie. Wherefore let either of you, pardoning ech other, like of that the which your fellow minister not without cause exhorteth you vnto: and what is that? that you neither obiecte at all, neither answere any obiection that concerne such matters. For such questions as no law or ecclesiasticall canon necessarily defineth, but the frutelesse contention of idle braine setteth abroad, though the exercise thereof auaille for the sharpening of the wit, yet ought we to retaine them within the inner closet of our minde, & not rashly to broch them in the publike assembly of the vulgare people, neither vnadvisedly to graunt the common sorte the hearing thereof. For how many be there that can worthely explicate & sufficiently ponder the weight of so graue, so intricate, & so obscure a matter? but if there be any such that perswadeth himselfe easily to compasse and to attaine vnto it, how many partes are there (I beseeche you) of the multitude whom he can sufficiently instruct therein? and who is there in sifting out so curious a question that can well passe the perill of plunging error? wherefore in such cases we must refraine from verball disputations lest that either we by reason of the imbecillity of our wit, can not explicate our

our minde, either our auditours when we teach by reason of their dull capacity can not comprehend the curious drift of our doctrine, whereby the people of necessity incur the danger either of blasphemie or the poisoned infection of discorde. Wherefore both the rash objection, and the vnadvisedly answer (being cause of the hereticall sectes of the Arians, Eunomians, and of as many as fauour the like folly ought eche one of eche other craue pardon. Neither is there occasion ministred to contende about the chiefeft commaundement in holy Scripture, neither is there sprong any new opinion touching the seruice of God: for you retaine the one and the same sentence in substance of faith, so that you may easily embrace the vniforme consent of vnitie and concorde. For it is not well that for your contention about the slender matters and trifling toys, so great a multitude of the people of God through your negligēce should be at such discorde among them selues, Yea it is supposed not onely not well, but altogether intollerable. And that in few words I may lay before your eyes some president hereof, I wil reason with you: ye are not ignorant as I suppose that the philosophers agree amōg them selues, all iointly profess one title and name of discipline, yet for all that, they varie and disagree in some odde opinion which seuerally they holde, who though they dissent by reason of their seuerall opinion, yet because of there compacted profession, they ioyne handes and holde together like birdes. If then the case be thus, why may it not be thought farre more expedient that we wearing the cognizance of the most mighty God, euen for the Christian religion the which we profess, should be at peace and vnitie among our selues? but let vs weigh more diligently and consider more deeply with our selues, what I shall now say: whether it be right or reason that for light and vaine contention about wordes, one brother should dissent from an other, and the renowned peace by pestilent discord through vs which spite one an other for slender and vnecessary matters should thus miserably be prophaned & rent in peeces. These practises are rather popular & farre more agreable with the youthly rashnesse of greene heades, then with the sobriety of the graue and priestly personages. Wherefore of our owne accorde let vs put to flight the temptations of the deuill. And in as much as our Lord God almighty the Sauour of all men, hath graciously geuen abrode of his common light vnto all, therefore be it lawfull vnto me (I beseech you) as much as in you lieth, that I being aided with the helping hand of his providence, may happely bring my purpose to good effect, and that also I may leade his people, partely with often calling vpon them, partely with the diligēt ouersight of their life, & partely also with sharpe admonition, to mutuall loue and amity one with an other. And seeing that (as I said) there is but one faith among you, one consent of profession, one trade of life and order of lawe, the which with mutuall consent of the minde linketh and compacteth into one the whole body with the seuerall members of the same: that therefore, which through your discorde, moued no small sturre among you, for that it concerneth not any weighty substance of all our religion, there is no reason why it should breed any diuision at all in minde, or discorde in doctrine. And this do I say, not to compell you in this light and sonde question, of what sorte fouer it be, altogether to condescende vnto the same sentēce, and though you dissent among your selues about a matter of small importance (for neither truly are we all in all things like minded, neither haue we all the same nature and gift ingrafted in vs) neuerthelesse for all that, it may come to passe that the sacred vnitie may soundly and inuolably be retained among you, and one consent and fellowship conserued betwene all. But touching the providence of God let there be one faith among all, one consent of mind, and one opinion concerning God. And as touching the sleightry & subtile sifting out of these vaine questions, though you agree not altogether in one, yet should you haue limited them within the boundes of your capacitie & laid them vp within the secreete closet of your minde. Let the common lincke of amitie, let true faith, let the honour due vnto God, & the reuerence of his lawe dwell for sure & certaine among you, ioyne handes, together, be friendes one with an other, render vnto the whole multitude of the people their wonted familiaritie, and purging your mindes of the spot of contention, embrace ye againe one an other after the most louing & friendliest maner. For oftentimes when enmitie is banished, amitie is of more delectable force among friends. Let me therefore enioy the dayes in peace and the nights without molestatio, that the pleasure which riseth of the pure light of cōcord & quiet life, may henceforth inuolably be conserued. If it otherwise happen, it behoueth vs to sobe & sigh, & to shedde many a salt teare. For it can not be that henceforth we lead the rest of our life in peace & tranquillitie: for it can not be that the people of God (I meane that people which iointly with vs

The contention of Philosophers.

Brethren & christians may not brawle contentiously about words.

is tied to the seruice of God) as long as they thus iniustly and dangerously disagree one from another, do liue peaceably, or how can I in this case quiet my selfe and settle my conscience? And that you may perceauie the great grieffe & sorow I conceaue in my harte for the same, I beseeche you geue care vnto me. Of late as I came vnto the city of Nicomedia forthwith I purposed in minde speedely to trauell towards the East, and when I hastened towards you and had passed the greater parte of my iourney, so that now I seemed in maner to be with you, tydings hereof constrained me to alter my mind, lest that I should with mine eyes behould the thinges which I verely supposed my selfe not able to tollerat with mine eares. Touching that which remaineth, see that with your peace and concorde ye make plaine and set wide open the way for my iourney into the East, the which you haue shut with your debate & discord, kindled of the one against the other. And bring speedely to passe that I may perceauie not onely you to holde together, but also the whole multitude of the laye people reioycing, and let vs all iointly render thanks (as our bounden duety requireth) vnto God almighty with conuenient laude and prayse, for the publicke peace, the common vnity, and libertie of all men.

CAP. V.

Cap. 8. after
the Greeke.

Constantinus the Emperour summoneth the Nicene councell, it was held at Nicæa a Citie of Bithynia for the debating of the controuersie about the feast of Easter, and the rooting out of the heresie of Arius.

The messenger was Osius byshop of Corduba in Spaine.

Though the Emperours letters contained a wonderful exhortatio full of graue and sobye counsell, yet the poison of dissention had taken such roote, that neither the industry of the Emperour, neither the credit of the messenger which brought the letters could suppress it. For neither Alexander, neither Arius, tempered the madnesse of their contentious minds for all the Emperours letters. There was mozeouer no small contention and a great tumulte among the vulgare sort, befoze the which there was an other pestilent kind of sedition, scattered abroad into certaine particular prouinces, which greatly molested the quiet estate of the church: to wit, the schisme about the time of the celebration of the feast of Easter, which then had onely possessed the Easterne partes, whilest that some curiously obserued the Iudaicall celebration of the feast, some other the generall custome and maner of the Christians throughout the world. And while they thus contende about the feast, they communicate neuerthelesse one with another, and accomplish the solemnity with bitter contention of minde. When therefore the Emperour saw the Church vehemently tolled, by reason of both these troublesome tumultes, he summoned a generall councell, & cited by his letters from euery where the byshops to appeare and meete at Nicæa a city of Bithynia. So that many bishops out of many prouinces and cities came thether of the which Eusebius called Pamphilus in his third booke of the life of Constantine writeth thus: There were gathered together into one, the chiefe ministers of God inhabiting all the Churches throughout all Europe, Aphricke, and Asia: there was one sacred senate framed as it were by the handy worke of God, which also embraced within the boundes thereof both Syrians and Cilicians, and such as came from Phœnicia, Arabia, Palæstina, Ægypt, Thebais, Libya, and Mesopotamia: there was also in this Synode the byshop of Perses, neither was the Scythian absent from this company. Pontus, Galatia, Pamphilia, Cappadocia, Asia, and Phrygia, ministred chosen men from amongst them. Moreouer the Thracians, Macedonians, Achaïans Epirotz, and they whose dwelling was farre distant came thether: of the Spaniards also there was present together with many others in that company, * one that was counted notable, of great fame and renowne. But the bishop of the princely citie by reason of his olde age absented him selfe, yet there were then presente of his clergie which supplied his rowme. Such a garlande of immortall memorie, twisted the Emperour Constantine being but one, through the bonde of vnitie vnto the glorie of Christ: and to the ende he might be founde thankfull vnto his Sauour, he set vp that renowned signe of victorie against the enemye, liuely resembling in this our assemblie the Apostolicke quire. For it is written that in those times there were gathered together holy men of euery nation which is vnder heauen, among whome there were Parthians, Medes, Elamites, and inhabitours of Mesopotamia, Iudæa, and Cappadocia, Pontus and Asia, Phrygia and Pamphilia, Ægypte and the partes of Libya which is beyonde Cyren, straungers of Rome, Jewes and Profelytes, Cretes and Ara-

The first generall councell of Nicæ. Euseb. lib. 3. de vita Cōst.

* Osius byshop of Corduba as I suppose.

The byshop of Rome was not at the councell, but sent thether certaine of his clergie. A.B.

Ara-

Arabians. But this one thing failed them, for all they that meete there, were not of the ministers of God. The number of Bishops in this assemblie was three hundred and one, but of Priests, Deacons, Acolyts, and others which accompanied them the number could not be tolde. And of the ministers of God, some for their sage and sober speache, some for their gravitie in life, and pacience in aduersitie, some other for their trade of living as meane betwene both were highly commended. There were of these not a few, who for their olde yeares and auncient dayes were greatly honored: other some in the flower of their youth, for sharpnesse of wit, gave a glistering shine: certaine others were late practitioners and novices in the ministerie. Vnto all which the Emperour commaunded that all necessities, large and liberall foode for sustenance should dayly be ministred. And so farre out of *Ensebius* touching that assemblie. When the Emperour had finished the triumphe solemnized in remembrance of his victorie against *Licinius*, he toke his iorney vnto *Nicaea*. Among the bishops there assembled, *Paphnutius* bishop of the upper Thebais, and *Spiridon* bishop of Cyprus were recounted famous. But the cause that moued vs to rehearse them, hereafter shalbe shewed. There were present also many of the laytie which were skilfull Logicians, ready to defend ereother part. *Ensebius* bishop of *Nicomedia* (as I haue said before) *Theognis* and *Marius* maintained the opinion of *Arius*. This *Theognis* was bishop of *Nicaea*, and *Marius* bishop of *Chalcedon* acitie of *Bithynia*. Against these *Athanasius* deacon of the church of *Alexandria*, stroue manfully, this *Athanasius* did *Alexander* the bishop highly esteeme, and therfore there ensued great enuie against him, as hereafter shalbe declared. Before the bishops met together in one place, the Logicians busied them selues propounding against diuers others certaine preambles of disputation, and when diuers were thus drawen to disputation, & allured as it were by bayte: a lay mā one of the number of confessoys, of a simple & sincere mind set him selfe against the Logicians, and tolde them thus in plaine wordes: that neither Christ, neither his Apostles had deliuered vnto vs the arte of Logicke, neither vaine fallacies, but an open and plaine mind to be preserved of vs with faith and god works. The which when he had spoken, all that were present had him in admiratio, and helde with his sentence. Then the Logicians after they had heard the pure wordes of plaine truth quieted and settled themselves aright. So that at length by that meanes the hurte raised by occasion of Logicke, was wholly suppressed. The day after all the bishops met in one place, after them came the Emperour, being come he standeth in the midst, neither would he first sit downe, before he had beckened to the bishops to do the same. So greates a reuerence of person and shamefastnesse of minde did the Emperour shew vnto those graue fathers. After that all were silent, as the opportunitie of the time did require, the Emperour as he sate in his seate made an oration vnto them, exhorting them to embrace vnitie of minde, concord, and agreement, wherein also he counselled them to remoue from their mindes all priuate malice and grudge, which they did owe one towards another. For diuers of them had accused eche other, and put vp the day before vnto the Emperour libells one against the other. But he exhorted them earnestly to applie them selues vnto the purposed busynesse, which was the cause of their assemblie, and commaunded the libelles to be burned: toyning withall thus onely saying: that Christ commaunded him that looketh for forgiveness, to forgive likewise his brother. When that he had largely entreated of concord and peace to be preserved among them, he referred vnto their discretion to discern more exquisitely of the principles of Christian religion, euen as the selfe same *Ensebius* reporteth in his third booke of the life of *Constantine*, whose allegation may presently seeme very commodious. For thus he writeth: When many thinges of either side were alleadged, and a greates controuersie rayled euen at the entrance into disputation, the Emperour gaue patient and peaceable eare vnto all, he receaued their positions with earnest and carefull studie: some times he holpe in reasoning ere other parte: when that they disputed with heate of contention he reconciled them by litle and litle: he conferred with euery one louingly and curteously: he vttered his minde in Greeke, neither was he ignorant of that language. His speache was both sweete and pleasaunt, perswading with some, pacifying some other with gentle wordes, praying others for their sage sentences. He ceased not to reduce them all vnto concord, vntill that he had brought them to that passe, that they all became of one mind, and concluded with one opinion touching all the things that euer tofore were called into question, so that not onely there flourished among them one faith: but also they agreed all together to celebrate the solempne feast of Easter at one and the same time throughout the worlde. Now therefore the canons conclu-

Paphnutius b.
of Thebais.
Spiridon b.
of Cyprus.

Euseb. Nicom.
Theognis an
Arian.
Marius an *A-*
rian.
Athanasius.
Alexander.

Rufinus in
his first booke
cap. 3. layeth
downe the
circumstances
of this histo-
rie more at
large.
Constantine
the Empe-
rour sheweth
greates reue-
rence vnto
the bishops.
Constantine
exhorteth to
vnitie, and
burneth
their li-
bells.
Marsh 18.

Euseb. lib. 3.
de vit Con-
stantini.

He cōfuteh the Iclaude-
rous report
which Sabi-
nus made of
the byshops
assembled
in the coun-
cell of Nice.

*this Nicene
creede was
not founde
thus placed
in the greke
coppie, wher-
fore the
Greeke seem-
ed vnper-
fect for to
what ende
should Socra-
tes write: The
vniforme do-
ctrine of faith
&c. is this.
vnlesse some
thing folow-
ed, or howe
could he af-
ter all con-
clude as he
doth: This
faith vnlesse
there were
somewhat
interlaced.
We haue
therefore sup-
plied the wāt
of this vnper-
fect place by
borowinge
the coppie of
this Creede
writte truely
in the same
words by Eu-
sebius Pāphi-
lus, & recited
towards the
later ende of
this chapter
by Socrates,
the which we
haue preser-
uēly laid down
in different
letters.
* Arius is ac-
cused w his
complices.
* Eusebius &
Theognis
being Arius,
do recant.

ded vpon by common consent of all, were ratified by the subscription of euery one, and re-
corded for the posteritie. These thinges hath *Eusebius* to like purpose rehearsed and left be-
hinde him in writing, neither haue we in this place cyted them out of season, yea we haue bled
his wordes for witness and knitted them to this our historie, to the ende we gene not eare vnto
to some which haue condemned the counsell assembled at Nice, as though it had erred in the
faith: againe that we credit not *Sabinus* the Macedonian, who called the men that met there,
idiots and rude persons. For this *Sabinus* bishop of the Macedonians, which inhabit *Heraclæa*
a citie of *Thracia*, whilst that he gathereth into one volume those thinges which diuers coun-
cells and assemblies of bishops haue committed to writing, he condemneth with opprobrious
languages the bishops which met at Nice for vnlearned and ignozant men. Not remembryng
that in so doing he condemneth *Eusebius* for an idiote, who published the same faith with the
greate tryall and experience he had therein. Forouer some thinges of set purpose he ouer-
skippeth: some other he peruerteth: those thinges which seemed to make for his purpose which
tended to the marke he shot at, all those he culled out diligently. And though he prayseth *Euse-
bius Pamphilus* for a witnesse to whome credit may worthely be geuen, and though he highly
commende the Emperour as one that p̄uayled very much in the establishing of Christian re-
ligion, yet for all that both he reprehendeth the faith published in the counsell of Nice, as delinea-
red by such as were rude and all together vnlearned. And whome he calleth a wise man, and
counteth a true witnesse, the same mans testimonie of set purpose both he reiect. For *Eusebius*
reporseth that of the ministers of God which then were p̄sent, some excelled for their sage and
sober sentences, some for their grauitie of life, and that the Emperour with his p̄sence redu-
ced them all vnto conoord, and linked them togeiher in one mind and in one opinion. But of
Sabinus if time do serue & occasion hereafter be offered, we will say more. The vniforme doctrine
of faith agreed vpon & published by open consent of all in the generall counsell of Nice, is this:
* We beleue in one, God the father almighty maker of all thinges visibill and inuisibill, and in
one Lord *Iesus Christ* the sonne of God, the onely begotten sonne of the father, that is of the
substance of the father, God of God, light of light, very God of very God, begotten not made,
being of one substance with the father by whom all thinges were made, both the thinges in hea-
uen and the thinges in earth, Who for vs men and for our saluation came downe, and was in-
carnate, he was made man, he suffred and rose the third daye, he ascended into the heauens,
he shall come to iudge both the quicke and the dead. And we beleue in the holy Ghost. There-
fore they which say that there was a time when he was not, before he was begotten, or that he
had his beginning of nothing, or that he is of an other substance or essence, or that affirme the
sonne of God to be made, or to be conuertible or mutable: these the Catholicke and Aposto-
licke Church of God doth pronounce for accursed. This faith three hundred and eightene bi-
shops haue confirmed and all consented thereunto, and as *Eusebius* writeth they all with one
voice and one minde subscribed therunto. fīue only excepted, which allowed not of this clause,
to wit: Of one substance, by name *Eusebius* bishop of *Nicomedia*, *Theognis* of *Nice*, *Maria*
of *Chalcedon*, *Theodorus* of *Marmarica*, and *Secundus* of *Ptolemais*. For they affirmed, that to
be Of one substance, which hath his originall of some thing either by diuision, or deriuation,
or production. By production as a budde out of the rootes: by deriuation as children of the pa-
rentes: by diuision as two or three peeces out of a masse of golde. The sonne of God by rela-
tion was after none of these maners, and therefore they said they would not agree vnto the
forme of faith confirmed in the counsell of Nice. Wherevpon they derided exceedingly the
clause of One substance, and would not subscribe vnto the deposition of *Arius*. * For which
cause the counsell not onely accursed *Arius* and all his adherents, but also forbad him *Alexan-
dria*. Forouer by the Emperours edict *Arius*, *Eusebius*, and *Theognis* were exiled, wherevpon
Eusebius and *Theognis* in a while after they were banished, gaue vp a booke of their conuersion
and repentance, signifying withall their consent touching the faith Of one substance, as here-
after in proesse of our historie we will declare more at large. At the same time *Eusebius* com-
monly called *Pamphilus* bishop of *Cæsarea* in *Palæstina*, whē in the same counsell he had a while
staggered, and aduisedly pondered with him selfe whether it were his parte to admit that plat-
forme and definition of faith: at length approued it together with the other bishops and subscri-
bed therunto, & sent the same forme of faith in writing vnto the people whose charge he had, ex-
pounding the clause of One substance, lest that any thereof should suspect him to haue doubted
thereof

therof at all. The things which he wrote were after this manner. It is very like (wellbeloued) that the acts cōcerning the ecclesiastical faith cōcluded in the great & famous cōcell held at Nice, came heretofore to your knowledge, specially in that, same spreadeth her self abroad faster thē the truth curiously tryed or handled of vs: yet that the truth may not only be embraced of you by hearesay, I haue thought necessary to send vnto you in writing first that forme of faith which I exhibited to the councell, next, the other published by the bishops, where they haue annexed & added certaine thinges to ours. The forme of our faith which thē was read in presence of our most holy Emperour, & thē approued for solid & certaine, was in this sort, as we haue receaued of the bishops our predecessors both when we were catechized, as also when we were signed with the seale of baptisme: as we haue learned of holy scripture: as we haue beleued being priest, & preached being bishop, euen so now also beleuing we haue made manifest our faith vnto you which is this. We beleue in one God the father almighty, maker of all thinges visible & inuisible, & in one Lord *Iesus Christ* the word of God, God of God, light of light, life of life, the only begotten sonne, the first begotten of all creatures, begottē of God the father before all worlds, by whom all thinges were made, who for our saluation was incarnate & cōuersant among men, who suffred & rose the third day, who ascended vnto the father, and shall come againe to iudge both the quicke & the dead. We beleue also in one holy Ghost, beleuing moreouer euery one of these to be in essence & substance. The father to be a father in deede, the sonne to be a sonne in deed. The holy ghost to be a holy ghost in deed, eue as our Lord sending his disciples to preach, said: Go therfore teach all nations baptizing thē in the name of the father, & of the sonne, & of the holy ghost. Touching all which we firmly protest, that we are of this minde, that we are of this opinion, & haue bene, and that we minde to perseuer in this faith vntill death do seuer and part a sounder body & soule, holding for accursed all cankered heresies the which godlesse persons haue sown in the world, and that you may fully perswade your selues of vs, that we haue heretofore beleued & spoked vnfainedly and from the hart touching all the promisses, presently also we protest, that we both beleue aright, and speake as we ought of God almightie and our Lord *Iesus Christ*, and we are able with plaine demonstrations to proue, and with reason to perswade that in times past our faith was alike, that then we preached things correspondent vnto the forme of faith already published of vs, so that none in this behalfe cā repine or gaine say vs. Moreouer our most holy Emperour hath testified the same to be most true, affirming him selfe to be of the same opinion, he commaunded that all should geue their assent vnto the same that they should subscribe vnto the particulars, that they should condescende vnto the premises, so that this one onely clause, *Of one substance*, were therein interlaced. The which he him selfe explicated in these wordes: to be *Of one substance*, may not be taken according vnto corporall affections, neither to consist of the Father by diuision, neither by incision or parting asunder. It may not be that an immateriall, an intellectuall, and an incorporeall nature should admit or be subiect to any corporall passion, for it behoueth vs to conceaue such mysteries with sacred and secret termes. Our most sage and vertuous Emperour reasoned of these thinges after this sort. The bishops because of the clause, *Of one substance*, published this forme of faith: We beleue in one God the father almighty maker of all thinges visible & inuisible, and in one Lord *Iesus Christ* the sonne of God, the only begottē sonne of the father, that is of the substance of the father, God of God, light of light, very God of very God, begottē not made, being of one substance with the father, by whom all thinges were made, both the things in heauē & the things in earth. Who for vs men & for our saluation came downe, & was incarnate, he was made man, he suffred & rose the third day, he ascended into the heauens, he shall come to iudge both the quicke & the dead. And we beleue in the holy Ghost. Therefore they which say that there was a time when he was not, before he was begotten, or that he had his beginning of nothing, or that he is of an other substance or essence, or that affirme the sonne of God to be made, or to be cōuertible or mutable: these the Catholicke & Apostolicke church of God doth pronouce for accursed. Whē they had prescribed this forme of faith, we ceased not diligētly to demaund of thē how they vnderstood that sentēce, *To be of the substance of the father*, & that: *To be of one substance with the father*. Wherevpon there rose obiections & resoluions, so that the right sēse of the foresaid sentēces was curiously sought out. They said that, to be *Of one substance*, signified nothing else thē to be of the father, yet not to be as a part of the father. This seemed vnto vs very wel to agree with the expositiō of that blessed doctrine which teacheth the sonne to be of the father, yet not to be part of his substance.

Eusebius Pamphilus writeth thus fro the cōcell of Nice vnto the Church of Caesarea in Palestina, whereof he was byshop.

The Creede which Eusebius Pāphilus him selfe made & exhibited vnto the councell of Nice, whereunto the byshops added the clause, *Of one substance*.
Math. 18.

The Emperour Cōstantine cōmāded the clause, *Of one substance*, to be added vnto Eusebius Creede: he expoundeth him selfe the meaning thereof.

The Creede laid down by 18. byshops in the cōcell of Nice, the which Eusebius in these wordes sendeth to Caesarea.

Of the substance.

Begotten
not made.

The sonne to
be of one
substance with
the father.

Before Arius
time the
clause of one
substance was
known.

Wherefore we accorded with this sentence, neither reiected we the clause *Of one substance*, because that peace was placed before our eyes as a marke to beholde, and moreover we had speciall care not to fall from the faith. In like maner we approued, *Begotten, not made*. For Made they counted a common worde with other creatures which were made by the sonne, that the sonne had nothing in him which resembled or was like vnto them, and for that cause he was not a creature like vnto those which were made by him, but of a farre more excellēt substance then any creature is framed, the which holy Scripture declareth to be begotten of the Father: inasmuch as no mortall nature can either by word expresse, or by thought comprehend or attaine vnto the maner of this generatiō. In like sort also that clause: *The Sonne to be of one substance with the Father*, was sifted and allowed, to be vnderstood after no corporall maner, neither to haue any likelihood with mortall liuing things, neither to be by diuisiō of substance neither by section or parting a sunder, neither by mutation of the fathers essence and power, that the vnbegotten nature of the father was farre from all these things. And that *To be of one substance* with the father, signified no other thing, then that the sonne of God was in nothing like the rest of the creatures, but altogether like vnto the father alone which begate him, neither begotten of any other then of the fathers substance and essence, vnto the which thing thus set forth, right & reason required that we should condescende. For we haue knownen for suertie diuers auncient byshops and writers of great learning and renowne to haue mentioned this clause, *Of one substance* in setting forth of the diuinitie of the father and the sonne. So farre of the faith published in the councell of Nice. Whervnto we all condescended not rashly and vnaduisedly but according vnto the sentences set forth in the presence of the most godly Emperour, which were discussed, & by common assent approued for the causes afore alleadged. And withall we thought good to ratifie the forme of curle published after the exposition of the fath, because that it forbiddeth that no man do acquaint him selfe with forreine speaches and vnwritten languages, whereby in maner all confusion and discord is drawen and crept into the Church, when as the sacred Scripture maketh mention no where of any such sentences, to wit: That the sonne of God had his beginning of nothing, and that there was a time when he was not. And such like sentences it seemed not agreeable with reason either in wordes to talke of them, or in deede to teache them. Vnto which notable decree we haue subscribed, although heretofore we neuer accustomed neither acquainted our selues with such speaches. These things (welbeloued) we haue necessarily sent vnto you, not onely to certifie you of the censure concluded of vs after our curiously sitting and aduised assent, but also to let you vnderstand that while at the first the diuersitie of reports written veto you offended vs not a litle, we persisted in one & the same mind (as it was most meete) euen to the last houre. But afterwards with small adoe we embraced without any disquietnes at all such things as were not offense, when as we with tractable mind sought out the sense and vnderstanding of the words which were then in controuersie, and found them altogether agreeable with the things contained in the forme of faith published by vs our selfe. These things did *Eusebius Pamphilus* send in writing vnto *Cæsarea in Palastina*.

Cap 9 in the
Greeke.

CAP. VI.

The Epistle of the Synode containing their decrees, and the expulsion of Arius with his complices, sundry epistles of Constantine the Emperour.

The councell it selfe by generall consent wrote these things which follow vnto the church of Alexandria, and vnto the inhabitants of Egypt, Lybia, and Pentapolis.

Vnto the holy (through the grace of God) and the renowned Church of Alexandria, and to the beloued brethren throughout Egypt, Lybia, and Pentapolis, the byshops assembled at Nice, and summoned to the greate and sacred Synode send greeting in the Lord.

The synodical
epistle of
the councell
of Nice.

When as by the grace of God and the commaundement of the most vertuous Emperour *Constantine*, who gathered vs together from diuers cities and prouinces, the great and sacred councell of Nice is summoned: it seemed expedient that letters from the whole sacred assembly should be sent vnto you, wherby you might be certified as well of the things called into questiō and

and exquisitely decided: as also of the canons therein confirmed. First of all the things which did concerne the impious and peruerse opinion of *Arius* & his complices, were fully handled in the presence of the most godly emperor *Constantine*, wherupon it pleased the councell by common consent of all, to pronounce his wicked opinion to be held for accursed, & the execrable wordes and blasphemous sentences he vsed, saying: that the sonne of God had his beginning of nothing: that there was a time when he was not: That the sonne of God was of free will enclined to vertue and to vice: that he was a creature, and that he was made, all which the holy councell did accurse, nay it may not be permitted that his impious opinion, his insolent madnesse, his blasphemous words should come within hearing. Moreover you haue heard, or at leastwise ye shall heare of vs touching him and his ende, lest that we seeme rashly and without cause to insult and inuey against a man which receaued due for his desert. His impiety grew to that passe, and so preuayled, that he led *Theonas* bishop of Marmarica, and *Secundus* of Prolemais, together with him into perdition. For they were partakers of the same punishment with him. After that the grace of God had deliuered vs from that peruerse opinion, from that impietie and blasphemie, and from such people: as presumed to lowe discord and debate in the midst of such as leade a peaceable and quiet life: there remayned as yet touching the contumacie of *Meletius*, and such as he had aduanced vnto Ecclesiasticall orders to be determined of vs, and what the councell decreed touching him thus vnderstande welbeloued brethren. The councell being bent to deale with more clemencie towardes *Meletius* then he deserued, (for by iust iudgement he was worthie of no pardon) decreed that he should remaine in his proper citie, that he should haue no authoritie to make ministers, no authoritie to aduance any vnto the ecclesiasticall function, neither to appeare or present him selfe in any other region or in anie other citie for that purpose, but onelie to retaine the bare name and title of his office and dignitie: they decreed farther touching such as were entred into holy orders by his laying on of hands, that they after confirmation with more mysticall laying on of handes should be admitted into the fellowship of the Church, with this condition: that they should enioy their dignitie and degree of the ministerie, yet that they be inferiour vnto all the pastors throughout euerie prouince and church, the which the most honorable man and our colleague *Alexander* hath ordayned. Moreover that they haue no authoritie to elect the ministers approued by their censures, no nor so much as to nominate the which are to execute the ecclesiasticall function, nor to intermeddle with any thing touching them that are within *Alexanders* iurisdiction, without the cosent of the bishop of the catholicke church. But they who through the grace of God & the meanes of your prayers were found no maintainers of schisme, but cotained theselues within the bounds of the Catholicke and Apostolike church, voyde of all erroneous blemish, let these haue authority to consecrate ministers, to nominate such as shall be thought worthy of the cleargie, and in fine freely to do all according vnto the rule & canon of the church. If in case that one of them which presently enioy the ecclesiasticall dignitie, chaunce to finish his mortall race, then one of them lately admitted into the church (so that he be found worthy & the people chose him, so that the bishop of Alexandria consent thereunto & confirme his election) may succede in the place of the deceased. Our will is also that, that liberty be graunted vnto all others. But of *Meletius* namely it is otherwise decreed, to wit, that both for his insolent boldnesse, wherewith heretofore he molested the quiet estate of the church, and also for his temeritie and wilfull ignorance openly shewed, he should haue neither power, neither authoritie giuen him, for in that he is a man, he may againe vex the church with the like disorder. And these decrees properly and severallie do concerne *Aegypt*, and the most holie church of Alexandria. But if anie other thing besides this be decreed and concluded vpon whilst that the most honorable Lorde our fellowe minister and brother *Alexander* is present with vs, he being both president and priuie to our doings, will in presence of you all more exactlie recite the whole vnto you. We sende you gladd tidings of the vniforme consent and agreement touching the celebration of the most sacred feast of Easter, that by the meanes of your prayers the sturre rayled in that behalfe was quietly appeased. So that all the brethren which inhabite the East, obseruing heretofore the manner of the Iewes, nowe with vniforme consent do followe the Romanes and vs, and you, which of olde time haue retained with vs the selfe same order and manner of celebration. Wherefore reioyce partly because of these prosperous affaires, and partly for the peace and vniforme agreement of all, & partly also that all heresies are abandoned & plucked vp by the roots,

The blasphemous opinions of Arius that cursed heretick touching the blessed sonne of God.

This Meletius as Socrates sayde before cap. 3. in time of persecutiō denied the faith, & sacrificed to idols therefore he was excommunicated, and being in this taking he tooke part with the Arians: who for company together with Arius in this councell is condemned.

The questio of Easter concluded vpon in the councell of Nice.

While the
Meletians
are seuered
from the
Church.
The wanton
booke which
Arius wrote
and intitled
Thalia.

and embrace with greater honor & more seruent loue our fellow minister *Alexander*, but your bishop, whose preience was a great pleasure vnto vs, who in those yeares tooke great paines & labored exceedingly to reduce the affaires of your church vnto a quiet & peaceable state. Poure vnto God hartly prayers for vs all, that the things rightly decreed and established may continue for firme & inuolable through God the father almighty, & our Lord *Iesus Christ* together with the holy Ghost, to whom be glory for euer & euer, Amen. It is euident by this Synodicall epistle, that they accursed not only *Arius* and his complices, but also the sentences of his peruerse opinion, mozeouer that they agreed among themselves touching the celebration of Easter: that they receaued the grand hereticke *Meletius*, graunting him licence to retaine his episcopall dignitie, yet deppriuing him of all authoritie to execute the function as a bishop vseth. For which cause I suppose the *Meletians* in Egypt vnto this day to haue bene seuered from the church, because that the councell toke away from *Meletius* all authoritie. We haue mozeouer to vnderstand, that *Arius* wrote a booke of his opinion, the which he entituled *Thalia*, the stile & phrase of the booke is both wanton and dissolute, resembling in all pointes the bawdy ballets and rimes of the wanton poet *Sotades*. The which booke also the councell then did condemne. Neither was the councell only carefull by writing to certifie of the peace established, but the Emperour also signified the same by his letters vnto the church of Alexandria.

Constantinus the Emperour vnto the Catholicke Church of Alexandria.

Constantinus
Magnus vnto
the Church
of Alexandria.

We wish you health in the Lord welbeloued brethren. A great and a singular benefit of the diuine prouidence of God is conferred on vs, in that all error and deceit being quite put to flight, we acknowledge one and the selfe same faith. For henceforth there remaineth no refuge for the sleighes of the deuill intended against vs, whatsoever through fraude he pretended, the same is wholly taken away. The bright beames of the truth according vnto the commaundement of *Christ*, ouercame those dissensions, schismes, those tumults (& as I may so terme it) that deadly poison of discord. One God therefore all we both in name do adore, and in faith do beleue to be. And to the end the same through the forewarning of God might be brought to passe I haue called together a great copanie of bishops vnto the city of Nice, with whom I also being one of your nūber, & most willingly addicting my selfe wholly together with you vnto the same busines, haue endeouored that the truth then in cōtrouersie might thoroughly be tried out. Wherefore all things that seemed to breede occasion of discord or dissention, were narrowly sifted & sought out. How great & what horrible blasphemies (God of his goodnes be mercifull vnto vs) haue some vnreuerently vttered against our great Sauour, against our hope & life, & impudently not only blasfmed things contrarie vnto the scriptures inspired from aboue and the sacred faith, but also affirmed they beleueed the same? For when as three hundredth bishops & aboue, men of great fame both for modestie of mind and sharpnesse of wit, had confirmed one and the same faith, which was found to be a true faith by the truth it selfe, & plaine testimonies of holy scripture sought out for the purpose: *Arius* alone was found (being overcome with the power and fraude of the deuill) to fall from the same: & being prone thereunto through the peruersitie of his mind, scattered and sowed first of all amongst you, afterwards amongst vs, this poysoned error of perdition. Wherefore let vs embrace that doctrine which almighty God, the father of heauen hath deliuered vnto vs: let vs returne vnto our dearly beloued brethren, whom the wicked and impudent minister of Satan hath seuered asunder: let vs with might and mayne, and (as commonly we say) with all the vaines in our hart, go home againe vnto the general societie and bodie of the Church, & vnto our owne naturall members. This aboue all other things behoueth your wisdom, your faith & holinesse, after the remouing from your minds the cankered poison of the aduersarie, who set him selfe opposite against the truth: that without all delay ye haue recourse vnto the grace & goodnes of almighty God. For that which seemed good vnto the three hundred bishops, is no otherwise to be taken then for the sentence of God, specially in as much as the holie Ghost was resiant in the mindes of so worthie and so notable men, inspiring them with the diuine will of God him selfe. Wherefore let none of you stagger at the matter, let none of you make any delay at all, but all ioynly with most willing mindes returne vnto the most perfect way of truth: that as soone as I my selfe come amongst you, I may together with you render due thanks vnto the God whose eye nothing doth escape: because that he

hath

hath not onely revealed vnto vs the true & sincere faith, but also geuen vnto vs most graciously the loue and charity which was to be wished of vs all. God keepe & preferue you welbeloued brethre. This the Emperour wrote vnto the people of Alexandria, signifying in plaine words that the small conclusion & definitive sentence of the faith was not layde downe vnadvisedly, neither came to passe by hap hazard: but after great labour & industrie, after diligent searching & sifting out of the truth, to haue bene published by the councell; and not some things to haue bene handled, some other things to haue ben omitted: but all whatsoeuer seemed necessary to be entreated of, touching the confirmation of the doctrine of faith, to haue ben sufficiently discoursed: nether to haue bene first vnadvisedly decreed, before all were curiously handled, in so much that all what soeuer seemed to breede occasion of controuersie or discord, was quite plucked vp by the roots. But (that I may vtter all in one word) *Constantine* calleth the censure of y^e whole assembly, the sentence of God him selfe, neither doubted he but that so great a companie of bishops was vnited & linked together in one mind & in one opinion by the motion & instint of the holy ghost. Yet for all this, *Sabinus* who is the ringleader of the Macedonian heresie, wilfully & of set purpose unpugneth these things: yea moreouer he termeth such as met at Nice, vnlerned and doltish idiots: neither is he ashamed to charge *Eusebius* bishop of Caesarea with the reprochfull spot & blemish of ignorance, neither weyeth he this with him selfe, that such as were present at the councell, though they were vnlerned men (as he reporteth) yet being inspired from aboue, & endued with the grace of the spirit of God, could in no wise stray from the truth. But let vs heare what the Emperour layd downe in other letters against the opinions of *Arius* & his complices, the which also he sent abrode vnto the bishops and congregations throughout Christendome.

An other epistle of Constantine.

Constantinus the puissant, the mighty & noble Emperour vnto the bishops, pastors, & people wheresoeuer. Inasmuch as *Arius* traceth the steps of detestable & impious persons: it is requisite that he be partaker with them of the selfe same infamy & reproch. For as *Porphyrius* the sworne aduersarie and deadly foe of diuine seruice, who lately published leude commentaries, in the confutation & defiance of Christiā religion, was rewarded according vnto his desert, & so recompenced that within the compasse of these fewe yeares he was not only grieved with great reproch, and blemished with the shamefull spot of infamie, but also his impious & blasphemous works, perished & vtterly were abolished: euen so now it seemed good vnto vs to call *Arius* & his complices, the wicked broode of *Porphyrius*, that looke whose maners they haue imitated, they may enjoy also the priuiledge of their name. Moreouer we thought good, that if there can be found extant anie worke or booke compiled by *Arius*, the same should be burned to ashes, so that not only his damnable doctrine may thereby be wholly rooted out: but also that no relique thereof may remaine vnto the posteritie. This also we straightly commaund & charge, that if any man be found to hide or conceale any booke made by *Arius*, and not immediately bring forth the said booke, and deliuer it vp to be burned, that the said offender for so doing, shall die the death. For as soone as he is taken, our pleasure is that his head be stricken of from his shoulders. God keepe you in his tuition.

Constantinus vnto the bishops & people, &c.

An other epistle of Constantine.

Constantinus the Emperour vnto the churches throughout christēdome sendeth greeting. When as I perceaued by the flourishing & prosperous estate of the publicke weale, howe greatly we are beholding vnto the goodnes of almightie God conferred vpon vs: I deemed that aboue all things it behoued me of dutie to foresee, that in the most holy and sacred assemblies of the Catholicke church vnder heauen, there should one faith, sincere loue & charity, vniforme consent & agreement touching the religion and seruice of almighty God, vnviolably be retained. But sithence that the same could by no other way or meanes be compassed, neither in any other sure or certaine place be settled, vnlesse that either all the bishops, or at leastwise the greater part of them assembled together, & laide downe their seuerall censures concerning the most holy religion & seruice of God: therefore when the greatest companie that could be got, met together, I my selfe as one of your number, was present with them. Neither tooke I in scorne (whereat now I greatly reioyce) that I coupled my selfe with you in those assayres.

Constantinus the Emperour vnto the churches, &c.

We proceeded so farre in the premisses, and handled all thinges so exquisitely, vntill the sentence which seemed gratefull and acceptable vnto God the ouerseer of all thinges, for the concord and consent in religion was openly pronounced, so that there remayned nothing hereafter to be concluded vpon, which seemed to tende or growe either vnto discord or disagreement touching the faith. When as there at that time we reasoned of the most sacred solemnitie and feast of Easter, it seemed good by vniforme consent of all, that all men, in all places should celebrate it, vpon one and the selfe same daye. For what was there more auaylable? What could there be more glorious, then that this feast (whereby we retaine and holde fast the firme hope of immortalitie) should after one and the same order, and after the same manifest trade, without noueltie or alteration be obserued? And first of all it seemed altogether contrarie to order, that in the celebration of the said most sacred feast, we should imitate the rites and manner of the Iewes, who in as much as they haue defiled their hands with an hainous offence, reason it is as impure persons their minds should be held snared in blindness. It remaineth therefore that we lay aside their custome, and publish for a remembrance vnto the posteritie in time to come, the celebration of this feast after a truer and more sincere institution, the which vnto this present time from the first day of the passion we haue obserued. Wherefore let vs haue nothing common, with that most odious broode of the Iewes, for we are taught by our Sauour to tread another way the which we must cleaue vnto. There is layde downe a race & a limite both decent and lawfull for our most sacred religion. Let vs ioyntly retaine this with vniforme consent (most honorable brethren) and withdraw our selues from that dispitfull nation. For in very deepe it is the greatest absurditie that can be, for them arrogantly to vaunt that we can in no wise obserue these things without the aide and help of their discipline. What is it whereof they are able to saue aright, who after they had put the Lord *Iesus* to death, hauing remoued the right sense of their mind out of his quiet seate, were caried not with the weight of reason, but with an intollerable wilfulnesse of rash enterprises, whither so euer the frensie and madnesse that was ingrafted in their mindes did leade them? And in this point it is apparent they see not the manifest trueth, (no maruell then they erre in many things) in that they besides the appointed time for the celebration of this feast, within the compasse of the selfe same yeare do celebrate a second Easter. What cause then shall moue vs to imitate these men, whome we see thus manifestlie infected with the greuous maladie of error? we will in no wise permit the same feast in one and the same yeare the second time to be solemnized. If that I had bene carelesse and busied my selfe herein nothing at all, it had bene your part and due tie to haue employed both your diligence, and also with earnest and continuall prayer to haue craued that the right rule and sinceritie of your minds should in no wise participate, neither in anie thing haue fellowship with the wicked wayes of leude persons. Besides all this, we may easilie perceauie howe shamefull and detestable a thing it is to dissent and disagree about so weightie a matter, and about so high and so religiouse a feast. One festiuall day of purchased freedome, to wit, of the most blessed passion & bloodshedding hath our Sauour commended vnto vs, one catholicke church he would haue to be collected of all, whose members though they be manie and in sundrie places dispersed vnder heauen: yet do they knit and close together in one spirit, that is in the will and pleasure of almightie God. I would that of your wisdom & holinesse, you depely weyed with your selues howe disordered and vndecent a thing it is, vpon the selfe same dayes, for some religiouse to fast, and for some others riotouslie to feast it out: and after Easter holidayes, for some to feast, and yeeld them selues to fulnesse of pleasure, for others to abstaine, and obserue the prescribed dayes of fasting. Wherefore this is to be reformed, and reduced vnto one maner and custome, this (as I am sure you do all knowe verie well) is the pleasure of God him selfe. And in as much as the same is righty to be redressed, that we hauing nothing common with murderers of fathers, and such as haue put their Lord and maister to death: In as much as againe that orderlie, and comelie maner retained of all the churches throughout the worlde, inhabiting either the West, the South, or the North, and in sundrie places also of the East, was to be obserued of vs: therefore it is that presentlie all haue thought right well thereof. I my selfe also haue taken vpon mine owne person, your tractable wisdom, that looke what custome soeuer with vniforme consent, is of force in the citie of Rome, in Italie, & Aphricke, in all Egypt, Spaine, Fraunce and Brytaine, Libya and all Greece, in the prouince of Asia, Pontus, and Cilicia: the same also with willing and gratefull mindes, should be ratified and approued

of you all. Considering of this carefully with our selues, that not onely the greater number of congregations lieth in the places before mentioned: but also that it is a most godly purpose for all men ioyntly with one hart and voice, to desire that established, which right and reason requireth to be done, which also hath no fellowship with the damnable periurie of the despitefull Jewes. But that I may vtter the whole in fewe wordes, it seemed good by common assent of the whole assemblie, that the most sacred feast of Easter, should be celebrated vpon one, and the selfe same day. For it may not be that variance and dissention should raigne about the celebration of so holie, and so high a feast, yea moreouer it is very commendable to condescend vnto this sentence, which is farre from all error that doth prejudice the faith, and from all fellowship with shamefull sinne. Wherefore the matter being brought to this passe, embrace this decree with willing minds as an heavenly & most godly commaundement. For whatsoeuer is decreed in the holy councelles of Bishops, the same is to be attributed to the will of God. Wherefore when you haue certified all our welbeloued brethren, of the canons of this councell, the sentence alreadie laide downe, and the maner of celebrating of the most holy feast, it is your part to approue the same, & duely to obserue it: that as soone as I can perceauce the right disposition of you all, the which of long time I haue desired, I may vpon one, and the selfe same day, together with you all, solemnize this most sacred feast, and ioy for your sakes: the which shall come to passe, if that I may vnderstand, that not onely the spite and outrageous dealing of the deuill, through your well doing, aided from aboue, is wholly put to flight and abandoned from amongst you: but that also our faith by reason of peace, & concord, doth euerie where notably flourish. God preserue you welbeloued brethren.

An other epistle vnto Eusebius.

Constantinus the puyfant, the mighty, & noble Emperour, vnto Eusebius sendeth greeting. Euen as (welbeloued brother) I haue learned of a trueth, and am fully perswaded, that all Churches from the foundations, are either through negligence gone to decay, or through feare of the daunger that was like to ensue haue bene lesse repaired then they should haue ben, yea vnto this present day, by reason of the grieuous maladie of spite, & great tyrannie exercised vpon the Saints of God, and the seruants of our Sauour Iesus Christ: so now libertie being restored vnto all men, and that dragon, and persecutor Licinius being foyled, and the direction of ecclesiasticall affaires remoued from the disposition of the vulgar sort, by the prouidence of Almighty God and the vigilant labor of our ministerie, I suppose that the power and might of God is made manifest vnto all men, and that they which fell by reason of feare, or incredulitie, or other infirmitie whatsoeuer, in as much as nowe they acknowledge the true God in deede, will repent and returne vnto the true and right waye. Wherefore what churches so euer thou doest gouerne, or other places, where other Bishops, Priests, and Deacons, of thy acquaintance, do ouersee, our will is that thou admonish them all, that with watchfull eye the buildings of the churches be looked vnto: to the ende that such as stand may be repaired, and also be enlarged, or else where necessitie so constraineth, they may be erected all newe from the foundations. Looke what thinges are necessarily required for building, see that either thou thy selfe, or some other in thy name, demand them of the Lieutenants, or rulers of our prouinces. For we haue signified vnto them by our letters, that with all celeritie and promptnesse of minde they shall supplie the want of such thinges as thine holinesse doth prescribe. And thus welbeloued brother I commit thee to the tuition of Almighty God. These thinges the Emperour wrote for the building of the Churches, vnto the Bishops of euery prouince, and what seuerally he wrote vnto Eusebius Bishop of Caesarea in Palestina for the copying of holy Scripture it may easily be gathered by these letters of his as followeth. Constantinus the puyfant, the mighty, and the noble Emperour, vnto Eusebius Bishop of Caesarea, sendeth greeting. In so much that in the citie, which is called after our name, there inhabiteth a great multitude of men (our Sauour Iesu, & God the father, of his prouidence sending increase thereunto) which embraceth the most holy Church, to the end all the Ecclesiasticall affaires, may in the same place daily increase more & more, we haue thought good, that more Churches should be erected, & builded there. Wherefore accept with louing heart, what our will and pleasure is. We haue thought good to signifye vnto thy wisdom, that thou shouldest prepare fiftie volumes, or copies of holie Scrip-

The epistle of Constantine vnto Eusebius Hamphilus.

The epistle of Constantine vnto Eusebius. *After the name of Constantinus Byzantium was called Constantinople.

ture, written in parchment, which shall be both legible handsome, and portable, and that thou commaund moreouer, that they be written of skilfull scriueners, exercised in the arte of penning. Our will is, that the volumes comprise those bookes of holie Scripture, whose penning, & vse, thou thy selfe shalt thinke most necessarie to auaille for the edifying of the Church. Our highnesse hath sent letters vnto our head treasurer, that he should minister all necessaries for the prouision of these bookes. It is thy part then, to ouersee with speede, that these written copies be made ready. Moreouer by vertue of these our letters (as right requireth) we geue thee libertie to take vp two common wagons, for the conueying of them thither, for so the written copies shall the sooner be brought vnto vs, & so much the better if one of thy Deacons, be put in trust therewith. Who when as he commeth in place, shall finde the prooffe of our liberalitie. God keepe thee in health welbeloued brother.

An other epistle vnto Macarius.

The epistle of Constantine vnto Macarius, concerning the sepulchre of our Sauour found there, & the building of a Church in that place.

Constantinus the puissant, the mightie, and noble Emperour, vnto Macarius Bishop of Ierusalem, sendeth greeting. So bountifullly was the gooddesse of our Sauour, shewed towards vs, that no tongue is able for the worthinesse therof, sufficiently to expresse this present miracle: that the pledge or monument of his most blessed passion, which of late laye hidde in the bowells of the earth the space of so manie yeares, should at length be reuealed vnto the seruantes of God. Being set at libertie, after conquering of the common and generall enemye: it farre exceedeth all humane sense, and capacitie of mans wit. For if all the sages, and wisest sort of men throughout the world, assembled them selues together, and purposed to reason and entreate her of, without doubt they could not, for the worthinesse thereof satisfie with anie circumstance, no, not the least point thereof. The faith annexed vnto this miracle is of such force, and so farre exceedeth the sense and capacitie of mans nature: as celestially, and diuine thinges, do passe humane and worldly affaires. Wherefore this is alwayes my principall and onely marke to shoote at, that euen as the true faith reuealeth her selfe daily, by newe and straunge miracles: so all our mindes with all modestie, and vniforme readinesse, should be fixed and more prone, to the obseruation of the most holy and blessed Gospell. Besides this, that also (the which I thinke euerie man knoweth full well) I would haue thee fully assured to be my chiefe care, that the sayd holy place, (the which by the commaundement of God, we haue purged from the foule weight of the filthy Idols, ouerlayed therewith as it were with a most grievous burthen: the which place also we knowe to haue bene recounted holy in maner from the beginning of the world, and afterwards also to haue yeelded more euident proofes of holinesse, by stirring vp againe the faith of the passion of our Sauour, as it were from out of darkenesse into light) be beautified with goodly and gorgeous building. It is requisite that thy wisdome do cast with my selfe, and set in order this worke, and carefully provide necessaries for all circumstances, to the ende that not onely the sanctuarie may excell for beautie, all the rest where-soeuer: but that also the other partes thereof may be such, as shall farre passe in excellencie of building, all the principall Churches throughout euerie citie. I certifie thee moreouer, that touching the making vp of the walles, and the curious workmanship thereof, I haue charged our friend Dracilianus (who gouerneth diuers other coasts) and also the ruler of that prouince. Our grace hath charged them, that what artificers, what workemen, what other thinges soeuer shall seeme expedient for the building, they should learne of thy wisdome, and forthwith be sent thither for the prouision thereof. Concerning the pillers, & other parts of the temple to be made of marble, looke what thou supposest fittest, both for the maiestie of the workmanship, & continuance of the building, taking with thy selfe good aduisement therein, that thou certifie vs thereof by thy letters, to the ende that we vnderstanding by thy letters what you haue neede of, may from euerie where conuey the same thither vnto you. For it behoueth vs to garnish, and set forth with great maiestie, the head, and chiefe place of the whole world. Our will is besides, that thou certifie vs, what thine opinion is, whether it were better to haue the rooffe of the sanctuarie embowed archwise, or wrought after some other kinde of artificious cunning. If embowed archwise, then may it finely be gylded all ouer. It resteth then that thy holinesse, vnto whose prudent consideration (as it is premised) we haue referred the whole, do certifie vs with all speede, what workemen, what artificers, what prouision ye shall haue neede of: & also that thou

thou signifie vnto vs thy mind, touching the marble, and pillars to be made thereof, & the embowed roofe, if that kind of worke please thee best. God keepe thee in health welbeloued brother. The Empe: our wrote also solemne and large epistles against *Arian*, and his complices, the which he caused euery where, and in euery citie, to be blased abroad: taunting him bitterly for his folly, and scoffing wise grieuing him to the guts. Besides he wrote letters vnto the Nicomedians, where he inueyed against *Eusebius*, and *Theognis*. He charged *Eusebius* with subtle treacherie and leude behauiour: and not onely that he had infected him selfe with the noysome filth of Arianisme, but also in the tyrants behalfe, wrought treason against him, & after the manner of a rebell resisted his enterprises. Wherefore he exhorted them to chioise another bishop in his roome. The which epistles of his, because that they are somewhat long, I thought good presently not to trouble the Reader withall, in so much as, such as are desirous thereof, may easily, and at pleasure, both find, and peruse them. And of these things thus much.

Eusebius b. of Nicomedia & *Theognis* were Arians.
* *Licinius*.

CAP. VII.

Howe that the Emperour *Constantine*, called *Acecius*, a Nouatian Bishop, vnto the councill of Nice.

Cap. 10 after the Greeke.

The Emperours care and industrie, moueth me to mention an other act of that councill, wherein he applied him selfe, to the maintenance of peace. And because he greatly respected the vnitie, and concord in Ecclesiasticall affayres, he summoned *Acecius* Bishop of the Nouatian sect, to the councill. After that the determination of the councill, touching the faith was both laide downe in wryting, & ratified with the seuerall subscriptions of all their handes: the Emperour demaunded of *Acecius*, whether he would assent vnto the same faith, and also vnto the canon concluded vpon, touching the obseruation of the feast of Easter. Who made answer: the councill (the Emperour) hath concluded, and decreed no newe thing. For I haue learned of old, that euen from the beginning, and the Apostolicke times them selues, the selfe same faith was retained, and the selfe same time, for the celebration of the feast of Easter was obserued. Again, when the Emperour demaunded of him, the cause why he seuered him selfe from the communion of the faithfull: he alleadged for him selfe, such things as had happened vnder the raigne of *Decius*, & about the persecution of that time, and also he brought forth the precise obseruation, of a certaine seuerer canon, to wit: that such as after baptism, through frailtie of the flesh, had fallen vnto that kind of sinne, the which holy Scripture termeth, the sinne vnto death, should not be partakers of the holy mysteries, but exhorted vnto repentance: and that they should waite for remission of sinne to proceede, not of the priests but of God him selfe, who both can, and is of power sufficient to remit sinne. The which when *Acecius* had vttered, the Emperour said vnto him againe: * Provide thee a ladder (the *Acecius*) and clime alone into heauen. These things did neither *Eusebius Pamphilus*, neither any other writer once make mentio of, but I my selfe learned it, of one that was of no small credit, of great yeares, and such a one as rehearsed the things he saue done in the councill. Whereby I coniecture the selfe same to haue happened vnto such, as herein haue bene silent, the which thing diuers Hystoriographers haue practised. For these men ouerskip many thinges, either because they fauour some one side, or flatter some kind of men. And so much of *Acecius*.

* A Canon touching such as in persecutio had denied Christ.

* Peter Martyr. in 2 Sam. cap. 24. noteth, howe that *Constantine* in these wordes (krifeth at *Acecius*, for his intollerable pride, & singularitye, in that he alone with his sect, would be in heauen.

CAP. VIII.

Of *Paphnutius* Bishop of a certaine place in the vpper Thebais, and *Spyridion* Bishop of *Trimithous* a citie of *Cyprus*.

* The reporter was *Auxanona* a Nouatian, as it is cop. 9. fol. lxxv. g. Cap. 11. after the Greeke. *Paphnutius*

As much as heretofore we haue promised to speake of *Paphnutius* and *Spyridion*, nowe fit opportunitie is offered to perfourme the same. This *Paphnutius* was Bishop of a certaine citie in the vpper Thebais, so vertuous, & so holy a mā, that straunge miracles were wrought by him. He had one of his eyes pulled out, in the time of persecution. Wherefore the Emperour had him in very great reuerence, & sent for him at sundry times, to come vnto his sumptuous pallace. The empty place of the banished eye, he was wont to kisse. So great a reuerence and honor, did the Emperour *Constantine* owe vnto auncient, and holy fathers. And this is one thing which I had to say of *Paphnutius*. An other thing also I will report which came to

*Paphnutius
a single man
yet a fauorer
of priestes
marriages in
the councill
of Nice.
Heb. 13.

*Cap. 12. in
the Greeke.
Spyridion.

Irene the
daughter of
Spyridion.

Ruffinus hist.
lib. 1. cap. 5.

Cap. 12. in
the Greeke.

passed, through his aduise, both profitable for the Church, and honorable for Ecclesiasticall persons. The Bishops thought good, to bring a newe law into the Church, to wit: that they which were of the Clergy (I meane Bishops, Priests, and Deacons) should thenceforth, not company with their wiues, the which they had coupled vnto them being lay men. When as they went about to reason hercof, and to consult among them selues, touching this matter: *Paphnutius stood by in the midst of the assemblie of Bishops, and brake out into loude speeches, & language, that the neckes of clergie men, and such as were entred into holy orders, were not to be pressed downe with an heauy yoke, and gricuous burthen, saying: that mariage was honorable, & the bed vndeiled: that it was their part to forsee, lest that with too seuer a censure, they should greatly iniurie, and offend the Church of God: that all, possible could not alway with so austere a discipline, to be boide of all perturbation, and frailtie of the flesh: & that peradventure likewise euery of their wiues, could not make so rare a rule of continencie, prescribed vnto them. He termed the companie of man and wife, lawfully coupled together, chastity: and that to seeme sufficient enough, for such as had entred into holy orders, being single men, thenceforth (according into the old ecclesiasticall tradition) to liue a single life: and not to separate anie man asunder from his wife, the which he had married being a lay mā. Such speeches used Paphnutius, when he him self had neuer ben married, and (as I may iustly auouch) neuer knew what womans companie meant: For of a child he led a strait life, in the company of the religious worshippers, and excelled all others in same (if then there was any such in the world) for continencie of mind, and chaste behauiour. To conclude, the whole councill then assembled of ecclesiasticall persons, yielded vnto the sentence of Paphnutius, wholly ending all controuersie, that might rise in this behalfe, and permitting liberty vnto euery man at his owne pleasure, to refrain as him listeth the company of the married wife. So farre of Paphnutius. And that I may say some thing of Spyridion, he was so holy, and so vertuous a shepheard of cattell, that he seemed worthy to be appointed the shepheard of men. He was Bishop of Trimithous, a city of Cyprus, who when as there he executed the function of a Bishop, yet for his singular modestie, he kept also a flock of sheepe. And although many notable things are reported of him, yet lest I we seeme to digresse to farre from the purpose, we wil content our selues with the relation of one, or two of his famous acts. Thence on a certaine time, about midnight, brake into his sheepe-cote, & by stealth went about to conuey away, some of his sheepe, but God who kept the shepheard, faued also the sheepe. For the sheeues with a certaine inuisible kind of force, were held fast bound vnto the sheepecote. At the dawning of the day Spyridion came to his fold, and seeing the hands of the sheeues tied behind them, forthwith vnderstood the circumstance, & by prayer which he made vnto God loosed their handes, and exhorted them earnestly to get their living, not with the spoyle of other mens substance, but with the sweat of their owne brows. Yet in the end he gaue to them a fat wether, bidding them farewell in this sort: I giue you this, lest it repent you y^e ye haue labored all night in vaine: One of his doings was this. The other in this sort. He had to his daughter a virgine, endued with her fathers pietie & holinesse, her name was Irene, in whose custodie, a deare & familiar friend, left a precious iewel, the weying the charge of this iewel, hid it in the ground, & in a while after departed this life. Then came the owner, & seeing that the mayde was dead, he went about to entangle the father, sometimes charging, & threatening him with soule means, some other times intreating him with faire words. The old man weying the losse of his friende, as much as his owne, got him vnto the sepulchre of his daughter, praying vnto God, that no lve before the time he would vouchsafe to shew vnto him the promised resurrection, the which hope of his, fayled him nothing at all. For the mayde reuiued, & came to the presence of her father, which also, as soone as she had revealed vnto him the place where y^e iewel lay hid, vanished away out of his sight. Such men there flourished, in many of the churches of God, in the time of Constantinus the Emperour. These things I both heard with mine eares, many of the Isle of Cyprus reporting to be true: and also I read it in a certaine booke of Ruffinus a priest, written in the latine tongue, whence I haue borrowed these and sundry other things, which I will hereafter alleadge. ✓

CAP. IX.

Of Eutychianus the Monke. The dissolving of the councill of Nice. The time thereof, and the chiefe men then present.

I haue

I haue learned also that *Eutychianus* a man of sincere religion, flourished at that time, who though he were of the Nouatian sect, yet did he many straunge things, nothing inferior vnto the acts mentioned a litle before. I will reueale him that reported vnto me his doings, neither will I cloke or conceale that, at all, though therefore I may incur the daunger of suspicion or the reprehension of diuers persons. It was *Auxanon*, a priest of the Nouatian church, who hauing liued many yeares, went being a very yong man vnto the counsell of Nice, together with *Acesius*: that told me all the things which happened vnto *Acesius*, of whom I spake before. It was euen he that lengthned his dayes, & continued his yeares, from that time, vnto the reigne of *Theodosius* the yonger, & rehearsed vnto me being a very yong mā, all the famous acts of *Eutychianus*. And though he ranne ouer many gifts of the grace of God bestowed vpon him, yet reported he of him one notable thing which happened in the reigne of *Constantine* the emperor, which was thus. One of the gard whom the emperor calleth ordinary, as sone as he was once suspected of traiterous conspiracy, fled away. The emperor being thoroughly moued with indignation against him, gaue strait charge, & commaundement, that wherfoeuer he were taken, there immediately he should be executed. He was found about Olympus in Bithynia, & fettered with cruell, & grievous bonds in the parts of Olympus, then clapt in prison. In those parts *Eutychianus* had his abode, leading a solitary life, curing many of their grievous maladies, both outwardly in body, & inwardly in their mind. With him this *Auxanon* had his conuersation, being as then a yong stripling, which afterwards liued many yeares, & learned vnder him y^e most nassicall trade of liuing. They flock about *Eutychianus*, that he would release the prisoner, and intreat the emperor for him (for the miracles wrought by *Eutychianus* were famous, & being bruted abroad, they came to y^e eares of the emperor) he estons with a willing & prompt mind promisseth that he will take his iorney to the emperor, in his behalf. But whilst that y^e prisoner endured extream torment, by reason of the intollerable fetters, wherewith he was fastened: the solicitors of his cause enforced *Eutychianus*, y^e death, because of his bitter punishment, would preuent both the execution enioyned by the emperor, & the supplication that was to be made for him. *Eutychianus* the, sent vnto y^e keepers of the iayle, requesting the to lose y^e man. And whē they had answered, y^e the deliuerance of the prisoner, would be the great danger of their liues: *Eutychianus* together with *Auxanon*, went straight way vnto the prison. Whē as the keepers being intreated, would not open the prison: the gift of God enclosed in y^e brest of *Eutychianus*, reuealed it self with greater brightnes in the world. For the gates of the prison, voluntarilie set themselves wide open, pea when the keyes were absent & tied to the keepers girdle. Forsooner when *Eutychianus* & *Auxanon* entred in, & all the beholders were now astonished, the fetters of their own accord, fell of the prisoners feet. These things being don, *Eutychianus* & *Auxanon* take their iorney together, towards the cite which of old was called Byzantiū, afterwards Constantinople. *Eutychianus* forthwith, got him vnto the emperours court, & purchased pardon, for y^e prisoner. For the emperor without delay (for the great reuerence he owed vnto *Eutychianus*) graunted him his request with a willing mind. This was done in a while after. At that time y^e bishops, which met together at the counsell of Nice as sone as they had dispatched, both other things, & also layd down in writing the decrees (which also they call canons) already concluded vpon, enery one returneth vnto his owne city. I thinke it very expedient to lay downe in this place, not only the names of the bishops, assembled at Nice, which among al the rest were most famous (I meane such a I could learne by records) but also the prouice, & place where euerie one gouerned, together with the time of their assembly. There was present at this coucell: *Osius* bishop of Corduba: *Viton*, & *Vincentius* priests: *Alexander* bishop of Egypt: *Eustathius* bishop of great Antioch: *Macarius* bishop of Ierusalem: *Harpocratio*, *Cynon*, with others: whose names are severally, and exquisitely cited by *Athanasius* bishop of Alexandria, in his booke entitled Synodicus. Touching the time when this counsell was summoned, as it appeareth by cronicles of record, it was in the consulship of *Paulinus* & *Iulianus*, the eleventh kalends of Iune, to wit: the xx. day of May, the 336. yeare after the reigne of *Alexander* king of Macedonia. Thus was the counsell broken vp, which being done we haue to learne that the emperor departed into the Casterne parts.

CAP. X.

How that *Ensebius* bishop of Nicomedia, & *Theognis* bishop of Nice, being exiled for Arianism, after they had giuen vp a booke of their recantation & repentance were restored to their former dignities.

Eutychianus though he was a Nouatian, yet was he a rare mā, both for life, & learning. *Auxanon* a nouatian hereticke.

Osius,
Viton.
Vincentius.
Alexander.
Eustathius.
Macarius.
Harpocratio.
Cynon.
Anno 324.
some say, 326
some other
328.
Cap. 14. after
the Greeke.

The recantation of Eusebius bishop of Nicomedia and Theognis bishop of Nice which were Arian hereticks, exhibited vnto the chiefe byshops.

Eusebius and Theognis sent a litle booke vnto the chiefe bishops, wherein they shewed their penitent minds, for their wilfull folly: wherfore by the emperours commaundement they were not only called home from banishment, but also restored to the gouernment of their churches: removing from their dignities, such as were substituted in their romes, to wit: *Amphion* removed by *Eusebius*, and *Chraustus* by *Theognis*. The copie of the recantation we haue here laid downe as followeth: Although it was our part heretofore being condemned by your holines, not to haue muttered, but quietly to haue borne whatsoever your wisdom both godly, and religiously had decreed: yet because it seemed a shamefull thing, that with our silence, we should cause others, to conceaue an ill opinion of vs, and so to condemne vs for deuisers of falshood: therefore haue we signified vnto you, our assent, touching the determination of the faith: and hauing diligently weyed, and examined with our selues, the force, and signification of the clause, *Of one substance*, we whollie addickt our selues, to the embracing of peace, and vni-ty, neuer henceforth to intangle our selues in the snares of error. And partly to the end we might prouide for the peaceable security of the church of God, we haue laide wide open before you, the secretes of our mind: partly also that they, which to mans seeming, should yeeld to our censure, and iudgement, might in this behalfe settle, and confirme them selues, we haue subscribed to the forme of sayth, which the holie assembly hath laide downe. We protest vnto you moreouer, in that heretofore, we subscribed not, to the condemnation, or accursing of *Arius*, it was not because we misliked with that forme of faith, but because we could not be fullie perswaded, that he was such a kinde of fellowe, as report went of him: specially when as by such things, as priuately past by epistles betweene vs, & also by his owne protestation, pronounced with his owne lippes, in our presence, we were fully perswaded, that he was farre from that kind of disposition. If that then, that sacred senate, and holie assemblie will giue any credit vnto our words, we haue fully purposed, and determined with our selues, not to impugne by gaine saying, but by assenting, and prompt minds, to rarifie those canons, which your sincere, and religious pietie hath alreadie concluded. And by this our booke of submission, we do seale our consent therein, not for that we are grieved with exile, and banishment: but that most willingly we would not onely abandon heresie, but also auoide, yea the suspicion thereof. And if that you will vouchsafe vs your presence, you shall find in deede, as you reade by word, that we will subscribe vnto your decrees. For as much as it pleased your wonted goodnesse, to call before you, and curteouslie to intreate the ringleader of this sect: it seemes farre out of order, when as he being gilty was sent for, and answered for him selfe, that we with silence, should condemne our selues. Let it not grieve you then, as it becommeth your reuerend fatherhood, to put our most religious Emperour in remembrance of vs, to present our humble sute vnto him, & speedely to determine what your discret wisdometh thinketh best, touching this our estate. *This was the recantation of Eusebius and Theognis.* By which circumstances I do coniecture, though they subscribed vnto the forme of faith, decried by the counsell, yet that they would not condescend, to the renouncing of *Arius*: & that *Arius* before this time was sent for. And for all that it was so, yet was it straitly commaunded, that *Arius* should not tread within Alexandria. The which plainly appeareth, by the subtle trecherie he found out, for to returne vnto the church, and to the city of Alexandria, through false and fained shewe of repentance. But of this hereafter.

Cap. 15. after the Greeke.

CAP. XI.

After the dissolving of the counsell, when Alexander had departed this life, Athanasius was chosen byshop of Alexandria.

Athanasius bishop of Alexandria. Ruffinus lib. 1. hist. cap. 14.

Not long after, Alexander bishop of Alexandria, hauing rûne the race of his mortal life, died, & *Athanasius* is appointed to gouern the church in his place. *Ruffinus* reporteth of him, & being a child of tender years, he plaid a part in an holy play together with his coaged companions. The play was nothing else but an imitation, or resemblance of priesthod, & of the whole ecclesiastical order, in the which *Athanasius* plaid the bishop, of the rest of the childen, some plaid the priests, some other the deacons. Thus plaid the children on that day, in the which the church of Alexandria accustomed to celebrate the memoriall of *Peter*, sometime there bishop & martyred. At that time (as it fell out) Alexander bishop of Alexandria, passing by beheld the whole order, and discourse of the play. He sent for the children to come vnto him, and deman-

ded

ded of them, what part euery one handled in the play, gathering hereby some thing to be fore-
 shewed, & prognosticated vnto them all. Which being done, he charged they should be brought
 vp in the Church, & nurtured in good learning, but aboue all *Athanasius*. Whom when he came
 to any ripeness of yeares, he made deacon, and brought him in his companie to the councell of
 Nice, for to aide him in disputation. These things hath *Ruffinus* written in his histories of *A-*
thanasius. Neither is it vnlike but that these circumstances might be, for it is most true, that
 many such thinges haue oftentimes heretofore come to passe. This much by the way of *Atha-*
nasius.

Alexander. b.
 of Alexandria
 made Atha-
 nasius deacō.
 Athanasius
 being deacō
 was at the
 councell of
 Nice.
 Cap. 16. after
 the Greeke.

CAP. XII.

Howe that *Constantinus* the Emperour, enlarging the citie which of olde was called
Byzantium, tearmed it after his owne name *Constantinople*.

The emperour, after the ending of the councell, liued in great tranquillity. And as some
 as (after the wonted guise) he had celebrated the twentieth yeare of his raign, without al
 delay, or tariaçe, he turned himself wholly to the building of churches, & which he brought
 to passe, as well in other cities, as in that city the which he called after his name, but of old bare
 the name of *Byzantium*. This he enlarged exceedingly, he enuironed with great & goodly wals,
 he beautified with glorious building, & made her nothing inferiour to the princely citie of Rome
 calling her after his name *Constantinople*. He made moreover a law that she should be called
 the Second Rome. The which lawe is ingraue in a stony pillar, & reserued in the publike pre-
 tozie, nigh the emperours martiall picture. In this city he erected from the foundatiō, two chur-
 ches, calling the one, of peace, the other, of the Apostles. He increased not onely (as I said be-
 fore) christian affaires, but altogether rooted out the rites of the Gentiles. He caried away the
 images out of the Idoll groues, & to the end they might set out the citie of *Constantinople*, they
 were to be sene abroad in the open market place. He enuironed about in the open aire, the three-
 footed trestle (vpon the which the priest of *Apollo* in *Delphos*, was wont to receaue his oracle) with
 a grate. Peraduenture some men will count the recitall of these things altogether impertinent,
 specially in as much as of late in maner all men, haue either sene the with their eyes, or heard
 of them with their eares. At that time the Christian religion spred it selfe far & nigh. For vnder
 the raigne of the emperour *Constantine*, besides the prosperous affairs of many other things, the
 prouidence of God so provided, that the faith in Christ, should take great increase. And although
Eusebius Pamphilus hath set forth the prayes of this emperour, with a large, and lofty stile: yet
 in my opinion, I shall nothing offend, if that after my simple maner, I say something to his
 commendation.

Constantino-
 ple called
 Newe Rome
 but of olde
 Byzantium,

CAP. XIII.

Howe that *Helene* the emperours mother, leauing *Ierusalem* sought out the crosse
 of Christ and found it, after wardes built there a Church.

Cap. 17. in
 the Greeke.

Helene the emperours mother (which of the village *Drepane* made a city, the which after
 wards the emperour called *Helenopolis*) being warned by a visiō in her sleepe toke her
 iorney to *Ierusalem*. And when as she found that auncient *Ierusalem*, lying all wast, in
 a heape of stones, (as it is in the prophēt) she searched diligently for the sepulchre of Christ, in
 the which he was layd, & out of the which he rose againe & at length, although with much ado,
 through the helpe of God, she found it. And why it was so hard a matter to finde, I will de-
 clare in few words. Euen as they which embraced the faith of Christ highly esteemed of that se-
 pulchre and monument after his passion: so of the contrary, such as abhorred Christian reli-
 gion, heaped in that place much earth, & raised great hillocks, & builded there the temple of *Ve-*
nus, and hauing suppressed the remembrance of the place, they set vp her Idoll. This haue we
 learned of olde to be true. But when as the emperours mother was made priue hereunto she
 threwe downe the Idoll: she digged vp the place: she caused the great heap of earth to be bur-
 led aside, and the silt to be remoued: she findes thre crosses in the grate, one, I meane that
 blessed, vpon the which Christ suffered: other two, on the which the two thieves ended their
 lines. Together with which crosses the table of *Pilate* was founde, whereupon he had
 written with sundrie tongues, and signified vnto the world, that Christ crucified was the
 King of the Iewes. Yet because there rose some doubt whether of these thre, should be the crosse

Helene the
 mother of
 Constantine
 was the
 daughter of
 Coel king
 of Englande.
 Helenopolis.
 Psal. 78.
 The Idoll of
 Venus set vp
 where Christ
 was buried.

of Christ, for the which they had made this search, the emperours mother was not a litle perswaded. The which sorrowfull heaviness of hers, *Macarius* bishop of Ierusalem, not long after asswaged, for he made manifest by his faith, that which afore was doubtfull, and ambiguous. He desired of God a signe, and obtained his sute. The signe was this: there was a certaine woman of that coast, which by reason of her long, and grievous disease, lay at the point of death. As she was yielding vp of the ghost, the bishop layd euerie one of the crosses vpon her, being fully perswaded, that she should recouer her former health, if that she touched the reuerend crosse of our Saviour, which in deed failed him not. For when as both the crosses which belonged not vnto the Lord, were layd to the woman, she continued neuertheless at the point of death: but as soon as the third (which in very deed was the crosse of Christ) was layd vnto her, although she seemed presently to leaue this world, yet leaped she vp, & was restozed to her former health. After this sort was the crosse of Christ found out. The emperours mother builded ouer the sepulchre, a goodly and gorgeous church, calling it *Newe Ierusalem*, right ouer against that old, and wast Ierusalem. The one halfe of the crosse she lockt vp in a siluer chest, and left there to be seene, of such as were desirous to behold such monuments, the other halfe she sent to the emperour. The which when he had receaued, supposing that citie to be in great safetie, wherein it were kept, compassed it with his owne picture which was set vp in the market place at Constantinople (so called of *Constantinus*) ouer a mighty pillar of red marble. Although I commit this to writing, which I haue onely learned by hearsay, yet in maner all they which inhabite Constantinople, affirme it to be most true. Whereupon when *Constantinus* had receaued the nailes, wherewith the naked hands of Christ were fastened to the tree (for his mother had found these also in the sepulchre of Christ, and sent them vnto him) he caused bits for broides, helmets & headpieces, to be made thereof the which he wore in battell. The emperour furthermore made provision for all such necessaries, as were required to the building of the churches, and wrote vnto *Macarius* the bishop, that with all diligence he should further the building. The emperours mother as soon as she had finished the church, which she called *Newe Ierusalem*, builded a second, nothing inferior to the first, at Bethleem, in the hollowe rocke, where Christ was borne according vnto the flesh, also a third, vpon the mount, where Christ ascended vnto the father. Besides she was so vertuous, and so meke that she would fall downe to her prayers, in the midst of the vulgar sort of women: that she would inuite to her table, virgins, which were consecrated to holy life according vnto the canon of the Church: that she would bying in meate, and serue them her selfe. Many things she gaue to churches, and to poore people, she liued godly, and religiously, and departed this life, being fourescore yeare old, her body was brought to Constantinople, called *Newe Rome*, and buried there with princely funerall.

The crosse of Christ was founde out by a miracle. *Newe Ierusalem*.

The nailes were founde

The good deedes the vertuous life and godlie ende of *Helene*.

Cap. 18. after the Greeke.

CAP. XVIII.

Howe the emperour Constantine, destroying the Idoll groues of the Gentiles erected in sundrie places, many notable Churches.

Serapis had in his temple an elle, or fat home, signifyinge the meature of the water in depth which was thought by his power to overflowe. The Barbarians being overcome in battell receaued the faith of Christ.

The emperour after this, went about to promote christian religion, with greater care & industry, to banish the rites & ceremonies of the ethnicks, to restraine the leude combats of fencers and sword players, and to set vp his owne image in their Idolatricall temples. And when as the Ethnicks affirmed, that *God Serapis*, was he which made the riuer Nilus to overflowe, & to water the countrey of Egypt, because that a certaine elle was brought into the temple of *Serapis*: the emperour commaunded, that elle to be conueyed into the church of Alexandria. When that it was noyted, that Nilus would no longer overflowe, because the *God Serapis* toke great indignation, that he was thus abused: the yeare following, the riuer did not only overflowe (after his wonted maner) & from that time forth kept his course, but also thereby declared vnto the world, that Nilus was accustomed to overflowe, not after their superstitious opinion, but by the secret determination of the diuine prouidence. Although the Sarmatians, Barbarians, and Goths, at the same time, assailed the right of the Romane empire: yet for all that, the emperours care and industrie for the building of churches, was not slackt, but diligently with great aduise, did he prouide for both. For he valiantly ouerrame these nations, vnder the banner of the crosse, which is the peculiar cognizance of christian profession, so that not onely he deppriued them of the tribute, which the emperours of old, were wont to pay vnto the Barba-

Barba-

Barbarians: but also they being astonished at this strange victorie, pelded them selues then- first of all, wholly to embrace Christian religion, by the meanes of the which, *Constantine* had preferred himselfe. *Constantinus* againe applied him selfe to the building of other Churches, and one he erected in the okegrove of Mambre where holy Scripture repoze:th, the Angels to haue bene harbored by *Abraham*. When that he was certified, that altars were erected at that oke, and that the Ethnicks offered sacrifice and incense in that place, to their fained Gods, he sharply rebuked *Ursinus* byshop of Caesarea, by his letters, because that through his slackenelle in executing his office, that wickednesse was committed. He commaundeth therefore the altars to be turned upside downe, and a Church haere by the oke, to be builded. He commaundeth an other Church to be builded in Heliopolis of Phoenicia, and that for this cause. At at lawe maker the Heliopolis had of olde, I am not able to saie, but the lawes, and customes of the citie doe manifestly declare, what kinde of man he was. By the custome of their countrey, they haue all women in common, and therefore of the children, there can no certaintie be had. Among them there is no difference, either of father or sonne. They geue their virgins to straungers, which come amongst them, to be desloured. The Emperour endeavored wholly to abrogat this olde and rotten custome of theirs. For when he had taken away this brutish, and beastly kind of behaviour, he made a sacred, and a seuerel lawe: that kindreds, and families should be knowne amongst them, and seuered one from the other. To be short, when he had builded Churches among them, he hastened to consecrate them a byshop, and to ordaine the holy company of clergy men. Thus the state of the Heliopolis, after the remoning of their former filth, was reformed into modeste behaviour. In like maner he ouerthrew the temple of *Venus* in Aphaca, standing at the foot of mount Libanus, and rooted out all the wicked rites, and ceremonies which were wont to be done there both impudently, and unreuerently. What shall I speake of the familiar Deuill, and the spirit of diuinatio the which he soiled in Cilicia, and commaunded the Idole in whose closettes, he had craftely hid him selfe, to be destroyed: furthermore he was so seruent in promoting Christian religio that when he should haue warred against the Persians he made him a tente much like the tabernacle of *Moses* in the deserte, in forme and figure, resembling the Church of God, and the same of a chaungeable colozed vaile, the which he caried about with him, that in the waste wildernesse, and deserte places, he might alwayes finde ready an holy Church, to singe Hymnes, and deuoutly to serue the liuing God. But the same battaile went not forwarde, the Persians feared the power of the Emperour, and so all iniuries were put by, and peaceably ended. That the Emperour also employed great labour, and trauell, in building townes, and Cities, and that of diuerse peltinge villages, he made princely Cities, (for example Drepane after his mothers name, and Constantia in Palestina, the name of his sister Constantia) I thinke it presently not needefull to committe in writing, for the posteritie. For it is not our dritte to declare the other famous actes of the Emperour, but onely those which appertaine vnto Christian religion, and specially the estate of the Churches. Wherefore in as much as the famous actes of the Emperour, tend to an other purpose, and require a proper and a petuliar kinde of handling, I leaue them for others, which both know, and can sufficiently discourse thereof. I of mine owne parte, would neuer haue layd penne to paper, if the Church had bene at vnitie and concozde within it selfe. For where there is no matter mislred to write there the writer seemeth to be sond, and his trauell frustrat. But in as much as the subtiltie of Sophisters, sonde quirches, and fallacies of Satan, depaured in those dayes the Apostolicke, and sincere Charader of Christian religion, seuered also, and as it were vntoynted the members of Christ: I thought good to saie something of them, whereby the ecclesiasticall affaires, may not fall into the dust of obliuion. For the knowledge thereof is much set by, among most men, and setleth for experience, the minde of such a one, as is well scene therein. For when any vaine controuerise riseth about the signification of a woorde, it teacheth him to haue a stayed heade.

Genes. 18.

Constantinus
abrogated
the most fil-
thie lawes of
the Heliop-
olits and
brought the
to the Chri-
stian faith.

The temple
of Venus o-
uerthrowen.

The deuill
was faine to
flye out of
the Idole.
The tente of
Constantine
like the ta-
bernacle of
Moses.
Exod. 33.

CAP. XV.

Cap. 19. in
the Greeke.

How that in the time of Constantine, the middle Indians embraced the faith of
Christ by the meanes of *Adeus* and *Fruementius*: for *Athanasius*
Byshop, of Alexandria created *Fruementius* byshop, and
sent him to preache vnto the Indians.

The increase
of Christian
religiō vnder
Constantine.

The middle
Indians were
not Christe-
ned afore
the raigne of
Constantine
that is 300.
& odd yeares
after Christ.

Frumentius
was conse-
crated By-
shop by A-
thanasius &
sent to con-
uert the In-
dians.
Ruffin^e eccl.
hist. lib. ca. 9.
Cap. 20. in
the Greeke.

The sea Eu-
xinus deu-
deth Europe
from Asia.

Now it remaineth that we declare how, and by what meanes, Christian religion enlarged and spread it selfe, vnder the raigne of this Emperour. For the nations which inhabited the middle India, and Iberia, then first of all, receaued the faith of Christ, and wherby I haue ioyned thereunto the middle India, I will declare in few wordes. When the Apostles by lot, had sorted them selues to trauell vnto certaine nations, Thomas chose Parthia, there to execute the function of an Apostle: Matthew, Ethiopia: Bartholomew chose India, which abideth hereunto. But the middle India, inhabited of many barbarous nations, varying among themselves also in language: was not lightened with the word of God, and the faith of Christ afore the raigne of Constantine. And what drew them to embrace the faith I am now about to declare. Meropius a certaine Philosopher, borne in Tyrus, longed to see, and was very desirous to trauell into the Indian countrey, as I am perswaded, he was allured thereunto by the example of Metrodorus the Philosopher, who aforetyme, had thoroughly traueled that countrey. Meropius then, taking with him two yong men, that were his cosins, which also were skilfull in the Greeke tongue, took ship, and sailed to the same countrey. And wher as he had enioyed his full desire, and now againe longed to be at home, being pinched with want of necessarie food, he arrived at a place, where there was a sure & a safe heauē. It fell out, at the very same time, that the league concluded betwene the Romaines and the Indians was broken. The Indians then, laid hands vpon the Philosopher, and such as sailed with him, & slew them all, the Philosophers two yonge cosins only excepted. The children they pitied, because of their tender yeares, & being saued, they are geuen for a present vnto the King of India. The King liking very well of their yong countenances, made the one whose name was *Adesius* his cupbearer, to attend vpon his cup at the table: & the other whose name was *Frumentius*, he made maister of the Kinges rolles. Not long after, the King died, leauing behind him a sonne, that was very yong, & the scepter of his kingdome vnto his wife, manumising also *Adesius* and *Frumentius*. The quene being very careful ouer this yong prince, requested them both, to take the gard & gouernement of him, vntill he came to lawefull yeares, & mans estat. These yong men, according vnto her request, diligently applie themselves, about the princes affaires, but specially *Frumentius*, who was in chiefest authority. This *Frumentius* enquired earnestly of the Romaine marchants, which did traffike in that countrey, whether there was any Christian in there company. When he had found certaine, & signified vnto them his companions estate, & his owne, he prayed them to chuse vnto themselves seuerall places, where after the maner of the Christians, they might pour out prayers vnto the liuing God. In proccesse of tyme, *Frumentius* builded a Church for prayer. And those Christians ioyned vnto them certaine Indians, whom they instructed in the principles of the faith. When as the kinges sonne came to full yeares, *Frumentius* & *Adesius* resigne vp, vnto him his kingdome the which they had prudently gouerned, & craue licence of him for them to depart vnto their native countrey. But when as the king, & his mother earnestly entreated them to tary & could not preuaile, being very desirous to visite their native soyle they take their leaue, & bid farewell. *Adesius* went to Tyrus, for to see his parents and kinsfolkes. *Frumentius* got him to Alexādia, & opened the whole matter, & all the circumstances vnto *Athanasius*, who a few dayes before, was there staled bishop. He told him what happened in his iorney that there was good hope, that the Indians would receaue the faith of Christ. He prayeth him to send thither a bishop, & withall other clergie men, and that he should not make light account of such as might easily be brought to saue their soules. *Athanasius* pondering with himselfe, what preparation was fittest for this voiage, made *Frumentius* himselfe bishop, & said, that he knew none fitter for this function, then himselfe. And the matter was thus concluded. *Frumentius* being consecrated bishop, went backe againe into the Indian countrey, preached the faith of Christ, builded many Churches, through the powler of God wrought many miracles, and cured many both outwardly in body and inwardly in minde. These thinges *Ruffinus* reporteth himselfe to haue heard with his eares, euen of *Adesius* him selfe, who after that was made priest at Tyrus.

CAP. XVI.

How the nation inhabiting Iberia, was conuerted into the faith of Christ.

Now am I constrained, for the time so requireth, that I make relation how the Iberians at that time receaued the Christian faith. There was a certaine godly & deuout woman, taken captiue of the Iberians. These Iberians dwell nigh the sea Euxinus, a people they are,

are, hauing their originall of the Iberians, which inhabite Spaine. This woman being a captiue, & hauing her conuersation with Barbarians, gaue her selfe wholly to godlines. For she exercised very much the discipline of continencie, she vsed a seuerer kinde of abstinence, and alwayes applied her selfe to seruent prayer. The which thing when the Barbarians perceaued, they woudered at the straungenes of the Act. It fel out that the kinges sonne, of very tender yeares, fell into a dangerous disease. The quene (after that countrey maner) sent the childe vnto other women for physicke, to trie if experience had taught them any medicine that might cure that malady. When as the nurse had caried about the childe vnto euery woman, and could purchase remedy of none, at length he is brought vnto the woman that was captiue. She in the presence of many women although she laide thereunto no saluē, or remedie in the worlde (for of trueth she knewe none) yet tooke shee the childe, layd her sackcloth vpon him, and sayd onely these wordes: Christ which healed many, will also heale this infante. When she had uttered these wordes, and prayed vnto God for aide and assistance the childe forthwith recovered, and thenceforth enioyed perfect health. The same of this act was bzuted abroad, among all the Barbarian wines, and came at length vnto the queenes eare, so that her name was famous, and the captiue woman much spoken of. In a while after, the queens her selfe fell sicke, and this simple woman was sent for. Shee refused to goe, lest that peradventure some violence, contrary to the modestie of her nature, were offered vnto her. The Quene then is conueyed vnto her. Shee practiseth the like, as she had done befoze vnto the childe. Forthwith the Quene is ridd of her disease, shee thanketh the woman. But the woman answered: it is not my doing, but Christes, the sonne of God, and the maker of heauen and earth. Shee exhorteth the Quene to call vpon him, and to acknowledge him for the true God. The king marueling that this maladie, which raigned among the Iberians, was so sone cured, made inquisition who healed his wife, and commaunded the captiue woman should be bountifullly rewarded. Which made answer: that she wanted no riches, but esteemed godlynesse, as great treasure: and that the king should receaue a precious Jewell, if that he would acknowledge that God, whom she professed. With these wordes she sent backe the rewardes. The king laid by these sayinges in his breast. The next day after, as the king went a hunting, such a thing happened. The hills, and forest, where his game laye, were ouercast with darke cloudes and thicke mist, the game was vncertaine and doubtfull, the waye stoppt and intricate, the king being at his wities ende not knowing what was best in this case to be done, called earnestly vpon the Gods which he accustomed to serue. But when his calling vpon them, stode him in no steede, it came to his mind, to thinke vpon the God of the captiue woman, vnto him then he turneth, and crieth for helpe. As sone then as he had prayed vnto him the cloude was dissolued, the miste scattered it selfe, and vanished awaye. The kinge wondered, returned home ioyfully and tolde his wife all that had happened. Immediately he sendes for the captiue woman, when she came, he demanded of her what God it was whom she serued: She so instructed the Iberian King, that he published abroad the prayles of Christ. By the meanes of this deuoute woman, he embraced the faith of Christ, he made proclamation that all his subiectes should come together. To them he heheard the manner of his sonnes curing, the healing of his wife, and what happened vnto him as he went a hunting. He exhorted them to serue the God of the captiue woman. They preache Christ to both sex, the king to men, and the Quene to women. As sone as he had learned of the captiue woman the forme and fashon of Churches which the Romaines vsed, he caused a Church to be builded, and gaue charge, that with all spede, prouision should be made for building. To be shortly the house of prayer is erected. As sone as they went about to lift vp the pillours, the wisdome of God euen in the worke it selfe, settled the mindes of the people, and drew them to Christ. It fel out that one of the pillours remained immouable, and could by no deuise be remoued, the ropes breake, and the engines cracke in peeces. The workemen despaire, and returne euery man to his home. Then the faith of the captiue woman made it selfe manifest. For in the night season, when no man perceaued, she came vnto the place, and continewed in prayer all night long, by the diuine prouidence of God the pillour is winded vp in the ayer, ouer the foundacio, and there hangeth leuell wise, without either proppe or butresse. At the breaking of the day, the king being a carefull man, not forgetfull of his businesse, came to see the building, and beholdeth the pillour hanging in the ayer, leuell ouer his place. He wondereth at the sight, and all that saw it were astonished. In a litle space after, be-

The king of the Iberians child is cured.

The quene of the Iberians is healed.

The king of the Iberians was converted vnto the faith.

foze their faces, the pillour came downe, and fastened it selfe in his proper place. Whereupon they all shouted, the kinges faith is helde so true, and the God of the captiue woman was extolled with prayes. Whenceforth they stagger not at all, but with chearefull mindes they raise the rest of the pillours, and in a while after they finish the building. After this they send Embassadors vnto *Constantine*, requesting league thenceforth to be concluded betwene them and the Romaines, they craue a Bysshop, and Clergie men to instructe them, they protest their sincere and vnfaigned beleefe in Christ. *Ruffinus* reporteth that he learned these thinges of *Bacurius*, who sometime governed the Iberians, afterwarde comming vnto the Romaines was made captaine ouer their souldiers in Palestina, In his later dayes he stode the Emperour *Theodosius* in great steede, in the battaile which he gaue to *Maximus* the tyrant. Thus did the Iberians receaue the Christian faith in the dayes of *Constantine* the Emperour.

CAP. xvii.

Of *Antonie* the monke, and *Manes* the hereticke,
and his originall.

Cap. 21. in
the Greeke.

Antony the
Eremite.

* Cap. 22. in
the Greeke.
The Manichees
blasphemed their
heresie
a litle before
the raygne
of *Constantine*.
Anno.
281. *Euseb.*
lib. 7. cap. 30.
The originall
and authors
of the heresie
of the Manichees.

Buddas otherwise
Terebynthus
an hereticke
dieth miserably.

Manes the
hereticke &
his detestable
opinions.

The same time liued *Antonie* the monke, in the desertes of *Egypte*. But in as much as *Athanasius* Bysshop of *Alexandria*, hath lately sette forth in a seuerall volume, intituled of his life, his maners and conuersation, how openly he buckled with deuills, how he ouerreached their sleights, and subtle combates, and wrought many maruelous, and straunge miracles: I thinke it superfluous of my parte to entreate therof. The dayes of *Constantine* haue yielded great plenty of rare, and singular men, but among the good wheate, tares are accustomed to grow, and the spite of Satan, is the swozne enemy of prosperous affaires. For a litle before the raigne of *Constantine*, a counterfet religion, no other in shew, then the seruice of paganes, mingled it selfe with the true and Christian religion, no otherwise then false prophetes are wont to rise among the true Prophetes of God, and false Apostles among the zealous Apostles of Christ. Then went *Manicheus* about, couertly to conuey into the Church of God, the doctrine of *Empedocles*, the heathen philosopher, of whom *Eusebius Pamphilus* made mention in the 7. booke of his ecclesiasticall history, yet not exquisitely handling his doings. Wherefore loke what he omitted, that I suppose necessary to be supplied of vs, for so we shall some learne both who and what this *Manicheus* was, & also by what meanes he presumed, to practise such lewde enterprises. A certaine Saracen of *Scythia* had to his wife a captiue, borne in the vpper *Thebais*, for whose sake he settled him selfe to dwell in *Egypte*. And being well siene in the discipline of the *Egyptians*, he endeouored to sowe among the doctrine of Christ, the opinions of *Empedocles*, and *Pythagoras*. That there were two natures (as *Empedocles* dreamed) one, good: another, bad: the bad, enmitie: the good vnitie. This *Scythian* had to his disciple, one *Buddas*, who afore that time was called *Terebynthus*, which went to the coastes of *Babylon*, inhabited of *Persians*, and there published of him selfe, many false wonders: that he was borne of a virgine, that he was bzed, and brought vp in the mountaines, after this he wrote foure booke: one of Mysteries: the second he entituled The Gospell: The third, The saurus: The fourth A summarie. He sayned on a time, that he would worke certaine seates, and offer sacrifice, but he being on highe, the deuill threw him downe, so that he brake his necke, and died miserably. His hostesse buried him, tooke all that he had, and bought therewith a ladde of seuen yeares olde, whose name was *Cubricus*. This women after that shee had made him a free denzion, and trained him vp in learning, not long after dyeth, and gaue him by legacie, all the goods of *Terebynthus*, the booke also which he had written, being the *Scythians* disciple. Which thinges when this free denized *Cubricus*, had gotten, he conueyed him selfe forthwith into *Persia*. He chaungeth his name, and in steede of *Cubricus*, he calls him selfe *Manes*. The booke of *Buddas* otherwise called *Terebynthus*, he setteth abroade, as his owne doings vnto such as were snared with his follie. The titles of the booke barely gaue a sholue of colour of Christian religion, but in trueth it selfe the doctrine tasted and sauored of paganism. For *Manes* as he was in deede a wicked man, taught the worlde to serue many gods: he commaunded the sunne to be worshipped, he was a fauor of satall desenie and denied free will in man. He sayd plainely the soules went from one body into an other, following herein the fond opinions of *Empedocles*, *Pythagoras* and the *Egyptians*. He would not confesse that Christ was borne,

boyme, but ſayd that he had the forme or figure of a man. He reiecte the Lawe and Prophetes, and called himſelfe the comforter, all which things are farre from the true and right faith of the Church of God. In his epiſtles he was not aſhamed to intitle him ſelfe, an Apoſtle. But his lewde and thameleſſe leaſinges were recompenced with deſu puniſhment, & that for this cauſe. The king of Perſia his ſonne, fell into a dangerous diſeaſe, the father vſed all meanes poſſible to reſtoze his ſonne to his former health. Being tolde of *Manes*, and perſwaded that his ſeaſes were farre from falſhede and leirde maine, ſent for him by the name of an Apoſtle, hoping with him ſelfe, that by his meanes his ſonne ſhould reſcouer. Being come, he takes the kinges ſonne in hande with ſozcerie and witchcraft: the king ſeing his ſonne already gone, and departed vnder his handes, commaunded the ſozcerer ſhould be clapt in priſon, and promiſed execution for him, but he brake priſon, fledde into Meſopotamia, and ſo ſhifted for him ſelfe. The king hearing that he was in thoſe coaſts, made him to be apprehended, ſlaide him alive, tooke his ſkinne, filled it full of chaſſe, and hanged it at the gates of the cities. Theſe things we report to be moſt true and faithfully alleadged by vs, out of the booke intituled, The diſputation of *Archelaus* biſhop of Caſcharum, a citie in Meſopotamia. This *Archelaus* reporteth that he diſputed with him face to face, and there layeth downe all that we wrote before, of his life and conuerſation. Thus (as I ſayd before) it falleth out in all ages, that the ſpyte of Satan will not ſuffer godlineſſe to haue good ſucceſſe, but ſendes forth ſuch lewde varletties to entrappe the ſimple people. But what is the reaſon thereof, why our louing and mercifull God permittes ſuch lewdeſſe, whether it be to trie and ſift the true doctrine of his Church, and to cut of the vaine conceits and opinions which many haue of religion: or whether it be for ſome other cauſe whatſoeuer, as it is hard to determine thereof, ſo, few wordes will not ſuffice, neither is preſently fit opportunitie and occaſion miniſtered to diſcourſe of that matter. It is not verily the marke we ſhoote at, erquiſitely to entreate of diuers and variable opinions, and ſentences of men, neither to ſearch out the ſecret and hid myſteries of the prouidence and wiſedome of God, but truely, as much as in vs lyeth, to ſet forth the Eccleſiaſticall hiſtorie. And becauſe we haue reported after what ſorte the curſed opinions of the Manichees ſprange vp a litle before the raigne of *Conſtantine*: now let vs returne to diſcourſe of the times, incident to this our purpoſed hiſtorie.

The miſerable death of the heretike *Manes*.

CAP. XVIII.

How that Euſebius Biſhop of Nicomedia, and Theognis Biſhop of Nice, remembering them ſelues after their recantation, wrought all the ſpite they could to overthrow the faith eſtabliſhed in the Councell of Nice, and ſought meanes to miſchiefe Athanaſius. Of the Councell ſummoned at Antioche, which depoſed Euſtathius, about whom there roſe ſuch a ſedition in Antioche, which deſtroyed in maner the whole ciue.

Cap. 23. in the Greeke.

E*uſebius* and *Theognis* returning from exile, receaued their former dignities, removing (as I ſayd before) ſuch as were placed in their ſeaes. They were in great reuerence and eſtimation with the Emperour, and enioyed greate libertie, for that they had ſoſaken the curſed and cankred opini of *Arius*, and geuen them ſelues to the true and right faith. But theſe men for all that, abuſed their libertie, and made moze ſturre in the worlde then euer was before. Two thinges droue them therevnto: the deteſtable hereſie of *Arius*, which helde their mindes of a long time, and the deadly hatred they bare vnto *Athanaſius*. Becauſe he valiantly withſtoode them as they diſputed in the Councell of Nice firſt of ſpite they chalenge his degree and vocation, ſaying: he was no fit men for the roſme of a biſhop, next that he was elected by vnlawfull perſons. But for all that he cleared him ſelfe of thoſe opprobrious and ſclaunderous reports (his vpright conuerſation was ſuch, he could not be remoued from the biſhops ſea of Alexandria) and contended earnestly for the faith decreed by the Councell of Nice: *Euſebius* biſhop of Nicomedia, endeuoured with might and maine, through wiles and ſubletie to depoſe *Athanaſius*, and to bring *Arius* into Alexandria. For by this meanes he thought beſt, to rote out of the Church the faith of Homouſion, to wit: *Of one ſubſtance*, ratified of the councell, and to plant the peſtilent doctrine of *Arius*. And as at ſome times he entreated him by letters, and ſaire wordes: ſo of the contrary, at other times he went about to terrifie him with threats.

Hatred and hereſie ioyned together

But when as *Athanasius* would in no wise yelde, he sought to perswade the Emperour that of his wonted clemencie, he would geue *Arius* the hearing, and pardon him, that he might returne vnto Alexandria. But what treacherie he practised to bring this his purpose to effect, I will shew in an other place. Afoze that these thinges were fully come to an ende, there rose an other hurlyburly in the Church. For the members them selues, brake asunder the peaceable and quiete bonde of the Church. *Eusebius Pamphilus* reporteth, that immediatly after the breaking vp of the Councell, a ciuill dissention rose throughout all Egypt, the cause he hath concealed, whereby he was of diuers suspected of double dealing. He was thought with silence to haue ouerskipped the causes, for that he had determined with him selfe not to subscribe vnto the decrees of the Nicene Councell. But as we haue learned manifestly by diuers epistles the which, byshops wrote priuately one to an other after the Councell: the clause of *One substance*, troubled exceedingly their mindes, and whilest that they sisted, and searched out the sense, and vnderstanding thereof, euen vnto the quickie, they raised ciuill discorde among them selues, so that their conclusions seemed nothing else, but combats in the night and darkenesse, or blindfolded babling. It seemed that neere nother side vnderstood well, the cause that made them to reuile eche other. For such as reiected the clause of *One substance*, (thinking verely that they which receaued it, went about to establish againe the heresie of *Sabellius* and *Montanus*) called the true professors, blasphemous persons, as if they had gone about to take away the substance of the sonne of God: Such as of the contrarie cleaued vnto the canon of *One substance*, thought their aduersaries brought in the seruice of many gods, and abhorred them as furtherers of Paganisme. Moreover *Eustathius* byshop of Antioche, sharply rebuked *Eusebius Pamphilus*, as though he had gone about to corrupt the Nicene Creede: but *Eusebius Pamphilus* both cleared him selfe of that slander, and also charged *Eustathius* with the heresie of *Sabellius*. And so all the byshops wrote inuectiues one against the other, as if they had bene deadly foes. When as both partes said, that the sonne of God had his beyng together with the father, and was in the father, and confessed the vnitie to be in Trinitie: yet (I wot not why, nor wherefore) they could not agree among them selues, nor set their hartes at rest. * Wherefore there was a Councell summoned at Antioche, where *Eustathius*, for fauoring the heresie of *Sabellius*, more then furthering the Canons of the Nicene Councell, was deposed, but diuers do report that there were other matters of no small importance, and lesse honestie, layd to his charge, and causes of his depriuation, yet do they not openly rehearse them. For it is the maner among byshops, to accuse them that are deposed, to pronounce them for wicked persons, yet to conceale the particular faultes. *Georgius* byshop of Laodicea in Syria, one of them that reiected the clause of *One substance*, in his booke of the praise of *Eusebius Emisenus*, writeth him selfe to haue reported, that the byshops deposed *Eustathius* the *Sabellian* hereticke, *Cyrus* byshop of Berthæa, being his accuser. But of this *Eusebius Emisenus* we minde to speake in an other place. *Georgius* writeth, that *Eustathius* the *Sabellian*, accused by *Cyrus*: and againe *Cyrus* him selfe, conuicted of the same heresie, to haue bene both remoued out of their byshopricks. But how can it be that *Cyrus*, beyng him selfe infected with the foule heresie of *Sabellius*, should accuse *Eustathius* of the same? Therefore it seemeth, that *Eustathius* was deposed for some other cause. After this there was kindled in Antioche such a fierie flame of sedition, that in manner the whole citie was therewith turned vpside downe. The faction was twofold: the one went about to translate *Eusebius Pamphilus* byshop of Cæsarea in Palæstina, to Antioche: the other would needes bring againe *Eustathius*. The common sorte of people, some cleaued to this side, some to that side. The whole garrison and bande of souldiers was so deuided, and set one against the other, that if God, and the alleageance they owed vnto the good Emperour, had not bene called to remembrance: they would lamentably haue murdered eche other. For the Emperour by his letters appeased the tumult and sedition that was raised amongst them. But *Eusebius* refused to be their bishop, and therefore the Emperour did highly commend him. The Emperour wrote vnto him of that matter, he prayseth his minde, and pronounceth him happie, for that by the report of all men, he was worthy to be byshop, not of one citie, but of the whole world. The sea of Antioche is said to haue wanted a bishop, the space of eight yeares together. But at length, by the meanes of such as endeoured to ouerthrow the Nicene Creede: *Euphronius* was made byshop. And thus much shall suffice touching the Councell helde at Antioche, for the deposition of *Eustathius*. ✓

Eusebius Pamphilus was no Arian.

* Cap. 24. in the Greeke. The councell of Antioche where *Eustathius* was deposed.

Eusebius Pamphilus refuseth to be byshop of Antioch, for the which the Emperour *Constantine* did highly commend him. *Euphronius* an Arian, yet byshop of Antioche.

CAP. XIX.

Of the meanes that were wrought to call Arius home, and how Arius deliuered vnto the Emperour his recantation in writing, craftely subscribing vnto the Nicene Creede.

Immediatly after, *Eusebius* who a litle before had left the byshopricke of Berytus, and at that present was byshop of Nicomedia, strived with might and maine, together with his confederats, to bring againe *Arius* into Alexandria. But how, and after what sorte they brought their purpose to passe, and the meanes they vsed to perswade the Emperour to call before him *Arius* and *Euzoius*: now I thinke it best to declare. The Emperour had to his sister one *Constantia*, she was the wife of *Licinius*, who sometime was fellow Emperour with *Constantine*, but afterwarde for his tyrannie was put to death. This *Constantia* had great acquaintance and familiaritie with a certaine priest of the *Arian* sect, whom she made very much of. Who through the perswasion of *Eusebius*, and others his familiar and deare freindes, made sute vnto her, in the behalfe of *Arius*, signifying that the synode had done him iniurie, and that he was not of the opinion he was reported to be. *Constantia* hearing this, beleued the priest, but durst not make the Emperour priuy thereto. It fell out that *Constantia* was visited with great sicknesse, so that the Emperour came very oft to see her. When the woman perceaued her selfe to be dangerously sicke, and waited for no other then present death, she commendeth vnto the Emperour this priest, she prayeth his industrie, his godlinesse, his good will and loyalty vnto the imperiall scepter. In a short while after, she departeth this life. The priest is in great authoritie with the Emperour. And creeping euery day more and more into better estimation, breaketh the same matter vnto the Emperour, as before vnto his sister: that *Arius* was of no other opinion, then the counsell had decreed: and if he would vouchsafe him his presence, that he would subscribe vnto the canons: and that he was falsely accused. This report that the priest made of *Arius*, seemed very straunge vnto the Emperour, who gaue againe this answer: If (sayth he) *Arius* be of that minde, and (as you say) agreeth with the faith confirmed by the Councell: I will not onely geue him the hearing my selfe, but also send him with honoꝝ to Alexandria. When he had thus spoken, immediatly he wrote vnto him as followeth.

* Cap. 15. in the Greeke.

The epistle of Constantine the Emperour vnto the hereticke Arius.

Constantine the puissant, the mightie and noble Emperour. Notice was geuen, now a good while ago, vnto thy wisedome, that thou shouldest repaire vnto our cape, to the end thou mightest enioy our presence, wherefore I can not but maruell, why thou camest not with speede, according vnto our will. Now therefore take one of the comon waggos, & make hast to our cape, that vnderstanding our clemencie, & the care we haue ouer thee, thou mayest returne to thy native country, God keepe thee welbeloued, writte the 5. of the kalends of December. This was the epistle which the Emperour wrote vnto *Arius*. I can not verily but wonder at the maruelous enuour & entire loue the Emperour bare vnto pietie, & christian profession. For it appeareth by the epistle, that the Emperour admonished *Arius* oftentimes to recant, & therfore now to he reprehend him, for that he being oft allured by his letters, made no speedy reformation of him selfe. *Arius* in a while after the receate of the Emperours letters came to Constantinople, there accompanied him *Euzoius*, who had bene a deacon, whom *Alexander* deposed the selfe same time together with the other *Arians*. The Emperour bids them welcome, & demaundeth of them, whether they would subscribe vnto the Nicene Creede: they answered the Emperour that they would do it with a good will. The Emperour bids them quickly lay downe in writing their creede. They frame their recantation, and offer it vp vnto the Emperour, in this sorte. Vnto the most vertuous, and our most godly lord and Emperour *Constantine*: *Arius* and *Euzoius*. We haue laid downe in writing (noble Emperour) the forme of our faith, even as your godly and singular zeale hath geuen vs in charge; we do protest that both we our selues, and all they that be of our side, doe beleue as followeth: We beleue in one God, the father almightie, and in his sonne our Lord *Iesus Christ*, begotten of him before all worldes, God the word, by whom all thinges were made, both in heauen and earth: who came downe from heauen, and was made man, who suffred, rose againe, & ascended into heauen, & shall come againe to iudge both the quicke & the dead. And we beleue in the holy ghost, the resurrection of the flesh, the life of the

Constantine was informed of *Arius* his recantation when he wrote this.

* Cap. 16. in the Greeke. The recantation of *Arius* and *Euzoius*, geue vp vnto the Emperour, together with the forme of their faith, where they dissemble both with God & man, writing one thing, & meaning another, as it appeareth in the chapter following.

Math. 28.

world to come, the kingdome of heauen, the one Catholicke Church of God scattered farre and wide, ouer the face of the whole earth. This faith haue we learned of the most holy Euan-gelistes, where the Lord him selfe said vnto his disciples: Go teache all nations, baptizing them in the name of the Father, and of the sonne, & of the holy Ghost: euen as the whole Catholicke Church, and the Scriptures do teache, all which we faithfully beleue. God is our Iudge, presently to the houre of death, and at the daye of doome. Wherefore (most holy Emperour) we humbly craue of your godly highnesse, in as much as we are cleargie men, and retaine the faith, and affection, both of the Church, and also of holy Scripture, that of your wonted zeale, wherewith your prouide for vnitie, and the right honor of God (all controuersies, and quarells, and cauillations, and subtile quircks whatsoeuer laid aside) yon will couple vs with our mother the Church: that both we, and the Church of God, among our selues, may liue quietly, and ioyntly with one harte and voice, powre vnto God the accustomed prayers, for the peaceable and prosperous estate of your Empire, and for all mankind.

Cap. 27. in
the Greeke.

C A P. XX.

How Arius by the commandement of the Emperour returned to Alexandria, whom Athanasius would in no wise admit, against Athanasius, Eusebius and his confederats patched diuers crimes, and presented them vnto the Emperour, so that in the ende a Synode was summoned at Tyru, to pacifie these quarells.

Athanasius
would not
receaue A-
rius into the
Church of
Alexandria.

When that *Arius* had perswaded the Emperour in such sorte as we said before, he re-
turnes to Alexandria, but yet he could not with all his wiles trade downe the truth,
the which he had so egregiously dissembled. *Athanasius* would not receaue him into
the Church of Alexandria after his returne, for he detested him as a monster of the world. *Arius*
neverthelesse whilest that he priuily sowed his pestilent opiniõ, goeth about to set the whole ci-
tie on an vproze. At what time *Eusebius* both himselfe wrote vnto *Athanasius*, & procured also the
Emperour to commaunde him by his letters, to condescende vnto the aduission of *Arius* and his
cõplices. *Athanasius* for all that, would not receaue them into the church, but wrote backe againe
vnto the Emperour: that it was not lawfull for such as had made shipwacke of their faith, and
had bene held for accursed of the church: after their returne & conuersion, to receaue their former
dignities. The Emperour was in a great chafe, and conceaued great displeasure against *Atha-
nasius* for this answer, theatning him by his letters as followeth: In as much as thou art made
priuie to our wil and pleasure, see that thou make the dore wide open to all that desire to enter
into the Church. For if I vnderstand, that any one (which desired to be made a member of the
Church) hath by any meanes through thee bene hindred, or his entrãce stopped: I wil forthwith
send one of mine officers, who by authority from me, shall both depose thee of thy bishopricke,
and also place an other in thy rowme. This the Emperour wrote respecting the commoditie of
the church, & the vnitie of the counsell, lest that through variance it were dissolved. *Eusebius* the,
who hated *Athanasius* with deadly enmitie, thought no time fitter the that, to bring his purpose
to effect (for he had the Emperour incensed against him which was meate and drinke for *Euse-
bius*) and therfore he raised all that troublesome sturre, to the ende he might cause *Athanasius* to
be deposed of his bishopricke. For he thought verily, that if *Athanasius* were once remoued, *Aria-
nisme* then should beare away the bell. Wherefore there conspired against him at once: *Eusebius*
bishop of Nicomedia: *Theognis* bishop of Nice: *Maris* bishop of Chalcedon: *Vrsacius* bishop of
Singindon a citie of the vpper Pannonia: and *Valens* bishop of Mursa, a citie also in Pannonia.
These men hired certaine of the Meletian sect, & caused diuers crimes to be laid vnto *Athana-
sius* charge. And first of all, by the depositions of *Eusio*, *Eudemon*, and *Callinicus*, that were Mele-
tian heretickes, they charge *Athanasius*, that he had iniointed the Egyptians, to pay for a yeare-
ly tribute vnto the Church of Alexandria, a linnen garment. But *Alypius* and *Macarius*, priests
of the Church of Alexandria (who then as it chaunced were at Nicomedia) cõfuted this sclaui-
derous report that was laid against *Athanasius*, and perswaded the Emperour, that all their
malicious tales, were manifest vntruthes. Wherefore the Emperour wrote vnto his aduer-
saries, and rebuked them sharply, but *Athanasius* he requesteth to repaire vnto him. Yet againe
Eusebius together with his complices, before his coming patched an other crime, farre more
happous then the former: that *Athanasius* went about traiterously to defeate the Emperours
edicts,

Constantine
wrote this to
Athanasius b.
of Alexandria
in the behalfe
of Arius the
hereticke,
who decea-
ued the both

Athanasius
is falsely ac-
cused of ex-
torcion.

Athanasius
is falsely ac-

edicts, in sending to one *Philumenus* a kasket a2 fo2 far, full of gold. The Emperour the being at *Pfamahtia*, a manour without the walls of *Nicomedia*, by sitting out of this matter, founde *Athanasius* to be gittlesse and sent him away with honoz, w2iting also to the Church of *Alexandria*, that their bishop was safely accused befoze him. But I thinke best, and with moze honesty a great deale, to passe ouer with silence, the sundry kindes of sleanders, *Eusebius* together with his adherents, inuented afterwards against *Athanasius*, lest that the Church of God be blemished, and sleandered of them, which haue their mindes farre estranged from the religion and faith in *Christ Iesu*. fo2 the thinges committed to w2iting, are wont to be knowen of all, and therfoze it was our part, to compile in few wo2ds, such thinges as required a seuerall tract. But neuerthelesse I thinke it my duety in few wo2ds to declare out of what fountaine, these false accusations issued, and whence such as forged them had their originall. *Maredotes* is a countrey of *Alexandria*, in it there are many villages, and the same well peopled: within the same also, there are many Churches, yea of great fame, all which are vnder the Bishop of *Alexandria*, within the iurisdiction of his sea and bishopricke. In this *Maredotes*, one *Ischyra* (fo2 so they called him) practised priuely such a kinde of offence, as deserued a hundzeth kindes of death. fo2 when as he had neuer taken orders, he called him selfe a minister, and presumed to execute the function of a priest. Who when he was taken with the maner, fled away priuely, and got him straight to *Nicomedia*, to the faction of *Eusebius* as a sure and safe refuge. They, fo2 hatred they owed vnto *Athanasius* entertained him fo2 a priest, & promised to make him bishop, if he would accuse *Athanasius*, so that hereby I meane by the false reports of *Ischyra*, they toke occasion to sleander *Athanasius*. fo2 *Ischyra* blased abzo2de, that vpon a sodaine they brake in vpon him, & dealt with him very contumeliously: that *Macarius* beat the altar with his heeles, ouertw the Lords table, brake the holy cuppe, and burned the blessed bible. They promised him fo2 these his malicious accusations (as I said befoze) a bishopricke, fo2 they were fully perswaded, that the crime laid to *Macarius* charge, was of force sufficient, not onely to displace *Macarius*, that was accused: but also to remoue *Athanasius* who had sent him thether. This sleander was copassed against him in a while after. Afoze that tyme, the complices of *Eusebius*, had forged against him an other accusation, full of spite and cankered malice: whereof I will presently entreat. They got I wot not where, a mans hand: whether they stee a man, and stroke of his hand, or cut of the hand of a dead man, God knoweth alone, and the autho2s of this treachery: this hand the Bishops of *Meletius* sect bring forth, in the name of *Arsenius*, and protest that it was his hand: the hande they bring forth, but *Arsenius* they hid at home. They say mozeouer, that *Athanasius* vsed this hande to magicke, and so2cery. And although this was the chiefest thing, that was laid to *Athanasius* charge: yet as it falleth out in such kinde of dealing, other men charged him with other thinges. fo2 they which spited him vnto the death, went then about to tw2ke all meanes possible, to mischiene him. When these thinges were told the Emperour, he wro2t vnto *Dalmatius* the censo2, who was his sisters sonne, & then abode at *Antioche* in *Syria*: that he should call such as were accused befoze the barre: that he should heare the matter, & execute the offenders. He sent thether *Eusebius*, and also *Theognis*, that *Athanasius* might be tried in their presence. *Athanasius* being cited to appeare befoze the Censo2, sent into *Egypt*, to seeke out *Arsenius*, fo2 he vnderstood that he hid him selfe. But he could not take him, because that he fled fro place to place. In the meane while, the Emperour cut of the hearing of *Athanasius* matter befoze the Censo2, fo2 this cause. * We called a Synode of Bishops fo2 to consecrate the temple which he had builded at *Ierusalem*. The Emperour had willed the bishops assembled at *Tyrus*, to debate together with other matters the contention raised about *Athanasius*, to the ende (all quarrells being remoued) they might cheerefully solemnize the consecration of the Church, and dedicate the same vnto God. *Constantine* went now on the thirtieth yea2 of his raigne. The Bishops that met fr2 euery where at *Tyrus*, being cited by *Dionysius* the Senato2, were in number thze scoze. *Macarius* the Priest of *Alexandria*, being fast bounde with fetters, and bolts of y2on, was brought thether by the soldiers. *Athanasius* would not come to *Tyrus*, not dismayed so much with the sleanderous reportes that were layd to his charge (fo2 his conscience accused him of nothing) as he feared greatly, lest that they would bring in some innouation, p2eiuicall to the decrees of the *Nicene* councell. But because that the angry lynes and th2eatning letters of the Emperour, moued him not a litle (fo2 he had w2itten vnto him, that if he came not of his owne accord, he should be brought thether with a vengeance) he came of necessity vnto the councell.

cused of treason.

Ischyra a false minister forging orders vnto him selfe.

Athanasius is falsely charged with the misdemourance of his clergy.

Athanasius is falsely accused of murder and magicke.

* Ca. 28 after the Greeke.

Macarius a minister being falsely accused by the *Arian* & *Meletian* heretikes is thus shamefully delt withall.

Cap. 39. after
the Greeke.

CAP. XXI.

How Arsenius (whose hand they said had bene cut of) was found out, and brought before the barre, to the confusion of Athanasius accusers, which then fled away for shame: and how that Athanasius being otherwise partially delt withall of the counsell, appealed vnto the Emperour.

The diuine prouidence of God brought to passe, that *Arsenius* also came to Tyrus. For he quite forgetting the lessons geuen him by those false accusers, that bribed him for the purpose, came thither as it were by stealth, to know what newes there were in those coasts. It fell out that the seruants of *Archelaus* a Senatoz, hearde say in a certaine tippling house, that *Arsenius* whom they reported to haue bene slaine, was there and hid him selfe in a certaine house of the towne. When they heard these thinges, and eyed well the authozs of this report, they reueale the whole matter vnto their lord and maister. He forthwith laying all delayes aside, sought out the man, being sought founde him, being founde he laid him fast by the haies, and biddes *Athanasius* be of good cheere: that *Arsenius* was come thither alike. *Arsenius* being in holde, denieth him selfe to be the man. But *Paulus* Bishop of Tyrus, who knew him of olde, affirmed plainely that he was *Arsenius* in deede. These thinges being thus rightly disposed by the wisdom and prouidence of God: *Athanasius* not long after is called befoze the counsell, in whose presence, the accusers bring forth the hand, and charge him with the haynous offence. He behaueth him selfe wisely and circumspectly, and demaundeth first of them all that were present, and also of his accusers: whether any of them did euer know *Arsenius*. When that diuers of them had answered, that they knew him very wel, he caused *Arsenius* to be brought befoze them, with his handes couered vnder his cloke, and then againe demaundeth of them: Is this fellow that *Arsenius* which lost his hand? at the sight of the fellow, some of them that were present (except them that knew whence the hand came) were astonied: some others thought verily that *Arsenius* wanted a hand, and gaue diligent care, to see what other shift *Athanasius* had to saue him selfe. But he turning vp the one side of *Arsenius* his cloke, shewed them one of his handes. Againe whē some did surmise that his other hand was cut of: *Athanasius* at the first paused a while and in so doing brought their mindes into a great doubt: but in the ende without any moze ado he casteth vp vpon his shoulder, the other side of his cloke: and sheweth them the second hand, saying vnto all that behelde it: you see that *Arsenius* hath two handes, now let mine accusers shew vnto you, the place where the third hand was cut of. * This treachery of theirs touching *Arsenius*, being thus come to light, the dealing was so shameful, that the accusers could finde no where as much as visards to couer their faces. *Achaab* otherwise called *Iannes*, the accuser of *Athanasius*, crept by stealth from the barre, thrust him selfe among the throng, and priuely ranne away. Thus did *Athanasius* cleare him selfe of this sleaundler, vsing exception against no man. For he doubted not at al, but that the very presence of *Arsenius* would astonish the sleaunders, to their vtter shame and ouerthrow. * But for the wiping away of the crimes laid to *Macarius* charge, he toke the benefit of the lawe, vsing such exceptions as were lawfully prescribed for the defendant. And first of all he excepteth against *Eusebius* and his adherents, as open enemies, saying: by law it was not permitted for the enemies to be iudges. Secondly he requireth that they shew vnto him, whether *Ischyrae* the accuser, had lawfully receaued orders and priesthood, for so it was laid downe in the bill of endowment. But the iudges considered nothing of these circumstances, the law proceedeth against *Macarius*. When the accusers were to seeke for profe, the sute is delaid vpon this consideration, that certaine chosen men should go in commission to *Macedotes*, and there sit vpon this matter. When that *Athanasius* perceaued, such as he had excepted against, to haue bene pricked in the commission (for *Theognis*, *Maris*, *Theodorus*, *Macedonius*, *Valens*, and *Vrsacius* were sent) he exclaimed, that there was deceit, and double dealing in the handling thereof. He pronounced that it was open wrong, for to keepe *Macarius* the Priest in setters and close prison, & to suffer his accuser, to accompany such iudges as were known to be his professed enemies. He said mozeouer, that it was for no other end, but that records, and the doings of the one side might be knowen, the other vnknown: the one quitted, the other condemned. When that *Athanasius* had sounded out these and the like sentences: when that he had both called the whole assembly to witnesse, and also opened this lamentable plight befoze *Dionysius* the Senatoz, and no man pitied the case: he priuely conueyed him away. Such as were sent

* Cap. 30. in
the Greeke.
The accuser
of *Athanasius*
ranne
away for
shame.

* Cap. 31. in
the Greeke.

sent into Marcôtes recorded onely the Actes of one side, and looke what the accuser reported, the same was iudged to be most true. As soone as *Athanasius* was gone and straight way taken his iourney to the Emperour: he was first of all condemned by the counsell, the party being absent, & the cause unknowen. Next, whē as the dealings in Marcôtes were ioyned with these, they agree vpon his depositiō: many sleanders are contumeliously sathered vpon him, at the recital of the causes, which moued them to depose him: but not a worde of the sleanderers, for they runne them ouer with silence that of malice falsely accused him, & were shamefully foiled them selues. *Arsenius* who afore was reported to haue bene slaine, is now entertained of them. And he who afore tyme was counted a bishop of the Meletian sect, euen then subscribed to the deposition of *Athanasius*. and called him selfe bishop of Hypsepolis. And that which seemeth incredible, he that was said to haue died vnder the handes of *Athanasius*, is now aliue, and deposeth *Athanasius*.

* Cap. 32. in the Greeke.

CAP. XXII.

Cap. 33. in the Greeke.

How that the counsell assembled at Tyrus remoued to Ierusalem, and celebrated the dedication of the new Ierusalem, at what time the Arians were admitted to the communion.

*And how that the Emperour by his letters caused the counsell summoned at Tyrus, to meete at Constantinople, that in his presence the trueth touching *Athanasius* cause, might the more narrowly be sifted out.*

Immediately after these thinges, the Emperours letters came to the counsels handes, signifying that with all speede, his will was they should repaire to Ierusalem. Therfore the bishops laying all other matters aside, do leaue Tyrus, & take their iourney to Ierusalem. A solemne feast is there held, for the consecration of those places: *Arius* with his confederats is admitted into the Church. For the bishops sayd, that in that behalfe, they would satisfie the Emperours letters, wherby he had signified vnto them, that he allowed very well of the faith of *Arius*, and *Euzoim*. The bishops also wrote vnto the Church of Alexandria, that they should banish from among them, all rancor, spite, and malice, & settle their Ecclesiasticall affaires at peace & quietnesse. They signified moreover by their letters, that *Arius* had repented him of his heresie: that he had acknowledged the trueth: that thenceforth he would cleaue vnto the Church: & that therfore they had not without good cause receaued him, & by the consent of them all, exiled *Athanasius*. Of the selfe same thinges likewise, they wrote vnto the Emperour. While these thinges were in handling, there came eftsouens other letters fro the Emperour vnto the counsell, signifying that *Athanasius* was fled vnto the Emperour him selfe, & that of necessity they must meete at Constantinople about his matters. The letters sent from the Emperour were writte as followeth:

The counsell held at Ty: being most of Arians, do depose *Athanasius*, & cōmēd in their letters to the Church of Alexandria, the heretike *Arius*.

Constantinus the puissant, the mighty, and noble Emperour, vnto the Bishops assembled at Tyrus, sendeth greeting.

Cap. 34. in the Greeke.

Verily I know not what matters your assemblie, through tumult and troublesome sturre hath decreed: me thinkes the trueth it selfe you haue in maner subuerted, by meanes of your hurlyburly and kindled heat of contention. For whilest that you prosecute your priuey spite and hatred, one towards an other, the which you wil leaue in no wise vnpractised: you seeme to neglect the seruice of God, & the furtherance of his trueth. But I trust the diuine prouidence of God will bring to passe, that after the prooue of this pestilēt contention, it may wholly be banished: that we may also perceaue, whether your coucel, & assembly, hath had any care of the trueth, & also whether you haue decided the matters called into question, and geuen sentence, without parcal fauour, & poisoned malice. Wherefore my wil is that with speede you all repaire vnto me, to the end you your selues, by no other then your selues, may yeld an exquisite accōpt. The cause that moued me to writ this vnto you, & to sumone you hither by my letters: you may learne by that which followeth. As I rode in my waggon vnto a certain place within the city, & that happy soile, called after my name *Constantinople*: *Athanasius* the bishop together with certaine other priestes in his company, met me in the midst of the streete vpon a sodaine, & vnlooked for, which amazed me not a litle, I take God to witnesse who seeth al thinges, that I could not haue knowen him at the first sight, had not some of my traine (when that I gaue diligent care

The epistle of Constantine vnto the Bishops assembled at the counsell of Tyrus.

thereunto, as reason did require) both tolde me, who he was, and what injury he had done vnto him. I truly did neither talke with him at that time, neither reason of any circumstance. And when he entreated, that he would geue him the hearing, I was so farre from it, that with the deniall, I had almost caused him to be sent packing, with rough entertainment. His sute was nothing else, but that all you might be brought thither, to the end he might in our presence expostulate face to face with you, the injury he suffered necessity driuing him thereunto. The which sute of his seeming very reasonable vnto me, and the season also requiring the same: made me very willing to write this vnto you, that all you being already assembled at Tyrus, should forthwith hasten vnto my campe: and iustifie in my presence (whom you will not denie to be the right seruant of God) your right, and sincere iudgement, and sentence in this behalfe. For peace reigneth euery where through my religious worshipping of God: And the name of God is devoutly, and reuerently extolled of the Barbarians them selues, who vnto this day were ignorant of the trueth. Euery man knoweth that he which is ignorant of the trueth, is also ignorant of God. But the Barbarians through my industrie, that (as I said before) am a right worshipper of God: came to the knowledge of God, and learned to serue him in holinesse, whom they perceaued in all thinges, with the carefull eye of his diuine providence, to defende me. This thing moued them at the first, to tast of the trueth in Christ, whom also for the awe, and loyaltie they owe vnto our Imperiall scepter, they serue vprightly: but we, which would seeme (I will not say to obserue) nay to maintaine the sacred and holy mitteries of his Church, do practise nothing else but that which breedeth discorde, and discention, and to be short, that which tendeth to the vter ouerthrow, and destruction of mankind. But see that you come vnto vs (as I said) with speede, perswading your selues of this, that our mind is, as much as in vs lyeth, first of all, to maintaine soundly, without corruption all that is contained in holy Scripture: so that no blemish of sleaundler or infamy may redounde thereunto: abandoning, wearing away, and rooting out, all the rotten aduersaries of Christian religion, who vnder colour of Christian profession haue crept in and sowed in the Church of God fundry blasphemous sectes and hereticall schismes.

Cap. 35. in
the Greeke.

CAP. XXIII.

When as all the Synode came not vnto the Emperour, Eusebius together with that crew, framed a new accusation against Athanasius: that he should report he would stay the carrying of corne from Alexandria to Constantinople. Whereat the Emperour being moued, banished Athanasius into Fraunce.

Athanasius
is accused by
the Arians.

* Socrast. li. 3.
cap. 2. in the
epistle of C^o
Constantinus sayth
so.

Cap. 36. in
the Greeke.

Asterius an
Arian here-
ticke.

The aforesayd letters of the Emperour, set the whole counsell together by the eares, so that diuers of them returned home to their cities. But Eusebius, Theognis, Maris, Patrophilus, Vrsacius, and Valens got them to Constantinople, they reason no longer of the broken cup, or the table that was overthrowen, or of Arsenius that was said to be murdered: but they frame them selues, to forge out an other accusation. They informe the Emperour, that Athanasius threatned he would cause, that no corne should be conueyed from Alexandria (as they then bled) to Constantinople: and that Adamantius, Annubion, Arbathion and Peter that were Bishops, heard it out of Athanasius his owne mouth. But then truly the accusation is like to be hearde, when the accuser carieth credit with his person. The Emperour was wonderfully moued at this, and toke great indignation against Athanasius, exiled him, and commaunded that he should abide in Fraunce. Some report that the Emperour did it for this policie, * to see whether with his absence, he could reduce the Church to vnitie and concord. For Athanasius was the man that would in no wise communicate with the Arians, being exiled he led his life at Triuere a citie in Fraunce.

CAP. XXIII.

Of Marcellus Bishop of Ancyra, and Asterius professor of humanitie.

The Bishops then being assembled at Constantinople, deposed also Marcellus, Bishop of the lesser Galatia, for this cause. There was one Asterius in Cappadocia, that professed humanitie, & leauing that, embraced the faith in Christ: wrote booke thereof, which vnto this day are extant. The pestilent doctrine of Arius is proued out of them, to wit: that Christ is

no otherwise the power of God, then the locusts & flies, are said in *Moses* to proceed from the hand of God, & other such leude reasons. This *Asterius* kept company with bishops & specially of the damnable sect of *Arius*. He frequented unto their assemblies, for he longed after some bishopricke or other. But because that in the time of persecution, he had sacrificed unto Idols: he was not admitted to execute the function of a priest. He wandzeth & rogeth throughout Syria, shewing the bookes he had writtten. *Marcellus* understanding of this, going about to set him self against *Asterius*, fell him selfe into the contrary heresie. For he was not afraid (even as *Paulus Samosatenus* said before) to affirme that Christ was but a bare & naked man. The Bishops that met at Ierusalem hearing of this, made no account of *Asterius*, because he was a lay man: but *Marcellus* who was of the clergy they call to an account, for y^e booke he had writtten. When they perceaued that he maintained the opinion of *Paulus Samosatenus*: they charge him to recant. He with shame enough promisseth to burne the booke. But when as the councill was dissolved in hast (for the Emperour had called the bishops to Constantinople) againe they reason of *Marcellus*, at Constantinople, before *Eusebius*, & the other bishops then present. As some as *Marcellus* refused to performe his former promise, that is to fire the booke which he had vnadvisedly framed: the bishops then present depose him of his bishopricke, & sent *Basilus* in his roome to be bishop of Ancyra. *Eusebius* moreover wrote three bookes, against his pamphlet, & confuted his wicked opinion. *Marcellus* after that recouered his bishopricke againe in the councill held at Sardice, where he said: they vnderstood not his booke, & therefore suspected him, that he had sanoged of the opinion of *Paulus Samosatenus*. But what opinion we may conceaue of this man, we will declare in another place.

The error of
Marcellus.

CAP. XXV.

Howe that *Arius* being called from Alexandria to Constantinople after the exile of *Athanasius*, for to render an account before the Emperour of the tumult he made at Alexandria: raised a great sturre against *Alexander* Bishop of Constantinople, in the ende died miserably.

Cap. 37 after
the Greeke.

While these things were a doing, the thirtieth yeare of *Constantinus* raigne was expired. *Arius* with his company returning to Alexandria, set the whole cite on an bproue. The citizens of Alexandria, toke very grievously, that not only *Arius* with his confederats was restored: but also that *Athanasius* their bishop was condemned to banishment. When the Emperour vnderstood of the peruerse mind, & corrupted purpose of *Arius*, he sendes for him againe to Constantinople, there to render an account of y^e tumult, & sedition he had raised afresh. At that time *Alexander* who a little before succeeded *Metrophanes* in the bishopricke of Constantinople, gouerned that church. This *Alexander* proued him selfe a religious, a godly, & a deuout man, in the quarell the betwene him & *Arius*. For when *Arius* came, & the people was deuoued into two parts, & a great tumult raised in the city: whilst that some maintained y^e Nicene Creede, and the same to remaine firme & stable, others affirmed the opinion of *Arius* to be lawfull, & agreeable with the truth. *Alexander* came forth into this great heat of disputation: specially because that *Eusebius* bishop of Nicomedia, had giuen out great threats, that without all peraduenture he would work his depriuation, vntesse he would admit *Arius* & his company to y^e communion. But *Alexander* feared not the deposition so much, as the abrogation of the Nicene Creede, which they endeuored with all might possible to ouerthrow. For wh^e he toke vpon him y^e patronship of that counceils decrees: he supposed it was his bounden duty to see, lest the canons & decrees of that councill should any kind of way be impaired. Wherefore being now busied with this controuersie, he laid aside the quirks of logicke, & fled for aid, & assistance vnto almighty God: he gaue him selfe to continuall fasting, & lest no prayer vnrpeated. Such a kind of seruice & deuotion he solemnly embraced. He got him into the Church of Peace (for so they called the Church) he locked in him selfe, & finished such kind of seruice as pleased him best: he got him to the Altar, & downe he fell on his bare knees, before the communion table, praying vnto God with teares that trickled downe his cheeks: in which kind of order he continued many dayes & many nights. He called for help at the hands of God, & his petition was graunted. His prayer was thus: O Lord I beseech thee O Lord (saith he) that if the opinion of *Arius* be true, I my selfe may neuer see y^e end of this set disputation: but if the faith which I hold be true, that *Arius* the author of all this mischief, may receaue due punishment for his impious desert. This

Arius raiseth
sedition in
Alexandria.

The prayer
of *Alexander*
bishop of con-
stantinople.

*Cap. 38. in
the Greeke.

The craft of
Arius in swea-
ring before
the Empe-
rour.

The misera-
ble ende of
Arius the
hereticke.

The sonnes
of Constanti-
nus magnus.
1. Constanti-
nus.
2. Constantius.
3. Constant.

Cap. 39. after
the Greeke.

was the zealous prayer of *Alexander*. The Emperour being desirous to know the mind, & disposition of *Arius*, sent for him to his palace, demaunds of him, whether he would subscribe vnto the Canons of the Nicene councell. He without any more ado very cheerefully puts to his hand. When as for all that, he dalied both craftely and leudly, with the decrees of that councell. The Emperour marveling at this, put him to his oth: he falsly and fainedly sware also. The craftie iugling which he vsed to bleare their eyes in subscribing as I haue heard was this. *Arius* wrote his opinion in a peece of paper of his owne, the same he carieth vnder his arme in his bosome: coming to the booke, he takes his oth, that he verely beleued as he had writtten. This which I write of him, I haue heard to be most true. But I gather plainly that he swore after his subscription, out of the Emperours letters. The Emperour beleauing verily that he dealt plainly, commaunds *Alexander* Bishop of Constantinople, to receaue him to the communion. It was vpon a saterday, the day after, *Arius* looked to be receaued into the Church, & communion of the faithfull. But vengeance lighted forthwith vpon his leude, and bold enterprises. When he had taken his leaue, and departed out of the Emperours hall: he passed through the midst of the citie with great pompe and pontificality, compassed & accompanied with the fashion and traine of *Eusebius* bishop of Nicomedia, that wayted vpon him. As soone as he came nigh Constantines market (so: so was the place called) where there stood a pillar of red marble: sudden feare of the hainous faults he had committed, toke *Arius* & withal he felt a great laske: *Sirs* (saith *Arius*) is there any draught or iakes nigh: when they told him that there was one in the back side of Constantines market, he got him thither straight. The mans hart was in his hel, he looked piteously: together with his excrements, he voideth his guts: a great streame of blood followeth after: the slender and small bowels slide out: blood together with the spleene, & liuer, gusheth out. Immediately he dieth like a dogge. Those iakes are to be seene vnto this day at Constantinople, behind (as I sayd before) Constantines market and the porch shambles. All passengers as many (I say) as go by, are wont to point at the place with the finger, to the end they may call to remembrance, and in no wise forget the miserable ende of *Arius*, that dyed in those iakes. This being done, terror and astonishment amazed the minds of *Eusebius* his confederats that folowed him. The report therof was byuted abrode, not only throughout the whole citie, but in maner (as I may say) throughout the whole world. The Emperour by this means, cleaued the more vnto Christian religion, and said that the Nicene Creede was ratified, and confirmed to be true, by the testimony of God him selfe: and reioyced exceedingly at the things which then came to passe. His three sonnes he made *Casars*, generally one after another euery tenth yeare of his raigne. His eldest sonne whom after his owne name he called *Constantine*, the tenth yeare of his raigne, he made Emperour ouer the Westerne partes of the Empire: the second sonne whom after his graundfathers name he called *Constantius*, the twentieth yeare of his raigne, he made Emperour ouer the Easterne parts of the empire: The third and yongest of all, called *Constant*, he consecrated Emperour the thirtieth yeare of his raigne.

CAP. XXVI.

The sicknesse, the Baptisme, the death and funerall of *Constantinus magnus*.

The death of
Constantinus
magnus.
Anno Dom.
340.
Cap. 40. after
the Greeke.

The yeare after, *Constantine* the Emperour being threescore & five yeare old, fell sicke, and leauing Constantinople, sayled to Helenopolis, vsing for his health, the hote bathes that were nigh the towne. When that he sickened more and more, he differed baining of him selfe, left Helenopolis, and got him straight to Nicomedia. Abiding there in a certaine manour without the towne walls, he was baptized in the faith of Christ. In the which baptism he greatly reioyced: made his last will & testament: appointed his three sonnes heires of the empire: distributed to the their severall inheritances, as he had in his healths time, he bequethed to Rome & to Constantinople, many famous monuments: he putteth the priest (by whose meanes *Arius* was called from erile, of whom we spake a litle before) in trust with his testament, charging him to deliuer it to no mans hand, saue to his sonne *Constantius*, whom he had made Emperour of the East. His will being made, and his life lasting a fewe dayes after, he died. At his death there was none of his sonnes present. Wherefore there was a Post sent into the East, for to signifie vnto his sonne *Constantius* the death of his father. The Emperours corpe, his familiars and dearest friends chested it in a coffin of gold, and caried it to Constantinople, there they set it in

in an high lodging of the pallace, doing thereunto great honoꝝ, & solemnitie, untill that one of his sonnes was come. When that *Constantinus* was now come from the East, they set forth the corpes with a princely funerall, and buried it in the Apostles Church (soꝝ so was it called) the which Church *Constantine* builded, lest that the Emperours and Priestes should be bereued of the Apostles reliques. The Emperour *Constantine* lived threescor and five yeares, he raygned 31. and died the two and twentieth day of May, *Felicianus* and *Tatianus* being Consuls, the second yeare of the two hundzeth seuenty & eight Olympiade. This booke compriseth the hystorie of one and thirtie yeares.

The ende of the first booke of Socrates.



THE SECOND BOOKE OF THE EC- CLESIASTICALL HISTORIE OF SOCRATES SCHOLASTICVS.

CAP. I.

The proeme where he layeth downe the cause that moued him to repeate at large such things as afore time he had briefly written in his first and second booke.

Ruffinus who wrote the Ecclesiastical hystory in the latine tongue, was very much deceaued in the times, soꝝ he thought that the peril and daungers which *Athanasius* stode in, happened vnto him after the death of the Emperour *Constantine*. He was ignozant of his banishment into Fraunce, & of many other miseries that happened vnto him. But we imitating his opinion, & censure, in discourse of the Ecclesiastical affaires: haue written the first and second booke of our hystory. From the third vnto the seuenth booke, by borrowing some out of *Ruffinus*: by picking & culling other some out of sundry other writers: also by laying downe some thing we learned of others, who as yet be alyue: we haue set forth the hystory in a most absolute & perfect maner. But after that by meare chaunce, the woꝝks of *Athanasius* came to our hands, where both he complaineth of his misery he endured, & also declareth after what sort he was exiled, through the slanderous faction of *Eusebius* bishop of Nicomedia: we thought far better to attribute moze credit vnto him, who suffered these things, & to others, who saue them with their eyes, then to such as coniecture and gesse at them, & so plunge them selues in the pit of error. Moreover by searching diligently the epistles of sundry men, who liued at that time, we haue sifted out (as much as in vs lay) the truth it selfe. Wherefoze we haue bene constrained to repeat againe, such things as we mentioned in the first and second booke of our hystorie, and haue annexed thereunto out of *Ruffinus*, such hystories as were agreable vnto the truth. Not only that, but this also is to be vnderstood, how that in the first edition of these our bookes, we laid downe neither the depꝛication of *Arian*: neither the Emperours epistles: but explicated in few woꝝds, without figures of Rhetoricks, & matter we toke in hand, lest the tediousnesse of our lōg hystory, should tire the louing Reader. When as soꝝ the cause aboue mentioned, it behoued vs so to do (*Theodorus* most holy Priest of God) yet now (to the end the epistles may be knowen in soꝝme and fashon, as the Emperours wrote them selues: and the things also which Bishops in sundry counceils haue published vnto the world, whilist that they laboured dayly to set forth moze exquisite decrees and constitutions to the furtherance of Christian religion) we haue diligently added to this our latter editiō such things as we thought fit soꝝ the purpose. The which we haue truely performed in the first booke and in the second nowe in hand we minde to do no lesse. But nowe to the hystorie.

The seconde booke of Socrates compriseth the hystory of 35. yeares, being the full raigñ of *Constantinus* ending Anno Dom. 365.

* The error of *Ruffinus*.

By this we gather that there be two editions of Socrates hystory, the first (as he sayeth himselfe) vnperfect: the second & the last which is this, very perfect and absolute.

CAP. II.

Howe that Eusebius Bishop of Nicomedia, endeavored againe to establish the doctrine of Arius, so that tumults were raised in the Church afresh. And howe that Athanasius by vertue of Constantine the yonger's letters, returned to Alexandria.

After the death of the Emperour Constantine, Eusebius bishop of Nicomedia, and Theognis bishop of Nice: supposing now they had gotten a fit time: endeavored with all might possible, to wipe out of the Church of God, the crede, containing the clause of one substance, and to settle in the roome thereof, the detestable heresie of Arius. But this they knew full well, they could not bying to passe, if Athanasius came againe to Alexandria. They went about to compass their byst very craftely, using the priest (by whose meanes we said before Arius returned from exile) as an instrument to their purpose. But the manner of the handling thereof, I thinke very needfull to be layd downe. This priest presented unto Constantine the Emperours sonne, the last will & testament and the bequeathed legacies of the Emperour deceased. He perceiving that to have bene laid downe in his fathers will, which greatly he desired (for by it he was Emperour of the Easterne parts) made very much of the priest, granted him great liberty, charged him to vse his palace, freely & boldly at his pleasure. After this liberty was granted him by the Emperour: he forthwith acquainted him selfe with the emperesse, with the Eunuches & chamberlaines. At the same time there was an eunuch, by name Eusebius, chiefe of the emperours chamber, who through persuation of this leude priest, became an Arian, & infected also the other eunuches of his company. And not only these, but the Emperres also, through the entisement of the eunuches, & the aduise of the priest, fell into the pestilent heresie of Arius. In a while after, the Emperour him selfe called the same opinion into controuersie, & so by a litle & a litle, it was spread euery where. And first the Emperours gard took it vp, next it occupied the minds of the multitude, throughout the city. The Emperours chamberlaines euen in the verrie pallace it selfe, contended with women about the opinion, in euery house & family throughout the city they byauled & went together by the eares. This infection spread it selfe quickly, ouer other countries & regions: & the controuersie much like a sparckle of fire, rising of small heate, or scattered embers kindled the mindes of the hearers with the fire flame of discord & dissention. For euery one that desired to know why they made such a tumult, by & by, had an occasion given him to reason, and euery one was not satisfied with questioning, but contentiously would argue thereof. Thus the heate of contention turned all vpsid downe, & troubled the quiet estate of the Church. This surre & sedition preailed only in the cities throughout the East: for Illyrium & other countreyes of the West, enioyed peace & quietnesse. For they could in no wise permit the canons of the Nicene councell to be abrogated, & set at nought. After that the heate of contention was blowne abrode, & burned euery day more & more: the faction of Eusebius took this tumult, to be a furtherance to their purpose: for so they hoped it would come to passe, that some bishop or other would be chosen of Alexandria, which would maintaine the same opinion with them. But at the very same time, Athanasius by the means of Constantine the yongers letters, who was one of the *Cæsars*, & so called after his fathers name: returned to Alexandria, the letters were written by the Emperour vnto the people of Alexandria from Triuere a citie of Fraunce, in forme as followeth: *Constantinus Cæsar* to the people of the Catholicke Church of Alexandria, sendeth greeting. I hope it is not vnknowne vnto your discret wisdom, that Athanasius the professor of sacred diuinitie, was for a time banished into Fraunce: lest that through the mischieuous dealing of leude men (for bloudsuckers and cruell beasts, sought to bereue him of his life) his innocent person should of necessitie be constrained, to take his deathes wounde. Wherefore to the ende he might auoide the malice of these despitefull men, he was taken as it were out of their iawes which menaced him, & commaunded to liue vnder my dominio, where (though his excellent vertue, ministred vnto him frõ above, wey nothing at all the grieuous casualties of aduersitie) euen as in the city he liued before, he may haue plenty, & want no necessities, for the maintenance of his port. Therefore when as our Lord, & my father of famous memory, Constantine the Emperour had purposed in his mind to haue restored him a Bishop, to his owne sea & proper seat, the which he enioyed amõg you, that are knowne to beare great zeale to

One rotten
sheepe infecteth an o-
ther.

Illyrium is
nowe infected
Sclauonia.

*Cap. 3. in
the Greeke.
The epistle
of Constantine
the yonger vnto the
Church of
Alexandria,
for the admission
of Athanasius their
Bishop.

to godlinesse: and being prevented with death (as it fareth with mankind) before he could accomplish his desire: I thought it verely my part and duetie, to execute the intent of so godly an Emperour. VVith what estimation and reuerence I haue entertained the man, he shall report with his owne mouth, after his returne vnto you. Neither is it to be maruelled at all, that I shewed him such curtesie. For me thinkes I sawe in him the great longing ye had for him, and I beheld also the fatherly reuerence and grauitie of the man him selfe, all which, moued me not a litle thereunto, nay throughly perswaded me. God of his goodnesse (welbeloued brethren) haue you in his tuition. *Arhanasius* with the confidence he had in these letters, returneth to Alexandria, whom the people of Alexandria do receaue, with most willing minds. But such as in that citie were infected with the leprosie of Arianisme, conspired against him, so that many skirmishes and tumults were raised, which ministred occasion vnto the confederats of *Eusebius*, falsly to accuse *Arhanasius* befoze the Emperour: that of his owne doing, without the generall consent of the assemblie of Bishops, he had settled him selfe in that church. The accusation was so odious, that the Emperour being therewith incensed against *Arhanasius*, dyaue him out of Alexandria. But howe this was compassed, I will shewe hereafter in another place.

CAP. III.

Howe that after the death of *Eusebius Pamphilus*, *Acacius* was chosen Bishop of Caesarea, and of the death of *Constantinus* the yonger.

Cap. 4. after the Greeke.

ABout that time *Eusebius* whose surname was *Pamphilus*, bishop of Caesarea in Palastina, departed this life: & *Acacius* his scholer, succeeded him in the Bishoppricke. Who besides sundry other workes of his industrie, wrote a booke of the life of his maister *Eusebius*. Not long after, *Constantinus* the yonger, so called after his fathers name, brother to the Emperour *Constantinus*, inuading by force certaine countreyes vnder *Constantinus* his yonger brothers dominion, by fighting hand to hand with the souldiers, was slaine, *Acindimus* and *Proclus* being Consuls.

Eusebius Pamphilus dieth. *Acacius* b. of Caesarea. *Cap. 5. in the Greeke.

CAP. IIII.

Howe that *Alexander* Bishop of Constantinople departing this life: nominated two men, *Paulus* and *Macedonius*, that they should chuse one of them to succede him in the Bishoppricke.

Cap 6. in the Greeke.

AT that time there ensued immediatly the seditions mentioned befoze, an other tumult in the citie of Constantinople, and that for this cause. *Alexander* the Bishop of that church, who valiantly encountred with *Arius*, hauing continued Bishop there the space of thre and twenty yeares, and liued fourescore and eightene: departed this life. He consecrated none to succede him, but charged the electors to chuse one of two, whome he would nominate vnto them. And following his aduise, if they would place in the rowne a man fit for to instruct the people, of an vpriight conscience, of god life and godly conuersation: they should take *Paulus*, whom he had made priest: who though he were yong & of greene yeares, yet in learning olde and of great wisdom. But in case they would haue him whom the etymologie of noble prouesse did highly commend, they should prefer *Macedonius* to the dignitie, who lately had bene deacon of the same church, and then was farre stricken in yeares. Wherefoze about the election of a Bishop, there was greater sturre then befoze time, and the Church was more grievously turmoyled. The people were deuided into two partes: the one was egerly set with the heresie of *Arius*, the other cleaued very constantly, to the decrees of the Nicene Council. And whilest that *Alexander* liued, they which embraced the crede, comprising the clause of *One substance*, had the upper hand ouer the *Arians*, which daily strided, and contended very busily in the maintenance of their hereticall doctrine. But as sone as he departed this life, the contention among the people was diuers, and variable. For such as fauoured the clause of *One substance*, chose *Paulus* to be their Bishop: such as of the contrary cleaued vnto Arianisme, endeuored with all might to place *Macedonius*. Wherefoze in the temple of God called the church of peace, next vnto the great church then called great, but now bearing the name of wisdom, *Paulus* was chosen Bishop: in which election the voice of the deceased did preuaile.

Alexander bishop of Constantinople died being fourescore & eightene yeares olde.

Macedonius signifieth excellencie.

Templum pacis. Templum Sophiae.

CAP. V.

Cap. 7. in
the Greeke.

Howe that *Constantinus* the Emperour displaced *Paulus* that was chosen Bishop of Constantinople, and translated to that sea *Eusebius* Bishop of Nicomedia.
And howe that *Eusebius* caused another Synode to be summoned at Antioch in Syria, where there was another forme of fayth layde downe.

*Cap. 8. in
the Greeke.
A council of
Arians summoned at
Antioch.
Anno Domini
344.
Maximus b.
of Ierusalem.
Julius b. of
Rome.

Placitus b. of
Antioch.

Athanasius
is slandered
in the coun-
cell of An-
tioch.

Shortly after the election of *Paulus* moued the Emperour not a litle, at his coming to Constantinople. for summoning together an assembly of bishops, which sauozed of the filthy sinke of *Arim*, he procured the deposition of *Paulus*: and causing *Eusebius* of Nicomedia to be translated thither, he proclaimed him bishop of Constantinople. These things being done the Emperour got him to Antioch. Yet *Eusebius* for all this, could not set his hart at rest, but rolled (as we commonly say) euery stone to bring his wicked purpose to passe. He summoneth a councill at Antioch in Syria, pretending the dedication of the church (whose foundations, *Constantine* the father of these Emperours had layd: after whose death *Constantinus* his sonne tenne yeares after the laying of the first stone finished the building) & as I may boldly say the truth, to the ouerthrowe & subuersion of the faith of *One substance*. Unto this synode there came out of diuers prouinces, Bishops to the number of fourescore & ten. But *Maximus* bishop of Ierusalem who succeeded *Macarius*, would not come thither, supposing verely that if he came he should be constrained to subscribe vnto the depriuation of *Athanasius*. Neither did *Iulius* bishop of Rome shewe him selfe there, neither sent he any to supply his roome: when as the ecclesiasticall canon forbiddeth that any constitution be thrust into the Church, without the censure of the bishop of Rome. To be short the councill met at Antioch, in the Consulship of *Marcellus* and *Probinus*, where *Constantinus* the Emperour was present. It was the fift yeare after the death of *Constantine* father vnto these Emperours. *Placitus* was then bishop of Antioch, for he succeeded *Enphronius*. But the confederacy of *Eusebius* doe, employed their chiefe labour & industry, falsly to accuse *Athanasius*: & first they charge him with the violating of their canon, to wit: that he thrust him selfe againe to execute the function of priesthood, without the admission & consent of a generall councill. For they complaine that after his returne from exile, he rushed into the church vpon his owne head. Secondly that at his returne when the tumult & schisme was raised, many were slaine. Moreover that he caused some to be scourged: some other to hold their handes at the barre, they alleadge also such thinges as were pleaded against *Athanasius* in the councill held at Tyrus. ✓

Cap. 9. after
the Greeke.

Georgius b.
of Laodicea.

CAP. VI.
Of *Eusebius Emisenus*.

In the meane space while *Athanasius* was charged with the aforesayde crimes: they chose *Eusebius* first called *Emisenus*, Bishop of Alexandria. Who, and what he was, *Georgius* Bishop of Laodicea, who then was present at the councill, sheweth vnto vs. For in the booke he wrote of his life, he declareth that *Eusebius* came of a noble familie of Edessa in Mesopotamia: from a litle one to haue bene trayned by, in holy Scripture: afterwarde to be entrusted in prophane literature, by a professo; which then taught at Edessa: last of all to haue sucked the right sense, and vnderstanding of holy Scripture, at the lips of *Eusebius* and *Patrophilus*, the one Bishop of Caesarea, the other Bishop of Scythopolis. After this to haue gone to Antioch, where it fell out that *Eustathius* being accused of the heresie of *Sabellius*, by *Cyrus* Bishop of Bercea, was deposed of his bishopricke. Thenceforth to haue accompanied *Enphronius*, the successor of *Eustathius*: and because he would not be priest, to haue got him to Alexandria, and there to haue studied philosophy. After that, to haue returned to Antioch, where he acquainted him selfe with *Placitus*, the successor of *Enphronius*. Thence to haue bene called by *Eusebius* Bishop of Constantinople, to be bishop of Alexandria: but (sayth *Georgius*) because that *Athanasius* was greatly beloued of the people of Alexandria, he went not thither, but was sent into the citie Emisa. Where when there was much ado made among the citizens of Emisa about the election (for he was charged with the study of the mathematichs) he fled away & came to Laodicea vnto *Georgius*, who reported many notable stories of him. *Georgius* brought him to Antioch, & by the meanes of *Placitus* and *Narcissus*, caused him to be conueyed to Emisa. Where againe he was accused of heresie of *Sabellius*. But of the circumstances of his election, *Georgius* discourseth

discourseth more at large: last of all he addeth, howe that the Emperour going into Barbary toke him thence, & that he knewe full well, many wonders and miracles to haue ben wrought by him. So farre of the thinges which *Georgius* remembred of *Eusebius Emisenus*.

CAP. VII.

Howe that the Bishops which met at Antioch, after that *Eusebius Emisenus* had refused *Alexandria*, chose *Gregorius* to be bishop of *Alexandria*: and endenored to alter, and so consequently to abrogate, the canons of the Nicene councill.

Cap. to after the Greeke.

When as at that time *Eusebius* by the councill of Antioch, was chosen bishop of *Alexandria*, and feared to go thither, they consecrate *Gregorie* in his romne, to enjoy the sea of *Alexandria*. These thinges being done, they labour to alter the faith: who although they could reprove nothing of the thinges decided in the Nicene Councill, yet verelie went they about through their often assemblies, to peruert and ouerthrowe the crede containing the clause of One substance, and otherwise to establish of their owne, that by a litle and a litle they might soke men, in the filthie suncke of *Arius*. But of their dyfte, and fetches, in the stories following. The epistle containyng the sayth which they published was after this manner: We are neither the followers of *Arius* (for howe can it be that we being Bishops, should geue eare vnto *Arius* being but a priest) neither haue we receaued anie other sayth then that, which hath bene published from the beginning: but when as we examined his faith narrowlie, and weyed it deeply, we rather receaued *Arius* returning vnto vs, then that our selues shoulde hang vpon his opinion. The which you may easilie perceauce by that which followeth. For we haue learned from the beginnunge, to beleue in one vniuersall God, the creator and maker of all thinges, both visible and inuisible, and in one Sonne, the only begotten Sonne of God, who was before all worldes, and had his being together with the Father, which begot him: by whom all thinges, both visible and inuisible were made. Who in the latter dayes according vnto the singular good will of the Father, came downe from heauen, and tooke flesh of the virgine Marie. Who fulfilled all his Fathers will: who suffred, rose againe, ascended into the heauens, and sitteth at the right hand of the Father, and shall come againe to iudge the quicke and the dead, and continue king and God for euer. We beleue also in the holy Ghost. And if that you will haue vs to adde more: we beleue the resurrection of the flesh, and the life euerlasting. After that they had written these thinges in their former epistle, they sent it to the churches throughout euery citie. But continuing at Antioch a while longer, they in manner condemned the forme of sayth that went before, and wrote forthwith a newe one, in these wordes: We beleue as the Euangelistes and Apostles haue deliuered vnto vs, in one God the Father almightie, the creator and maker of all thinges, and in one Lorde Iesus Christ, his onely begotten Sonne, God by whome all thinges were made: begotten of the Father before all worldes, God of God: whole of whole: alone of alone: perfect of perfect: king of king: Lord of Lord: the liuing worde: the wisdome: the life: the true light: the way of truth: the resurrection: the sheepeheard: the dore: inconuertible and immutable: the luely image of the diuinitie, essence, power, counsell, and glorie of the Father: the first begotten of all creatures: who was in the beginning with the Father. God the word, (as it is sayde in the Gospell) and God was the word: by whom all thinges were made, and in whom all thinges are. VVho in the latter dayes came downe from heauen: was borne of a Virgine according vnto the Scriptures: was made man, and the Mediator of God and man, the Apostle of our sayth, and the guide to life. And as he sayth of him selfe: I came downe from heauen, not to do mine owne will, but his will which sent me. VVho suffred for vs, and rose againe the third day for our sakes, and ascended into heauen, and sitteth at the right hand of the Father, and shall come againe with glorie and power, to iudge the quicke and the dead. And we beleue in the holy Ghost which is geuen vnto the faithfull for their consolation, sanctification and perfection: euen as our Lorde Iesus Christ comaunded his disciples, saying: go teach all nations, baptizing them in the name of the Father, and of the Sonne, and of the holy Ghost. That is of the Father who is the Father in deede: and of the Sonne who is the Sonne in deede: and of the holy Ghost who is the holie Ghost in deede. VVhich names are not vnaduisedlie, neither without good consideration

Gregorie an Arian bishop of Alexandria

A forme of sayth layde down by the hypocriticall Arian bishops which assembled at the councill of Antioch denying that they folowed Arius.

An other Crede of the Arian bishops which is to be read warilie.

John. 1.

John. 6.

Math. 28.

layde downe of vs, for they plainly set forth the proper person, the order, and the glorie of eche of them that are named, that there be three persons, yet in harmoniacall consent, but one God. Wherefore we retayning this faith before the maiestie of God the father, and his sonne Iesus Christ: do hold for accursed all detestable heresies. If that anie shall teach contrary to the right and sound faith, contained in holy Scripture, that there is, or that there hath bene a time, or a world, & made before the sonne of God, let him be accursed. If that anie shall say, that the sonne of God is a creature, as one of the creatures: a budde or spring as one of the buddees, & not as the sacred Scriptures haue deliuered euerie of the aforesaide vnto vs: or if that any shall preach or publish anie other, besides that we haue receaued, let him be accursed. For we beleeue truely and vnfainedly, all whatsoeuer the holie Scriptures, the Prophetes, and Apostles, haue deliuered vnto vs, and we followe the same zealouslie. Such were the *Crædes* of the *Bishops* which then assembled at Antioch: whereunto *Gregorius* although as yet he was not gone to Alexandria, subscribed intitling him selfe Bishop of Alexandria. The counsell after the finishing of these thinges, and the establishing of other constitutions, was dissolved. At the verie same time the affaires of the common weale fell out to be very troublesome. For the French nation (so are they tearmed) inuaded the Romane possessions, bordering vpon Fraunce, then also there were great earthquakes in the East, but specially at Antioch, where the earth was hoisted and shaken the space of one whole yeare.

Earthquake.

CAP. VIII.

Cap. 11. after the Greeke.

Howe that, when Gregorius was brought to Alexandria with armed souldiers: Athanasius by flying away saved his life.

When the aforesaid businesse was brought to this passe, *Syrianus* the captaine, together with five thousand armed souldiers brought *Gregorius* to Alexandria. The Arians that were within the citie came to aide them. But I thinke it requisite to discourse, howe *Athanasius* that was violently by them thrust out of the Church, escaped their handes. It was then euentide, the people spent the whole night in vigils, for there was a communion the day following. The captaine drewe nigh, he set his souldiers in battell aray, he besets the Church. *Athanasius* vnderstanding of this, called his wits together, and deuised howe the people might take no harme for his sake. He commaunded his Deacon to reade the collects vnto the people. He bidde him sing a Psalm. When the Psalm was sweetly and harmonically song, all the people went forth at one of the Church porches. While this was a doing the souldiers made no sturre at all: *Athanasius* through the midst of the singers, escaped their handes safe & sound. He being thus ridde out of this perill and daunger he stode in, went in all the hast to Rome. When *Gregorie* toke possession of the Church. The citizens of Alexandria not hoking their doings set Sainct Denys church afire. So farre of that.

Athanasius was faine to runne away for the safeguard of his life.

CAP. IX.

Cap. 12. in the Greeke.

Howe that the citizens of Constantinople after the death of Eusebius, chose Paulus againe to be their Bishop: the Arians of the contrary, chose Macedonius.

Eusebius sometime bishop of Nicomedia afterwarde bishop of Constantinople dieth an Arian.

E*usebius* as soone as he had brought his purpose to effect, sent a legate vnto *Julius* Bishop of Rome, requesting him to be iudge in *Athanasius* his cause, and to take vpon him the pronouncing of the definitive sentence. But the sentence that *Julius* gaue of *Athanasius* neuer came to *Eusebius* his hearing, for immediatly after the counsell brake vp, heath, went out of his body and so he died. Wherefore the people of Constantinople bzing *Paulus*, againe to be their Bishop: the Arians assembling in Sainct Pauls church, chose *Macedonius*. They were authours and chiefe doers in that sturre, who a litle before ayded *Eusebius*, that turned vpsidowne the whole state of the Church. These were they that could do some thing at that time: *Theognis* bishop of Nice, *Maris* bishop of Chalcedon, *Theodorus* bishop of Heraclia in Thracia, *Vrsacius* bishop of Singidon in the higher Mysia, and *Valens* bishop of Mursa a citie in the higher Panonia.

But

But *Ursacius* and *Valens* repented them afterwards, gave by their recantatio in writing unto *Iulius* bishop of Rome, and thenceforth submitted them selves to the clause of *One substance*, and the communion of the Church. At that time the Arians raised ciuill warres and dissention in the Church, of the which one was stirred at Constantinople, through the confederates of *Macedonius*. And by reason of these domesticall warres of the Christians, there were many and often skirmishes, in that citie, at what time many were troden vnder foote, and crushed to death.

The Arians caused great murder and slaughter in the Church.

CAP. X.

The death of Hermogenes the capitaine, and howe that therefore Paulus the seconde time was banished Constantinople. The Arians translating Gregorius from Alexandria, placed Georgius in his roome.

Cap. 12. in the Greeke.

THe report and fame of the sedition at Constantinople, came to the eares of the Emperour *Constantinus*, who then abode at Antioch, he commaunded *Hermogenes* the capitaine, that was taking his iourney into the coastes of Thracia, to take Constantinople in his way, and to thrust *Paulus* their bishop out of the Church. He comming into the citie disquieted the people not a litle, while he wot by force about to banish their bishop. Immediately the multitude of the people was by, they prepared them selves to aid their bishop. As *Hermogenes* proceeded and laboured together with his souldiers to set him packing: the multitude being on an bypore, rashly and headily (as it happeneth in such a huriburly) fell vpon him. They fyze the house ouer his head, they pull him out by the eares, and put him to death. This was done when both the Emperours were Consulles, to wit: the third Consulship of *Constantinus*, and the second of *Constans*. At what time *Constans* overcame the Frenchmen, made truse, and concluded a league betwene them and the Romanes. *Constantinus* the Emperour hearing of the death of *Hermogenes*, took his horse, left Antioch, and got him to Constantinople: there he thrusteth *Paulus* out of the Church, he meared the citie: taking from them so many measures of graine, as their citie receaued aboue foure hundred thousand, the which was his fathers donation daylie geuen vnto them. For vnto that time, the citie of Constantinople receaued, about eyght hundred thousand measures of graine, that was caried thither from Alexandria. The Emperour differed to nominate *Macedonius* their bishop, for he was wonderfullie incensed, not onely against him, in that he was chosen without his aduise and counsell: but also in that through the sturre and tumult raised betwene him and *Paulus*, not onely *Hermogenes* his capitaine, but also manie other beside, were slaine. After he had giuen *Macedonius* licence to execute his function in that Church onely, where he was chosen bishop: he returneth to Antioch. In the means space the Arians translated *Gregorius* from Alexandria, for that the people hated him deadly: neither onely for that, but also for the firing of the temple, and moeouer because he mainetained their opinion verie slenderly. They sent for *Georgius* bozne in Cappadocia, one that was nulled in the opinion they maintained.

The Greeke measure was 2. folde. One was called Atticus, containing of our measure six gallons, 1. portelland 1. quart. Another was called Georgicus, of our measure one bushel, a peck and one pint. Cap. 14. in the Greeke.

CAP. XI.

Howe that Athanasius bishop of Alexandria, and Paulus bishop of Constantinople, went to Rome, and procured Iulius the bishop of Rome his letters for the recovery of their seates: the which letters were answered by the bishops of the East, saying: that the bishop of Rome had nothing to do with them

Cap. 15. after the Greeke.

A*thanasius* as yet was short of his iourney into Italy. At that time *Constans* who was the yongest brother of 3. Emperours, after the death of his brother *Constantine*, who (as we said before) was slaine by 3. souldiers, gouerned that western countries. Then also *Paulus* bishop of Constantinople, *Asclepar* bishop of Gaza, *Marcellus* bishop of Ancyra in Galatia the lesser, and *Lucius* bishop of Adrianopolis being accused one for one thing, & another for another thing, & deppriued of their churches, were at 3. princely city of Rome: & certified *Iulius* bishop of Rome of their whole estate, and trouble. *Iulius* then by reason of the prerogative of the church

The epistle of Iulius vnto the bishops of the East & their answer vnto him againe, is to be seene in the first tome of the Councelles. The Church of Rome hath nothing to do with the churches of the East, & so of the contrary.

Sabinus.

This Sabinus wrote a booke intituled, the collection of the councells (Socrat. lib. 1. cap. 13. lib. 3. ca. 11) where he saith nothing of the aduersaries of the truth.

Cap. 16. in the Greeke.

of Rome, vpheld their side with his letters, he wrote freely vnto the bishops of the east, that euery one of the aforesaid bishops should be restored againe, sharply rebuking such as procured their deposition rashly & without aduiselement. They leaue Rome, & trusting to bishop Iulius his letters, they returne euery man to his owne church, & conuey the letters vnto who they were written. These men, when his letters came to their hands, toke the correction of Iulius for a contumely or slander, they summon a Councell at Antioch. Where as sone as they had assembled together, they deuise an epistle by vni forme consent of them all, wherein they inuey bitterly against Iulius, & signifie withall, that if any were banished the Church, & excommunicated by their decree & censure, it were not his part to intermedle, neither to sit in iudgement vpon their sentence. For who as he had remoued *Nomans* out of the church of Rome, they neither resisted, neither contraried his doings, This in effect was that which the bishops of the East wrote vnto Iulius bishop of Rome. But in as much as at the coming of *Athanasius* into Alexandria, there was great sturre & tumults raised by *Georgius* the *Arian*, (for the report goeth that by his meanes there was much harne, murder & manslaughter committed) & that the *Arians* charged *Athanasius* with the sedition, as if he had bene the cause & autho^r of all those mischiefs: I think it needfull with as much breuitie as may be, presently to say somewhat hereof. Although God alone, who is the true iudge, knoweth the certaintie therof: yet is it not vnknowne vnto wise & discrete men, that such things most commonly fall out, where the people are at ciuill discord & dissention among them selues. Wherefore the accusers of *Athanasius* did him wrong, they charged him iniuriously. And *Sabinus* euen the great patro of *Macedonius* his heresie, if that he had deeply weyed with him selfe, how great, & what grievous mischiefs, the *Arians* went about to practise against *Athanasius*, & all such as cleaued stedfastly vnto the crede containing the clause of *One substance*: or what hainous crimes, & heauy complaints the Councells assembled about *Athanasius* his cause, exhibited against him: or what horrible deuises the graund hereticke *Macedonius* practised against all the churches of God: certainly he should haue either runne them ouer with silence, or if that he had once opened his mouth, he should haue vttered such things as would haue tended to the detestation of such shamefull & reprochfull dealings. Now hath he winked at all this, & blased abrode the slanderous crimes those beastly men charged *Athanasius* withall. But he saith not a word of *Macedonius* the ringleader of those hereticks, whilst he enuioyeth to conceale his horrible practises, and tragicall acts. And that which is most of all to be marvelled at, he reporteth not ill of the *Arians*, whom he abhorred. Whereouer he hath not once remembred the election of *Macedonius*, who he succeeded. For if he had but once opened his mouth to discourse of him, he must needs haue painted vnto the world his deuellish dealings, and leude behaviour, euen as the circumstances of that election do plainly set forth. But of him so farre.

CAP. XII.

Howe the Emperour sent Philip the gouernour, to remoue Paulus bishop of Constantinople out of the bishopricke into banishment, and to place *Macedonius* in his roome.

As sone as the Emperour *Constantinus* remaining at Antioch, had vnderstood, that *Paulus* yet againe was placed in the bishops sea of Constantinople: he toke great displeasure, & was soze incensed against them. He gaue out a commission vnto *Philip* the President, who was of greater authority then all the other his lieutenants, & called the second person in the empire: to remoue *Paulus*, and to appoint *Macedonius* in his stead. *Philip* then, fearing the rage & tumult of the multitude, circumuenteth *Paulus* very subtilly, couertly he concealeth the Emperours pleasure. He faineth the cause of his coming to be for the common affaires of the citie, he gets him straight vnto the publike bath called *Zeuxippus*: he sendes thence one vnto *Paulus*, that should honorably salute him, & will him in any wise to repaire vnto the Emperours Lieutenant. As sone as he came, the gouernour opened vnto him his lord the Emperours commaundement. The bishop taketh patiently his sentence, although vniustly decreed against him. But the gouernour standing in great feare of the furious rage of the multitude, & such as stode in compasse about him (for many by reason of the suspicious rumour stocked vnto the publike bath) gaue commaundement, that one of the back windowes of the bath should be opened: that *Paulus* should be let downe at the said window into a ship, readily appointed for the purpose, and

and thence be conveyed to exile. The gouernour had commaunded him, that he should saile thence straight to Thessalonica the head city of Macedonia, (for thence his auncetors came) & there make his abode: that it was lawfull mozeouer for him, freely and without danger to frequent the cities of Illyrium: but he would in no wise giue him leaue to come nigh the countries of the East. To be short, *Paulus* thinking little or nothing of all this, is both depriued his Church, banished the cite, & forthwith brought to exile. *Philip* the Emperours debitt got him with speede from the publique bath, into the Church. *Macedonius* accompanied him (for it was so concluded before) sitting by his side in the wagon, in the face of the whole multitude: & souldiers garded them with naked swords, so that the multitude in compasse was amazed therat, & stroken with sudden feare. All ranne to the Church, such as defended the crede containing the clause of *One substance*, flocked to the church, as well as the Arian heretickes. As soone as the gouernour together with *Macedonius* was nowe come nigh the Church, a maruelous great feare amazed both the multitude and the souldiers them selues. There was so great a multitude gathered together, that there was no passage for the gouernour to leade *Macedonius*, the souldiers were faine to thrust the people of this side, & that side, but the thrōg was so great, & the roome so narrow, that they could not geue backe, neither recoile. The souldiers supposing the multitude had set them selues against the, & of set purpose stopped their walke, that the gouernour might haue no passage therewap: dreine their swords, let fly amongst them, & layd on lustily. The report goeth, that there fell about thre thousand, one hundred, and fiftie persons, wherof some were slaine by the souldiers, some other stilled in the thrōg, and crushed to death. But *Macedonius* after all these famous acts, as if he had committed no offence, as if he were innocent, and guiltlesse touching all this hainous and horrible slaughter: is stalled in the Bishops seate, moze by the censure of the gouernour, then the canon of the Church. These were the meanes that *Macedonius* and the Arians vied to cline, by slaughter & murther to be magistrates in the Church. About that time the Emperour builded a goodly church, now called the Church of wisdom, and ioyned it vnto the Church called by the name of Peace, the which bring of small compassse his father afore him had both in bignesse enlarged, and in beauty set forth and adozned. Powe were they both enuironed with one wall, and called after one name.

The great slaughter which the Arians caused at Constantinople, about the placing of *Macedonius* the heredick.

CAP. XIII.

Howe *Athanasius* being terrified with the Emperours threats fled the second time to Rome.

Cap. 17 after the Greeke.

ABOUT that time there was another slander raised by the *Arians* against *Athanasius*, which forged out such an accusation against him as followeth. *Constantinus* the father of these Emperours had giuen a good while before certaine graine for almes, to the reliefe of the poore within the Church of Alexandria. This they said that *Athanasius* had soult, & turned to his owne lucre & gaine. The Emperour taketh their slanderous report for truth, & threatneth him with death. *Athanasius* the vnderstanding of the Emperours high displeasure against him, fled away, & hid him selfe in a secrete & obscure place. *Innus* Bishop of Rome, hearing the molestatio & iniuries the *Arians* offered *Athanasius*: & now hauing receaued the letters of *Eusebius*, who lately had departed this life: vnderstanding of the place where *Athanasius* hid him self: sent for him, willing him to repaire to Rome. At the same time he receaued letters from the Councell assembled at Antioch, and other letters also sent vnto him from the Bishops of Egypt, which plaine ly affirmed, that all such crimes as *Athanasius* was charged withall, were mere false. Wherefore *Innus* by sending of contrary letters, answered at large the Bishops which assembled at Antioch, and first he sheweth what griefe and heauinesse he conceaued by their letters: secondly that they had transgressed the canon of the Church, in not calling him to the Councell, in so much that the canon commaundeth, that no deccre be thrust vpon the church without the censure of the bishop of Rome: mozeouer that they had couertly corrupted the faith: also that they had concluded by maine force, and double dealing, such things as of late they had leudely handled at Tyrus, in that they of spite had procured the relations of one side onely, to be registred at Marcōtes: and that their forged leasings of *Arsenius* were mere slanders, and false reports. These & other such like things, *Innus* laid down in his letters vnto the bishops assembled at Antioch. We would haue laid downe here the epistles vnto *Innus*, & his vnto others

Athanasius is falsly accused.

were it not that the length of their writings, & the tediousnesse of their discourse, perswaded vs to the contrary. *Sabinus* the fauor of *Macedonius* his sond opinion (of whom we spake before) though in his booke intituled The collection of Councels, he omitted not y^e epistle of the bishops assembled at Antioch vnto *Iulius*, yet layd he not downe the letters of *Iulius* vnto them againe. It was his accustomed maner so to do. For what epistles soener were written by any Councels, either altogether disanulling, or at lest wise passing ouer with silence the clause of *one substance*, them he carefully cited, & collected diligently: loke such as were of the contrary, the of set purpose he ouerskipped.

CAP. XIII.

Cap. 18. in
the Greeke.

Howe that the Westerne Emperour requested his brother to send vnto him such as were able to iustifie the depositions of Athanasius and Paulus: and howe the legates brought with them a newe forme of faith.

*Paulus b. of
Constantino-
ple got him
to Rome.

Not long after *Paulus* leaving Thessalonica, fained he would to Corinth, and got him straight into Italie. There both he and *Athanasius* ioyntly do open their estate vnto the Emperour. The Emperour, whose dominions were the countreyes of the West, esteeming of their iniuries, as his owne aduersitie: wrote vnto his brother, requesting him in his letters, to send vnto him three men, that might render afore him iust causes of the deposition of *Paulus* & *Athanasius*. There were sent vnto him *Narcissus* the Cilician, *Theodorus* the Thracian, *Maria* the Chalcedonian, and *Marcus* the Syrian. After their comming they would not reason with *Athanasius*: but concealing the forme of faith decreed at Antioch, the bishops frame out another, the which they exhibited vnto the Emperour in these words: We beleue in one God the Father almighty, creator and maker of all things, of whom all fatherhood is called both in heauen and earth: and in his onely begotten Sonne, our Lord Iesus Christ, begotten of the Father before all worldes: God of God, light of light, by whom all things were made, both in heauen, and in earth, be they visible or inuisible: who is the word, the wisdom, the power, the life, the true light: who in the latter dayes was incarnate for our sakes: was borne of the holie Virgine: was crucified: dead, and buried. Who rose againe the third day from the dead, ascended into the heauens, sitteth at the right hand of the father, & shall come againe at the end of the world, to iudge the quicke and the dead, and to reward euerie man according vnto his workes, whose kingdome shall haue no end, but shall continue for euer. For he shall sit at the right hand of the Father, not onely while this world lasteth: but also in the life to come. And we beleue in the holy Ghost, that is: in the comforter, who he promised he would sende the Apostles, whom also he sent after his ascension into the heauens, for to informe and instruct them in all things, by whom their soules shall be sanctified, which faithfully beleue in him. VVho soeuer then dare affirme: that the Sonne hath his being of nothing: or that he is of any other substance, then of the Fathers: or that there was a time, when he had no being: these the Catholicke Church doth hold for accursed. When they had exhibited these few lines vnto the Emperour, & shewed them to diuers others: they toke their leaue, without further reasoning of any other matter. Furthermore whilst that as yet both the Churches of the East, & also of y^e West without any ado communicated together: a newe opinion sprang vp at Sirmium a city of Illyrium. *Photinus* who gouerned the Churches there, bozne in the lesser Galatia, the disciple of *Marcellus*, that was deposed of his bishopricke, following his maisters steps, affirmed: that the sonne of God was but only mā. The discourse of these things we will referre to another place.

The Creede
of certaine
Arian bishops
exhibited vn
to Constant
the Empe-
rour, where
they dissem-
ble egregi-
ously.

The heresie
of Photinus.

CAP. XV.

Cap. 19. after
the Greeke.

A forme of faith laide downe by the bishops of the East, containing many long and large circumstances.

The bishops
of the East
summoned a

Three yeares after, the bishops of the Easterne churches, summoned againe another counsell, they frame another forme of faith, and sende it to the bishops of Italie, by *Eudoxius* bishop of Germanicia, *Martirius* and *Macedonius* bishop of Mopsiestia a cite in Cilicia. This faith set forth at large, containeth many additions and glosses, besides such as heretofore were published in other creeds. It beginneth thus: VVe beleue in one God the Father almighty, creator and maker of all things, of whom all fatherhood in heauen and in earth is called: and

and in his onely begotten sonne *Iesus Christ* our Lorde, begotten of the Father before all worldes; God of God, light of light, by whome all thinges were made, both in heauen and in earth, be they visible or inuisible; who is the worde, the wisdom, the power, the life and true light: who in the later daies was incarnate for our sakes, was borne of the holie virgine, was crucified, dead and buried: who rose againe the third day from the dead, ascended into heauen, and sitteth at the right hand of the father: who shall come at the ende of the world, to iudge the quicke and the dead, to reward euery man accordinge vnto his workes. Whose kingedome shall haue no ende, but shall continewe for euer. For he shall sitte at the right hand of the father, not onely while this worlde lasteth, but also in the life to come. We beleue also in the holie Ghost, that is in the Comforter, whome Christ promised to sende his Apostles after his ascension into heauen, whome also he sent for to teach, and leade them in all thinges, by whose meanes, the soules of them which faithfully beleue in him, are sanctified. Whosoeuer therefore dare presume to affirme: that the sonne had his beginninge of nothing: or of anie other substance then the Fathers: or that there was a time, or a worlde, when he was not: these the holie and Catholicke Church doth hold for accursed. In like manner such as say that there are three Gods: or that Christ was not God from the beginninge: or that he is neither Christ, neither the sonne of God: or that there is neither Father, neither Sonne, neither holie Ghost: or that the Sonne is vnbegotten: or that the Father, begatt not the sonne of his owne will and purpose: these the holie and Catholicke Church doth holde for accursed. Neither can it be vttered without blasphemie, that the Sonne had his being of nothing, in so much there can no such thing be founde of him in holie Scripture. Neither doe we learne that he had his beinge of anie other preexistent substance, besides the fathers, but that he was truly begotten of God the father alone. The holie Scripture teacheth vs that the father of Christ is and was one vnbegotten, and without beginninge. Neither may we safely affirme without testimonie of the sacred scripture, that there was a time when he was not, as though we shoulde imagine or forethinke in him, anie temporall space: but we haue to conceaue and comprehend in our mindes, God alone, which begatt him without time. For times and worldes were made by him. Neither can ere other, the father of the sonne properly be saide, ioyntly to be without beginning, and ioyntly without begettinge: but as we knowe the father alone to be without beginning, incomprehensible, and to haue begotten the sonne, after an incomprehensible, and an intelligible maner: so we vnderstande the sonne, to haue bene begotten before all worldes, and not to be vnbegotten after the same maner with the father, but to haue had a beginning, the father which begatt him, for the head of Christ is God. When we confesse three thinges, and three persons accordinge vnto the scriptures, to witt: of the father, of the sonne, and of the holie Ghost, we doe not therein allowe of three gods. For we acknowledge one onely God perfect and absolute of him selfe, vnbegotten, without beginninge, inuisible, the father of the onely begotten sonne, who alone of him selfe hath his being, who also alone ministreth abundantly vnto all other thinges their being. And when as we affirme one God the father of our Lord *Iesus Christ*, to be onely vnbegotten, we doe not therefore deny *Christ* to haue bene God from euerlastinge, as the followers of *Paulus Samosatenus* did, which affirmed that by nature he was but onely a bare man, after his incarnation by profitinge and forwardnes to haue bene made God. We knowe though he be subiect to the father and to God, that he is God of God begotten accordinge vnto the deuine nature, that he is both a perfect and true God, and not made God afterwarde of men: but that accordinge vnto the will of God the father he was incarnate for our sakes, neuer afterwarde loosinge his diuinitie. Moreouer we detest and abhorre, and holde them for accursed, which affirme that the sonne of God is the onely and naked word of God, without substance, but after a fained and imaginative sort in another: and one while doe terme him the word as vttered by the mouth: another while as inclosed in the minde of some one or other: For they confesse not that euen *Christ*, who is the Lord, the sonne of God, the mediator, the image of God was before all worldes: but that he was *Christ* and the sonne of God from that time, since which (now full foure hundred yeares agoe) he tooke our flesh of the Virgine. They will haue the kingdome of *Christ*, from that time to haue his beginning: and after the consummation of the worlde, and the dreadfull daie of iudgement, to haue his ending. The authors of this abhominable heresie are the *Mar-*

counsell, and
sende abroad
this their
Creede, with
long expositi-
ons therof.

1. Cor. 12.

The heresie
of Paulus Sa-
mosatenus.

The word of
God is no
vocal or me-
tall worde.

Marcellians, Photinians, Anctrogalatians, who therefore disprove the essence and diuinitie of Christ, which hath bene before all worldes, and likewise his kingdome which hath no ende: because they pretende the establishinge of a monarchie. But we knowe him, not for a simple vttered worde, or as it were inclosed in the minde of God the father: but for the living word, God, subsistinge of him selfe, the Sonne of God and Christ: and not to haue bene with his father before the worlds by onely prescience, to haue bene conuersant and ministred vnto him for the framing and finishinge of euerie worke of visible or inuisible thinges: but to haue bene the worde in deede, together with the father, and God of God. For this is he vnto whome the father saide: Let vs make man after our owne image and similitude: who appeared in his proper person vnto the fathers of olde: gaue them the lawe: spake by the prophetes: last of all became man: made manifest his father vnto all men, and reigneth worlde without ende. Neyther doe we beleuee that Christ receaued his diuinitie of late, but that he was perfect from all æternitie, and like vnto the father in all things. Such as confounde the father, the Sonne, and the holie Ghost, and impiously imagine three names in one thinge, and in one person, not without iust cause we forbidde them the church, because they appoint the father, who is incomprehensible, and impatible, by incarnation to be both comprehensible, and patible. Of which heresie are the *Patropassians*, so called of the Romaines, but of vs *Sabellians*. We knowe of certaintie the father, which sent his Sonne to haue continewed in the proper nature of his immutable diuinitie: the Sonne which was sent to haue accomplished the disposed order of his incarnation. In like manner such as say impiously and blasphemously, that Christ was begotten neither by the counsell, neither by the will of the Father, attributinge God the Father a counsell tyed to necessitie, and an essence intrangled with the want of free will, so that he begatt the sonne of conspulsion: them first of all we hold for accursed creatures, and farre estraininge from the trueth in Christ: because they presume to publishe such doctrine of him, both contrarie to the common notions and vnderstanding we haue of God, and also repugnant with the sense and meaning of the sacred scripture inspired from aboue. We knowe that God is of his owne power, and that he enioyeth his free will, and we beleuee godly and reuerently that he begat the Sonne of his owne accord, & free will. We beleuee and that godly, which is spoken of him: The Lorde made me the beginninge of his wayes, for the accomplishinge of his works, yet we vnderstand not that he was so made as other creatures and other things were framed. For that is impious and farr fro the faith of the Catholick Church, to like the creator vnto the creatures which he shaped: or to think that he had the like maner of begetting with other things of different nature. The holy scriptures doe informe vs, onely of one onely begotten Sonne, vnfaignedly and truly begotten. Moreover when as we say that the Sonne hath his beinge of him selfe, that he liueth and subsisteth in like sort with the father: for all that, we seuer him not from the Father, neither do we imagine corporall wife, certaine spaces, and distance betwene their coherencie. For we beleuee that they ioine together without pause or distance put betwene, and that they can not be seuered a sunder: so that the Father compriseth, as it were in his bosome, the whole Sonne: and the Sonne is ioyned and fastened to the whole Father, and resteth continewally, onely in his fathers lappe. We beleuee furthermore in the absolute, perfect, and most blessed Trinitie: and when we call the Father God, & the Sonne of God, in so doing we say not ther be two Gods, but one God, of equall power and diuinitie, and one perfect coniunction of raigene: and euen as the Father beareth rule & exerciseth authoritie ouer all thinges, and ouer the Sonne: so we say that the Sonne is subiect vnto the Father, and that he gouerneth besides him, immediatly and next after him all thinges which he made: & that the Saints, by the will of the Father, receaue the grace of the holie Ghost abundantly poured vpon them. Thus the holie Scriptures haue instructed vs, to direct our talke of the monarchie in Christ. After the aforesaid brieft & compendious forme of faith, we haue bene constrained to explicate and discourse of these thinges at large: not that we are disposed vainely and arrogantly to contend: but to remoue out of the mindes of such men as knowe vs not, all sonde suspicion and surmise conceaued of our censure & opinion, otherwise then trueth is: & that mores ouer all the Bishops of the West, may easily perceauie not onely the sleaunders of such as maintayne the contrary opinion, but also the ecclesiasticall and Christian faith of the Bishops inhabitinge the East, confirmed out of the manifest and vnwrested testimonies of holie Scripture, the which the aduersaries are wont lewdly to interpret. *The bishops of the West churches affirmed, they would in no wise receaue these things, partly for that they were writte in a straunge tongue*

The bishops
of the West
churches
were staied
in religion

tong, & therefore could not vnderstand them: they said moreover that the creed or forme of faith laid downe by the Nicene councell was sufficient, & that it was not for them curiously to search further.

CAP. XVI.

Of the generall Councell summoned at Sardice

Cap. 10. in
the Greeke.

When as the Emperour had writtten againe, that *Paulus* & *Athanasius* should be restored to their former rowmes & dignities, & his letters had taken no place by reason of the ciuill dissentio & discorde as yet not appeased among the multitude: *Paulus* & *Athanasius* make humble sute, that an other councell might be called together, to the end their cases should be better known, & the faith should be decided in a general coicell, for they protested that their depositio was wrought, to the end that faith might be destroyed. Wherefore by the commaundment of both the Emperours, (the one signifying the same by his letters, the other whose dominions lay in the East, willingly cōdescending therunto) there was proclaimed a general coicell, & at should meete at Sardice a city of Illyrium. The eleuenth yeare after the decesse of *Constantinus*, the father of these Emperours, in the consullship of *Konstantinus* & *Eusebius*, the coicell of Sardice was summoned. There met there (as *Athanasius* sayth) about thre hundred bishops of the west churches, and (as *Sabinius* declareth) only seuentie six bishops out of the East, of which number was *Ischyas* bishop of Maredes, whome the depōsers of *Athanasius* preferred to be bishop of that place. Some allege for themselves their infirmity of body: some complaine that their warning was to short, & therefore they blame *Inulin* bishop of Rome: when as since the date of the proclamation, & the leasure of *Athanasius* cōtinewing at Rome, & expecting the meeting of the councell, there ran a whole yeare & six moneths. After the bishops of the east came to Sardice, they would not come into the presence of the bishops which inhabited the West, but sent the this message, that they would not talk, neither reason with the vnlesse conditionally they would barre *Athanasius* and *Paulus* their company. But when *Protagenes* bishop of Sardice, & *Osius* bishop of Corduba a city (as I said before) of Spaine, could in no wise bryde the *Paulus* & *Athanasius* should be absent: the Eastern bishops forthwith departed: & coming to Philippi a city in Thracia, they assemble a private coicell among themselves, & beginne thenceforth openly to accurse the creed, containing the clause of *One substance*: & to solv abroad in writing their opiniō, that the sonne was not of one substance with the father. But the assembly of bishops which continued at Sardice, first condemned them which stood for the hearing of their cause: next depōsed from their dignities the accusers of *Athanasius*: afterwards ratified the creed of the Nicene councell, & abrogated the hereticall opinion which said, that the sonne was of a different substance from the father: last of all set forth more plainly the clause of *One substance*, for they wrote letters therof: & sent them throughout the whole world. Both sides were pleased with their own doings, and every one seemed to him self, to haue done right well: the bishops of the East, because the Western bishops had receaued such as they had depōsed: the bishops of the West, because the Eastern bishops being depōsers of others, had departed before the hearing of their cause: the one for that they maintained the Nicene creed: the other for that they went about to condemne it. Their bishopricks are restored to *Paulus* and *Athanasius*, likewise to *Marcellus* bishop of Ancira in the lesser Galatia, who a little before (as we said in our first booke) was depōsed, who also then endeouored with all might to disproue, and confute the sentence pronounced against him, saying that the phrase and maner of speech, which he vsed in his booke, was not vnderstood, and therefore to haue ben suspected by them, as if he maintained the heresie of *Paulus Samosatenus*. Yet we may not forget that *Eusebius Pamphilus* wrote three booke, to the confutation of the booke of *Marcellus*, where he citeth the words of *Marcellus*, and refuteth the, plainly declaring that *Marcellus* no otherwise then *Sabellius* the Aphrick, and *Paulus Samosatenus*, thought that the Lord *Iesus* was but only man.

The councell
of Sardice
was held An
Dom. 350.

The Arians
were loth to
come to the
coicell there-
fore they dis-
semble and
saue excu-
ses.

The Acts of
the councell
of Sardice.

Paul^s bishop
of Constanti-
nople, Atha-
nasius bishop
of Alexandria
Marcell^s b. of
Ancira, are
by the coun-
cell restored
to their chur-
ches.

CAP. XVII.

An Apologie, or defence in the behalfe of Eusebius Pamphilus, that he was no Arian, as diuers malicious persons wrote of him.

Cap. 11. after
the Greeke.

Because that diuers haue bruted abroad sclaunderous reports of *Eusebius Pamphilus*, affirming that in his workes he sauoured of the heresie of *Arian*, I thinke it not amisse, present

Euseb. de vit.
Constantini
lib. 3.

ly to lay downe in few wordes, what of trueth we may thinke of him. First of all he was both present at the Councell of Nice, and subscribed vnto the clause of One substance. In his thirde booke of the life of *Constantine*, he hath these wordes of that Councell: The Emperour dealt so farre with them, for the reducinge of them vnto concorde and vnitie, that he lesse them not, vntill he had brought them, to be of one minde and of one opinion, touching all that afore tyme was called into controuersie, so that with one voyce, they all embraced the faith decided in the Councell of Nice: If *Eusebius* then, mentioninge the Councell summoned at Nice, doth saye that all quarells and questions were there ended: and that all were of one minde, and of one opinion, howe is it that some dare presume to charge him with the spotte of Arianisme? The *Arians* them selues also are soule deceaued, if they take him for a fauourer of their opinion. But some man peradventure will saye, that he seemed to smell of Arianisme, in that he vsed often tymes in his booke this phrase: By *Christ*. Whome I aunswere, that not onely he, but also other ecclesiasticall writers, yea and the Apostle him selfe, who was neuer once suspected to be the author of any lewde opinion, vsed this phrase before them, which wrote such kinde of speache, and sundrie other sortes of sentences, for the lively settinge forth and expressing of the order and manner of our sauiours humanitie. But what *Eusebius* thought, when *Arius* taught that the sonne was a creature, and to be accompted as one of the other creatures, now vnderstande, for in his first booke agaynst *Marcellus* he wyrteth thus: He alone, and none other, is both called, and is in deede the onely begotten Sonne of God. Wherefore they are worthie of reprehension, which are not ashamed to call him a creature, and to say that he beganne of nothinge, as other creatures did. Howe shall he be the Sonne, or after what sort may he be called the onely begotten of God, when as he hath (as they saie) the same nature with other creatures, and is become one of the vulgare sort of men, to witt: hauinge the like beginninge with them, and being made partaker with them of the creation which is of nothinge? But the holie Scriptures (I wis) teach vs no such thinges of him. And agayne a little after he sayeth: Whosoever then sayeth: that the Sonne was begotten of nothinge, or that the principall creature beganne of nothinge: he attributeth vnto him vnaduisedly the onely name of the Sonne, but in very deede, and in trueth he denyeth him to be the Sonne. For he that is begotten of nothinge, can in no wise be the true Sonne of God, no more can anie other thing that hath the like beginning. But the Sonne of God truly begotten of the Father him selfe, is to be termed the onely begotten, and the welbeloued of the Father. And so he shall be God. For what other thing is the budde or branch of God, then that which resemblenth the begetter. The king is said to build or make a cytie, but not to begette a cytie: and so he is sayde to begette a Sonne, but not to builde or make a Sonne. In respect of the worke he wrought, he is not called a Father, but a cunning workeman, and in respect of the Sonne he begatte, he is not called a workeman, but a father. Wherefore the God of all vniuersalitie, is worthely to be called the Father of the Sonne: yet the framer and maker of the worlde. Although it be once found written in a certaine place of holie Scripture: The Lord made me the beginning of his wayes, for the accomplishing of his workes, yet (as I am minded immediatly to interpret) it behoueth vs to skanne narrowly, and to sift out with diligence, the sense and vnderstanding thereof, and not after the manner of *Marcellus*, with one word, to shake the chiefe principles of christian religion. These and many other such like reasons, hath *Eusebius* alleaged in his first booke agaynst *Marcellus*, to the confutation of his opinion. In his third booke he hath expounded how this word, *Made or created* is to be vnderstood as followeth: These thinges being after this sort, it remaineth that we consider of this sentence: The Lord made me the beginning of his wayes, for the accomplishing of his workes which is no otherwise to be taken, then the other thinges we expounded before. For in case he say that he is made, he sayth it not, as if he became something, of nothing: or that he was made after the selfe same manner with other creatures, of that which is not, (as some haue lewdly imagined) but that he had being and liuing, that he was, and subsisted before the foundations of the world were laide, and therefore appointed by his Father, who is Lord of all thinges, the prince of all this vniuersalitie: so that the word *Made* in this place is no otherwise to be taken, then *Appointed*, or *Ordained*. *Peter* also the Apostle calleth Princes and Magistrates plaine creatures, where he sayth: Submitt your selues vnto euery humane creature, for the Lords sake, whether it be vnto the kinge, as vnto the chiefe head, either vnto rulers, as sent of him. And the prophet

Euseb. lib. 1.
contra Mar-
cellum.

Primer. 2.

Euseb. lib. 1.
contra Mar-
cellum.

1. Pet. 1.

Prophet also: prepare thy selfe (sayth he) O Ierusalem, to call vpon thy God, for behold he setteth the thunder, he shapeth the spirite, and sheweth vnto men his Christ. He vnderstandeth not this worde *shapeth*, as if the spirite were made of that which is not. For God then made not the spirite when he shewed by him, his Christ vnto all men, (he was not then newly proclaimed vnder heauen, for he was and subsisted before) but he sent him, what time the Apostles were assembled together: when the sound in the likenes of thunder came downe from heauen, as if it had bene the coming of a mighty winde, and filled them all with the holy Ghost: and thus he shewed his Christ vnto all men, according vnto the prophetic which said: behold he setteth the thunder, he shapeth the spirite, and sheweth his Christ vnto men, laying downe the worde *shapeth*, for *sendeth* or *ordaineth*, and the word *thunder* in an other sense, for the preaching of the Gospel. *David* also when he saide: Create me a cleane harte O God: he said it not, as though he wanted a hart, but he desired a pure hart to be put in him, and made perfect. In like sense also is that spoken: that he should create two, into one new man, that is: he should couple. Seae likewise this, whether it may be taken after the same maner: to put on the new man which is created after God. Againe: If there be any new creature in Christ: and such like phrases the which with diligent search, we may find in the holy Scriptures. Maruell not then if the Scripture metaphorically doe vse this kinde of speach: the Lord made me the beginning of his waies, made, that is appointed or ordained. These were the reasons of *Eusebius* in his booke against *Marcellus*, & cited of vs to this ende, that the mouthes of such as vnadvisedly do sclander him, & contumeliously report of him, may therewith be stopped. They are not able to proue (although the wordes of the order & maner of begetting be vsually & commonly found throughout his woorkes) that he assigned vnto the sonne of God, a beginning of essence: for al that he was a great follower and fauour of *Origens* woorkes, where, whosoever can attaine vnto the secret & hid sense of *Origens* booke, he shall finde euery where, the sonne to haue bene begotten of the father. Thus haue we vsed digression, for to ridd *Eusebius*, out of the sclanderous mouthes of suspicious heads.

Ait. 1.

Psal. 50.

Ephes. 2.

CAP. XVIII.

When the counsell of Sardice decreed that *Athanasius* and *Paulus* should be restored to their bishopricks, and *Constantinus* the Eastern Emperour would not admit them: The Emperour of the West threatened him with warres, so that *Constantinus* was therewith affraid, wrote for *Athanasius* and sent him to *Alexandria*,

Cap. 11. in the Greeke.

After that both the Bishops assembled at Sardice, & also the bishops assembled at Philippi a city of Thracia, in their seuerall counsell had decreed such things as seemed good vnto themselves, they returned euery man to his owne home. The East & West churches were now deuided, the space or distance seuering their communion asunder, was y mount betwene *Illyrium* & Thracia called *Tiscis*: so farre euery of them among themselves, though they differed about the faith, yet y quarell being laid aside, they communicated together, beyond that, there was no communion of contrary parts. Such a confusion, such a sturre, & such a diuision raigned then in the Church. Immediately after, the Emperour of the West parts of the world, certified his brother *Constantinus*, of the things decided in the council of Sardice: & requested him to see *Paulus* & *Athanasius*, placed in their bishopricks. But when *Constantinus* differed from day to day his brothers desire: the Emperour of the west gaue his brother in choise, ether to restore *Paulus* & *Athanasius*, & so accompt of him as his freind: or else to heare the proclamation of open warre, & so find him as his deadly foe. The letters he set by y balladour vnto his brother were these: There remaine here with me *Athanasius* & *Paulus*, who as I am credibly geuen to vnderstand, are persecuted for pieties sake. If that thou wilt promise me to restore them vnto their seaes, and to punish seuerely such as haue iniured them, I will send the parties themselves vnto thee: but if thou wilt not accomplish this my will & pleasure, know for suretie that my selfe will come thither & mauge thy beard, restore them to their proper seae. * When the Emperour of the East had vnderstood of this, he was wonderfull peniue and sad, he assembleth together many of the Easterne bishops: layeth before them the choise his brother gaue him: demaundeth of them what was best in this case to be done. They make answer that it was farre better to restore againe *Athanasius*, then to rayse deadly and mortall warres. Wherefore the Emperour being constrained of neces-

The diuision of the East & West churches.

The letters of *Constantinus* the Emperour vnto his brother *Constantinus*. * Cap. 13. in the Greeke.

fitte, sent for *Athanasius* vnto him. In the meane while, *Constantius* the Westerne Emperour had sent *Paulus* honorably, together with two Bishops, with his owne letters, & with the letters of the councell for the more suretie, vnto Constantinople. Where *Athanasius* feared & doubted, whether he were best to goe or no vnto *Constantius* (for the false reports of sleaundersous persons troubled him very sore) the Eastern Emperour *Constantius* by name, sent for him not once, but the second & the thirde time, euen as his letters turned out of the latine into the greeke doe declare, and by translation as followeth.

The epistle of Constantius the Emperour vnto the exiled Athanasius,

Constantius the puyfant & noble Emperour, vnto *Athanasius* the bishop sendeth greeting. Our singuler & wonted clemency will no longer suffer thy fatherhood, to be turmoiled & tossed with the surging waues of the seas, the pietie which we haue alwaies in great price, will no longer permit thy holines, now banished out of thy natiue soile, bereaued of thy substance, barred of al prosperitie, to wander through crooked and crosse waies, through desert & dangerous contries. Although we haue lingered now a great while, from sending our letters, whereby we might signifie vnto thee the concealed secretie of our minde, hoping that of thine owne accord, thou wouldest repaire vnto vs, & with humble sure craue remedie & redresse of thine iniuries: yet neuertheless (feare peradventure dismayng thee of thy purpose) we sent presently our gracious letters vnto thy graue wisdom, that with all celeritie thou come vnto vs in so doing thou shalt satisfie thy longing desires, thou shalt haue triall of our woted clemency, & be restored to thine owne sea & natiue soile. For to this ende I haue entreated my Lord & brother *Constantius*, the puyfant and noble Emperour, that he would licence thee to return vnto vs, whereby thou mightest by the meanes of vs both, enioy thy countrey, & haue this tokē for triall, of our singuler clemencie & good will towards thee.

An other epistle vnto the said renowned Athanasius.

Constantius the puyfant, & noble Emperour, vnto *Athanasius* the Bishop sendeth greeting. Although by our former letters, we haue signified vnto thy wisdom after the plainest maner, that with secure mind, & safe conduit, thou shouldest come vnto our court, because we were fully determined to restore thee vnto thy former dignitie: for all that, we haue sent these letters also, vnto thy holines, that thou hire a common waggon, & remouing all timorous thoughts from thy mistrustfull minde, thou speedely repaire vnto vs, to the ende thou maiest the sooner enioy thy long wished desires.

An other epistle vnto the said renowned Athanasius.

Constantius the puyfant & noble Emperour vnto *Athanasius* the bishop sendeth greeting. Being of late at Edessa, where there were also of thy priestes the present, it seemed good vnto vs, to send one of them vnto thee, that thou shouldest hasten vnto our court, and after thy comming into our presence, without delay return into Alexandria. And for as much as it is now a great while agoe, since thou receauedst our letters, and hast differred thy iourney: therefore now also we thought good to put thee in remembrance, that without delay thou come vnto vs, and so thou shalt possesse the libertie of thy countrey, and thy long wished ease and quietnes. To the end thou mightest fully perswade thy selfe of all the premises, we sent vnto thee *Achetas* the Deaco, of whome thou shalt vnderstand, both what our purpose is, & also how that thy hartie desires shall preuaile. *Athanasius* being at Aquileia (for he had remoued thither from Sardice) receaued these letters. Whence he went in post to Rome, shewed the letters to Bishop *Insius*: & recreated very much the Church of Rome. For *Constantius* the Eastern Emperour seemed to be of the same faith and opinion with them, when he sent for *Athanasius* home. *Insius* certified the clergie, and laytie of Alexandria in his letters of *Athanasius* as followeth.

The epistle of Insus Bishop of Rome, vnto the priestes and people of Alexandria.

Insius Bishop of Rome vnto the priestes, deacons and people inhabiting Alexandria, welbeloued brethren, sendeth greeting in the Lorde. I doe greatly reioyce with you (welbeloued brethren) that henceforth you may behold with your eyes, the frute of your faith. That truly is to be seene

seene in my brother and fellow Bishop *Athanasius*: whome God hath restored vnto you, partly for his sincere and godly life, & partly also by the meanes of your praier. Hereby it may easily be coniectured what pure and seruent praier, you haue alwaies poured vnto God. For when you called to remembrance the heavenly promises, and the entire affection you beare vnto them, all which you learned of my foresaid brother: you vnderstood plainly and through the right faith ingrafted in your mindes, you were fully perswaded, that *Athanasius* (whome in your godly mindes, you behelde present) should not alwaies be absent, and continually be seuered from you. Wherefore I neede not vse manie wordes vnto you, for whatsoeuer I say, the same hath your faith preuented: & whatsoeuer commonly you all hartely desired, the same through the grace of God is now fully come to passe. And that I may repeate the same againe: I doe greatly reioyce with you, that you haue continewed so firmly and so stedfastlie in the faith, that by no meanes you could be withdrawen from it. Moreouer I doe no lesse reioyce at my brother *Athanasius*, who, notwithstanding the manifold calamities and sundrie miseries he endured, yet remembered almost euerie houre, your entire loue & great longing for him. And although for a season he seemed to be absent from you in bodie: yet liued he alwaies as if he had bene present with you, in the spirite. I thinke verily (welbeloued brethren) that all the temptations and paines he endured, are not void of their praise and commendation. For by this meanes both your faith & his, hath bene known & made manifest vnto the whole worlde. If he had not bene tried with such great and lamentable temptations, who euer would haue thought so staied a censure to haue rested in your mindes, or so seruet loue and affection to haue fastened your minds vpon so notable a bishop: or that he was the man that excelled in such rare giftes, by the meanes whereof he is made partaker of the hope which is laid vp for vs in heauen. Wherefore he hath attained vnto a notable testimonie of his faith, not only in this life but in the life to come. For by the patient sufferance of much aduersitie, by sea & by land, he hath trampled and trodde vnderfoote, all the malicious treacheries of the Arians. Oftentimes by reason of the aduersaries spite, he stood in great hazard of his life, yet made he no accompt of death: but for all that, through the grace of almightie God, & the power of our Lord Iesus Christ, he escaped their hands, wherby he conceaued good hope, that in the end he should quit him of his aduersaries, and be restored to the comfort of you all, & beare away together with you the victorious garland, of good works and well doing: in that he is already famous euen to the endes of the worlde: highly commended for his good life: renowned for his free & constant perseuerance, in the defence of the christian and heauely faith, & registred by the censure of you all to immortall memory, for the singuler loue and affection he shewed towards you. Wherefore he is returned vnto you, bedecked with greater excellencie & renowne, then before his departure. If the fire accustomed to try exquisitely the puritie of fine and precious mettall, as of gold or silver: what can be spoken of so notable a man, in respect of his worthines, who after the quenching of so manie fierie flames of sedition: after the recouering of so manie dangerous perils & greuous downfalls, is now restored vnto you and found innocent not only by our determination, but by the decree & censure of the whole councell. Entertaine therefore (welbeloued brethren) your bishop *Athanasius*, & also such as haue bene partakers of his affliction, with all reuerence, ioy & gladnes. Reioyce in that you haue obtained your desires: in that you haue as it were fed, and quched with your letters the thirst, of your sheepeheard, hungering & thirsting in his absence, after your godly zeale. For in so doing, during his abode in foraine & farre countries, you comforted him not a litle: & while he was tossed toe and fro, with the stormes of persecution, & intangled with the snares of his malicious aduersaries, you mitigated his griefe & sorow, by sending vnto him tokens, of your faithfull & seruent mindes towards him. When that I thinke with my selfe, & cast in my mind the conceaued ioy of you all, at his returne: the flocking multitude full of religion & godlines: the solemne feast of sage persons assembled together: what kinde of day the returne of my brother vnto you is like to be: I can not chuse but conceaue wonderfull ioy. Specially for that the schisme & discord which raigned heretofore is now plucked vp by the rootes: for that his honorable return according vnto your owne harts desire, hath replenished you with incredible ioy and gladnes. So that the ioy for the greatnes thereof, hath reached vnto vs, to whome it is geuen from aboue, to haue acquaintance & familiaritie with so excellent a man. It seemeth good that we end our epistle with a praier. God almightie, & his Sonne our lord & Sauour Iesus, geue you alwaies of his grace, and graunt you of his mercie the reward of so noble a faith, the which you haue shewed towards your Bishop, with so worthie a testimonie: that both you and yours, may not only in this world

1. Cor. 2.

The conference of Constantius and Athanasius.

but also in the life to come, enjoy farre more excellent giftes, which neither eye hath seene, neither eare hath heard, neither the hart of man concealed the things, that God prepared for them which loue him, through our Lord Iesus Christ, to whome with the Almighty God, be glorye for euer and euer Amen. God haue you in his tuition welbeloued brethren. *Athanasius* hauing got these letters, came into the East. *Constantius* the emperour, although at that time, he receaued him not vntwillingly: yet geuing eare vnto his crafty sleights of his dispitfull Arians, went about to begile him, reasoning with him in this sort: For all thou art restored vnto thy bishoprike, by the decree of the councell & our owne determination: yet because there are in Alexandria certaine people differing in opinion from thine, & seuering themselves from thy communion, my request is that thou permit them one church for themselves. *Athanasius* made answer vnto his request very twittely & said: O Emperour it lieth in thee to do as pleaseth thee best: to commaund and to execute the commaundement. I also will craue of thee an other thing for recompence, my humble request is that thou graunt it me. When the emperour made answer, that with most willing minde he woulde condescend thereunto, *Athanasius* immediately said: Mine humble sute is that I may obtaine that which thou wouldest haue had at my hands, to witte: that thou wilt graunt one Church throughout euery city, for such as communicate not with the Arians. The Arians perceauing that the request of *Athanasius* was not vnreasonable, made answer & it behoued them to differre that matter vnto an other time, & consider better of it. They hindred not the emperour, but suffered him to do what which pleased him best. Wherefore the Emperour restored *Athanasius*, *Paulus*, *Marcellus*, *Asclepias* bishop of Gaza & *Lucius* bishop of Adrianopolis, euery one to his owne bishoprike againe. These two hindmost were admitted by the councel of Sardice: *Asclepias* for he shewed records, whereby it appeared that both *Eusebius Pamphilus* & sundry others, understood fully of his case, & restored him to his dignity: *Lucius* for his accusers fled away. By the emperours edict they al receaued their owne seas, the cities were commaunded to entertaine them with willing & cheerful mindes. At Ancyra there was no small sturre, by reason *Basilius* was removed & *Marcellus* restored in his place, so that the aduersaries toke thereby occasion, to sclander *Marcellus* againe. The citiyens of Gaza receaued *Asclepias* willingly. At Constantinople, *Macedonius* for a season gaue roome vnto *Paulus*, & had seuerall meeting & cōfēticles, at a certaine church of the city. But as touching *Athanasius*, the emperour sent letters vnto the bishops, vnto his clergie & laytie of Alexandria, that they should receaue him both louingly & willingly. He commaunded moreover by his letters, that such acts as were recorded against him in their courtes & synods, should be blotted out. His letters in the behalfe of both the aforesaid are these.

The epistle of Constantius in the behalfe of Athanasius the Bishop.

Constantius the puyfant, the mighty & noble Emperour, vnto the Bishops & Priestes of the catholike church, sendeth greeting. It appeareth euidently, that *Athanasius* the reuerend bishop, was not destitute of the grace and goodnes of God. Although by the iudgment & censure of men he was iniuriously dealt withal, & vniustly condemned for a litle while: yet the diuine prouidence of almighty God, the beholder of all things, pronounced of him the iust sentence of innocencie, so that by the will of God and our decree, he recovered both his natie soile, and proper church, where the holy Ghost had assigned him gouernour. He is to receaue at our handes, such things as our clemency, being led by right and reason, shall think conuenient for him, so that al whatsoeuer hath bene heretofore decreed against such as communicated with him, be henceforth quite forgotten: that al suspicion raised of him, be henceforth removed: & that his clergie (reason so requiring) may enjoy such liberty, freedome & priuiledge as they haue done in times past. Moreover of our soueraigne benignity towards him, we haue thought good to add this also, that as many as are allotted into the sacred senate of the clergie, may vnderstand of truth, that we haue graunted safety & good leaue, to as many as cleaue vnto him, be they Bishops or what other degree soeuer of the clergie. Euery ons firme & sure consent in this behalfe, shall be a sufficient signe or token of his faithfull minde & purpose. We haue commaunded that such as embrace his communion, adding them selues vnto the sounder opinion & better sentence, all alike now, by our permission, as heretofore by the prouidence of God, may enjoy the benefitts bestowed vpon them from aboue.

An other epistle vnto the people of Alexandria.

Constantius the puyfant, the mighty and noble Emperour, vnto the people of the Catholike Church

Church of Alexandria sendeth greeting. In as much as we lay alwayes before our eyes, your good and politike gouernment, as a marke to shoote at, or looking glasse to behold our owne estate, and seing that you were bereaued of your Bishop *Athanasius*, a man approued both for sound learning, and honest liuing: we determined with our selues, to send him vnto you againe. Receaue him therefore honorably, after your accustomed manner: ioyn him with you as an helper in your prayers vnto God: endue him alwayes to retaine amongst you concord and peace both fit for your owne persons, and gratefull vnto vs, according vnto the sacred decrees of the church. For it is not requisite that dissention and debate should molest and disquiet the peaceable estate of these our prosperous daies. Our desire is that such a plague be purged farre from amongst you: our request is (welbeloued people of Alexandria) that in your praiers, where you craue (after your wonted custome) the aid and assistance of the spirit of God, you take *Athanasius* for chief, or (as I said before) an helper: to the end, according vnto your happy and prosperous successe, the Heathenish nations as yet snared with the erroneous seruice of Idols, may hasten with most willing mindes to embrace the profession of our most holy faith. We counsell you this also, that you perseuere in the things we rehearsed before: that you entertaine willingly your Bishop, sent vnto you by the mighty power of God, and our louing pleasure: and that you count him worthy of all courteous salutiō. For of a surety this is comely for you and conuenient for our highnes. We haue also charged the iudges and gouernours of those prouinces by our letters, that they should weed all the tares of spire & contention, out of the minds of malicious persons, & punish seuerely seditious & busy bodies. Wherefore seing that you vnderstand all these circumstances, that our pleasure is agreeable with the will of God: that we haue care ouer you for the maintenance of concord and vniūty: that we haue assigned punishment for troublesome and seditious persons: obserue diligently the things which are correspondent vnto the ordinances of the church, & the seruice of God, embrace this *Athanasius* with all honor and reuerence, & poure out prayers vnto God the Father who gouerneth all things, both for your selues & also for the concord and quietnes of the whole world.

An epistle for the abrogating of the things that were decreed against Athanasius.

There is extant also an epistle in the same forme vnto the gouernours of Augustonica, Thebaïs, Libya and Lycia,

Constantius the puissant and noble Emperour vnto *Nestorius* sendeth greeting. If any thing be found decreed and recorded heretofore, to the preiudice, hurt, or damage of such as communicate with *Athanasius* the Bishop, our will is that the same wholly be abrogated and disannulled. Our pleasure is moreouer that his clergie shal enioy the like franchise and liberty, as in times past: we will haue this commandement put in vre, as that *Athanasius* the bishop is restored to his see: so all the clergie of his communion, may recouer and possesse the like liberty, with other ecclesiasticall persons, and so being, liue at hartes ease.

CAP. XIX.

How that Athanasius passing by Ierusalem into Alexandria, was receaued of Maximus into the communion: how he called there a Synod of Bishops and confirmed the decrees of the Nicene counsell.

Cap. 24. in the Greeke.

A *Thanasius* the Bishop trusting to these letters, passed through Syria & came to Palæstina. He got him thence to Ierusalē, & opening vnto *Maximus* both the decrees of the coucell of Sardice, & also the Emperour *Constantius* agreement & consent therein, he procured a synod of Bishops to be assembled there. For *Maximus* without at delay, cited thither certaine bishops out of Syria & Palæstina. The assembly being gathered together, he gaue *Athanasius* communion, & assigned vnto him his dignity. The coucell being dissolved, wrote & signified by their letters vnto the people of Alexandria, vnto the bishops of Egypt & Libya, all their decrees & canons touching *Athanasius*. Wherefore all the aduersaries of *Athanasius* cried out against *Maximus*, because he aforesaid he had subscribed to his depositiō, now againe repeting him of his folly, as if he had not the done well, he became of his faith, & awarded him both communion & his dignity. The *Vrsacius* & *Valēs* who aforesaid time were earnest followers of *Arius*, vnderstand of this, they condēned their former doings, & got the to Rome: there they exhibit vnto bishop *Inlius*, their recantation & repentance in

The counsell of Ierusalem An. Dom. 351. *Maximus* bishop of Ierusalem forsooke the Arians. *Vrsacius* and *Valems* being Arians repēt the of their folly.

writing: they subscribe vnto þe creede containing þe clause of *One substance*, & they write vnto *Athanasius*, that thenceforth they will communicate with him. *Vrsacius* & *Valens* being thus wonne with the prosperous successe of *Athanasius* his affaires, agreed (as I said befoze) vnto þe clause of *One substance*. But *Athanasius* traveling by *Pelesium*, & ready way to *Alexandria*, preached in euery city where he came, & exhorted them to eschew the Arians & to embrace such as confessed the faith of *One substance*. And in diuers of þe churches, also he ordained ministers, which gaue occasion vnto the aduersaries, for to accuse him againe, that he presumed to make ministers in other mens prouinces. So farre of þe things which happened then vnto the renowned *Athanasius*.

Cap. 15. in
the Greeke.

CAP. XX.

Of Magnentius and Bretanion the tirantes, and of the death of Constant the westerne Emperour.

In the meane while the quiet estate of the commō weale was not a litle out of square, whereof I will briefly entreate and runne ouer such things as I haue determined with my selfe to laye downe. After the death of *Constantine* who builded *Constantinople*, his three sonnes (as I haue said in my first booke) succeeded him in the Empire. Of which numbre we haue to vnderstand, that *Constantinus*, so called after his fathers name, was one, & reigned together with þe rest of the Emperours, whom the souldiers slew, after he had reigned a very litle while, & as *Constantinus* commaunded not he should not be slaine, so againe he forbad not the slaughter. But how that *Constantinus* the yonger, breaking out into þe borders of his brothers dominions, lost his life whilst that he fought hand to hand with þe souldiers, I haue oft mentioned befoze. After whose death there rose warres betwene þe Persians & þe Romans, where *Constantinus* had but ill fauored successe. For the camp being pitched in the night time, about the bounds of the Romaine & Persian dominions, the Persian host seemed then to preuaile, & for a tyme to haue the vpper hand. Then also þe ecclesiasticall affaires went very troublesome, for there was great contention in the Church about *Athanasius*, and the clause of *One substance*. These things being at this point, *Magnentius* the tirant became a rebell in the West parts of the world, & through treason procured the death of *Constant* the Emperour, which gouerned the west, & that abode in Fraunce. This being wrought there ensued great & grieuous warres, *Magnentius* the tirant inuaded all Italy, subdued *Aphrick* and *Libia*, and toke also Fraunce. Forcouer at *Sirmium* a city of *Illyrium* there was an other tirant set vp by the souldiers, whose name was *Bretanio*. At Rome also there was a great surre. For *Nepotianus* *Constantinus* sisters sonne, hauing got vnto him a great troy of sencers & sworde pleares aspired vnto the Emperiall scepter, but þe captaines of *Magnentius* dispatched him. *Magnentius* in a litle while ouerran and subdued all the West partes of the world.

Magnentius
the tirant is
off *Eutropius*
called *Maxe*
tius.
Bretanion a
tirant.
Nepotianus
a traitor.

Cap. 16. in
the Greeke.

CAP. XXI.

How that after the death of Constant the Westerne Emperour, Paulus and Athanasius were deposed againe, Paulus in his exile was stifled to death: Athanasius fled and so saued his life.

All the aforesaid surre fell out in a very short space, to witt in the fourth yeare after the Councell of *Sardice*, in the Consulship of *Sergius* and *Nigrianus*. *Constantinus* vnderstanding of the whole circumstance made a title and chalenge, vnto all the dominions of his brethren, and being proclaimed Emperour of the west, maketh expedition to wage battail with the tirantes. The aduersaries of *Athanasius* supposing now they had gotten fitte opportunitie, forge out a fresh hainous offences against him, afoze his comming into *Alexadria*: they informe the Emperour *Constantinus* that he peruerterd all *Egypt* and *Libya*. The election of ministers he made in foraine prouinces furthered the matter, and caused the offence to seeme very hainous. *Athanasius* in the meane while came to *Alexadria*, & there called together diuers counsellors of the Bishops of *Egypt*, where they decreed such things as were agreeable with þe Canons of the councell of *Sardice*, and also of the councell held at *Ierusalem* vnder *Maximus*. The Emperour who afozetime was addicted vnto the Arian heresie, wexed all the things he had lately decreed, into the contrary part. And first of all he banisheth *Paulus* bishop of *Constantinople*, whom the messengers or guides that brought him to exile, stifled very lewdly at *Cuculum* a city in *Cappado*

Athanasius
is accused.

The councell
of *Alexadria*
Paulus Bi-
shop of *Con*-
stantinople
exiled and
there stifled
to death.

cia

cia, *Marcellus* is expelled *Ancira*, & *Basilius* placed in his roome. *Lucius* Bishop of *Adrianopolis* is clapt in prison, and there choked wth stincke. But the relations that were made vnto the Emperour of *Athanasius* so incensed him, that he gaue forth a commaundemēt, he should be executed wheresoeuer he were takē. He charged moreover that *Theodulus* & *Olympius* Bishops of *Thracia* should be put to death. Yet *Athanasius* was not ignorant of the Emperours great rage, but being quickly made priuey thereunto, fled away & so auoided the Emperours threats. The Arians backbite him for flying away, namly as chiefe, *Narcissus* bishop of *Neronias* a citie of *Cilicia*, *Georgius* of *Laodicea*, & *Leontius* who then was bishop of *Antioch*. This *Leontius* being a priest was deposed, because he (endeuoring to conceale a soule sclaunder & suspicion raised vpon him, for his familiarity with a woman whose name was *Eustolia*) gelded himselfe, to the end he might thenceforth boldly vse her company, & comit nothing wherof he might iustly be accused, the same man was by the aduise & counsell of the Emperour *Constantinus*, chosen bishop of *Antioch* after *Stephen* who succeeded *Placitus*. Thus much of him.

Marcellus is deposed.
Lucius dieth in prison.
Theodulus & *Olympius*.

CAP. XXII.

How that *Macedonius* hauing gotten againe the Bishoprick of *Constantinople*, vexed such as were of the contrary opinion.

Cap. 27. after the Greeke.

M*acedonius* then, after that *Paulus* had departed this life with the manner aboue said, was made bishop of *Constantinople*, he had great liberty & accesse vnto the Emperour, he made warres among the christians, nothing inferior to the tyrannicall practises of those times: he perswaded the Emperour to ayd him, whē as in very deepe he procured the ouerthrow & destruction of the churches, & preailed so much, that whatsoeuer he leuidly had compassed, the same forthwith was by a law confirmed. Euery citie sounded of proclamations. The souldiers were commaunded to see the Emperours edicts take place. As many as cleaued vnto the Creed containing the clause of one substance, were not onely cut of from the churches, but also banished altogether the cities. And first they ioyned heads & hands together, to bring this to passe. But whē this pestilent infection had spread it selfe far & nigh, such as had litle, or rather no care at all of the ecclesiasticall affaires determined with themselves, to constrain men to their communion. The violence cruelly was no lesse, then the of old, practised towards the christians, whē they were compelled & drawn to sacrifice vnto Idols. For many endured sundry kinds of torment: often racking & dismembryng of their ioyntes: confiscating of their substance: some bereaued of their native soile: other some departed this life vnder the hands of the tormentors: some died in banishment & neuer sawe their countrey againe. These were their practises throughout all the cities of the East, but specially at *Constantinople*. This ciuill plague & persecutiō (afore time being not out of measure) *Macedonius* did greatly augment, as soone as euer he had gotten the Bishoprick. But the cities of *Greece*, of *Illyrium*, & of the other partes tending towards the West, were void of all these tumults & calamities, because they agreed within themselves & obserued the canons of the *Nicene* councill.

The persecution of the christians by the Arian hereticks.

CAP. XXIII.

Athanasius reporteth what horrible actes were committed at *Alexandria* by *Georgius* the Arian Bishop. And what clemency *Constantinus* the Emperour shewed vnto *Bretanion* the tyrant and rebell

Cap. 28. in the Greeke.

Let vs heare (if ye please) *Athanasius* himselfe, making relation of the horrible practises committed then at *Alexandria*, by *Georgius* the Arian, for he was present and felt himselfe some part of the lamentable afflictiō. In the Apologie which he wrote in the defence of his flight he declareth the behaviour of the Arians in this sorte: There came to *Alexandria* certaine people which sought vs out, to execution, so that the ending was farr worse then the beginning. The souldiers vnwares beset the Church: in steede of deuout seruice of God, they take in hand desperate swords. Then *Georgius* that was sent by them from *Cappadocia*, coming in lent time: added of his owne vnto the lewd practises which he learned of them. After that the Easter weeke was ended, the virgins beganne to be clapt in prison: the Bishops were bound & led by bands of souldiers: the fatherles and widowers were dispossessed of their houses: the families were rifled: the Christians were violently trailed, and lugged out of their houses: their doores were nailed vp: the clergie mens brethern were in greate daunger of theyr liues, for their brethernes sake.

Athanasius Apologie

Sabastianus a
captaine, yet
a Manichee
and a greate
blood sucker

these things seemed very grievous, but the afterclaps were farre sorer. The week after whitson- tide, the people did fast, they got them therefore into the churchyarde for to pray because they al abhorred the comunion of *Georgius*. But when this passing lewd man vnderstood of it, he stirred vp against the one *Sebastianus* a captaine, who also was a Manichee. He forthwith together with a great troope of souldiers, all in armour, hauinge naked swords in their handes, bowes and arrowes prepared, ranne vpon the people as they were a praying on the sonday. When he found there but a fewe (for the hower being past the greater parte was gone away) he committed such hainous actes as became verie well his person. He sett on fire a great company of sagottes: he made the virgins to stande nigh the burninge flame: he went about to constraine them to confesse the Arian faith. But when he perceaued they would not yeeld, and that they despised the burninge heate of that horrible fire: he stripped them starke naked: he buffeted them about the head and the face, so that of a longwhile after, they were scarce knowen of their owne friendes. Moreouer he tooke fortie persons, and plagued them with a newe kinde of torment neuer heard of before. Their backs and sides were so scourged and rente with palme twigges newly pluckt of the trees, hauinge on their prickinge knobs. So that diuers because of the stumps that stucke in the fleshe of their backes, were constrained often times to repaire vnto surgeons: others some not able to endure such terrible paine died of their woundes. As many of the men, as remained yet aliuie, together with the virgins, were exiled, and ledde by the souldiers to Oasis. The deade carkasses not yet fully colde, were denied the friendes of the deceased: being thrown here and there and lying vnburied (for that liked them best) the souldiers hidde them, as if they had bene neither culpable neither faultie in committinge such horrible crimes. This did they, hauing their mindes ouershadowed with the furious rage of frenetike heresie. And when as the deare freindes and familiars of the deade, reioyced at the bold protestation of their faith, yet sorowed because their carkasses were not couered with earth: the sauadge impietie and beastlie crueltie of these souldiers, reuealed it selfe with greater shame and infamy. Moreouer they banish forthwith certaine Bishops of Egypt and Libya: namely *Ammon*, *Thomus*, *Gaius*, *Philon*, *Hermes*, *Phimus*, *Psenofaris*, *Nilammon*, *Agathon*, *Anagaphus*, *Marcus*, *Dracontius*, *Adelphius*, *Athenodorus*, a second *Ammon*, and of the priestes they banished *Hierax* and *Dioscorus*. These being bereaued of their native soyle, they haddled so roughly, that some of them died by the waie, some other in exile neuer returning againe. They put to death about thirtie Bishops. They followed the steppes of wicked *Achaab*, imploying all their care and industry for the rooting out of the trueth, from of the face of the earth. These were the practises of *Georgius* at Alexandria, by the report of *Athanasius*. The Emperour marched forthwardes with his hoste to Illyrium, for thither of necessitie was he constrained to goe, and there it was that *Bretanios* was proclaimed Emperour. As soone as he came to Sirmium, truce being made, he came to parlee with *Bretanion*. In the meane while he endeou- red to winne againe the souldiers, which had refused him for their Emperour, after he had so done, they proclaimed *Constantius* alone, both their *Augustus*, their kinge, and Emperour. In this their proclamation there was no mention of *Bretanion*, who seeing himselfe betrayed, fell downe prostrate at the Emperours feete, and craued for mercy. *Constantius* taking from him his princely scepter, and purple robe, lifted him by by the hand verie curteously, and exhorted him after the calling of a private man, to leade a quiet and peaceable life. He saide moreouer, that it was fitter for an old man such as he was, to embrace a trade of life that were void of all trouble & care, then to gape after a vaine title of honoz, full of disquietnes & molestatio. Thus it fared with *Bretanion* in the ende. The Emperour commaunded that all his charges should be geuen him of the publike tribute, afterwardes he wrote vnto him sundry letters to Prouis a city in Bithinia, where he made his abode: signifying what singular pleasure he had done vnto him, in ridding him from cares & troubles, shewing also what miserie, oftentimes befallerth to raignt & gouernment: & that of his owne part he had dealt vnadvisedly in not geuing to him selfe that which he graunted to an other. So farre of these things.

The clemécy
of Constantius
towards
Bretanion.

CAP. XXIIII.

Of Photinus the hereticke.

Gallus Cæ-
sar.

THe Emperour at that time made *Gallus* his consingermaine Cæsar, he gaue him his owne title or name, and sent him to Antioch in Siria for to keepe those partes of the Empire, which reached into the East. When he came to Antioch, there appeared in the East the signe

ſigne of cognizance of our Sauour, for a pillar reſembling the forme of a croſſe, was ſcene in the ayre, bringing great admiration to the beholders. He ſent his other captaines with great power to wage battel with *Magenentius*, he him ſelfe remained at Sirmiu, harkening to the end. In þe meane while *Photinus* the ſuperintendent of that Church, went about openly to publiſh a ſelfe opinion, inuented of his owne bzaime, & becauſe there was great tumult & much trouble riſen thereof, the Emperour commaunded a counsell to be ſummoned at Sirmium. Of the Biſhops of the Eaſt there came thither *Marcus* Biſhop of Arethufa, *Georgius* Biſhop of Alexandria, whom the Arians (after they had depoſed *Gregorius* as I ſayd befoze) placed there: *Baſilius* who was Biſhop of Ancyra after the depriuation of *Marcellus*: *Pancratius* Biſhop of Peleugiũ, *Hypatianus* Biſhop of Heraclea. Out of the Weſt there met them *Valens* Biſhop of Muſia, and *Oſius* Biſhop of Corduba a citie of Spaine, who then being of great fame was forced to come vnto the counsell. Theſe Biſhops aſſembled at Sirmium, after the Conſulſhip of *Sergius* & *Nigrinus*, in which yeare, by reaſon of the warres & ciuill diſſentions, there was none that could execute the function of a Conſull: they depoſed forthwith the hereticke *Photinus* of his Biſhopricke, for he maintained the leude opinion of *Sabellius* the Aphricke, and *Paulus Samofatenus*, which Act of theirs was approued of all men, both at that preſent, & alſo in times following, to haue bene done according vnto right and reaſon.

The ſigne of the Croſſe ſcene in the ayre.

*Cap. 29. in the Greeke. *Photinus* the hereticke.

The counsell of Sirmium was held Anno Dom. 355

CAP. XXV.

What formes of faith were layde downe at the counsell of Sirmium, in preſence of *Conſtantine* the Emperour.

Cap. 30. in the Greeke.

Theſe Biſhops continuing a while at Sirmium, decided other thinges. For they went about to abrogate their old Creeds, and to eſtabliſh newe formes of faith: one was exhibited in the Greeke tong by *Marcus* biſhop of Arethufa: two others in the Latine tongue, agreeing neither in word neither in copoſition, neither in ſenſe, neither in ſentence, either with theſe lues, or with that which the biſhop of Arethufa wrote in Greeke. One of the Latine formes I will here lay downe, immediately after the Greeke forme of *Marcus*. The other afterwards rehearſed at Sirmium, I will refer to his proper place. Yet haue we to vnderſtand that both were tranſlated into the Greeke. The forme which *Marcus* wrote, was as followeth: We beleue in one God the Father almighty, creator and maker of all things. Of whome all fatherhood is named in heauen and in earth. And in his onely begotten Sonne, our Lord Ieſus Chriſt, begotten of the Father before all worldes: God of God, light of light, by whom all thinges were made, both in heauen, and in earth, be they viſible or inuiſible things: who is the word, the wiſedome, the true light, the life: who in the latter dayes was incarnate for our ſakes: borne of the holy virgin crucified, died, roſe againe the third day from the dead, aſcended into heauẽ, ſitteth at the right hand of the father, & ſhall come againe at the end of the world, to iudge the quicke & the dead, & to reward euery one according vnto his workes, whoſe kingdome ſhal haue no end, but continueth for euer & euer. For he ſhall ſit at the right hand of the Father, not onely while this world laſteth, but alſo in the life to come. And we beleue in the holy Ghoſt, that is: in the comforter, whom the Lord promiſed to ſend his diſciples after his aſcenſion for to teach & leade them in all thinges, whom alſo he ſent, by whoſe means the ſoules of the that faithfully beleue in him are ſanctified. They that ſay that the ſonne of God hath his being of nothing: or that he is of another ſubſtance, then the Father: or that there was a time or a world when he was not, theſe the holy & Catholick Church doth hold for accuſed. Againe we ſay: that whoſoeuer affirmeth the Father and the Sonne to be two Gods, let him be accuſed. If any man, when he calleth Chriſt God, & to haue bene before all worldes, confeſſe not alſo that the Sonne of God miniſtered vnto the Father at the creation of all things, let him be accuſed. He that preſumeth to ſay that he is vnbegotten, or that part of him was borne of the virgin, let him be accuſed. If any ſay that the ſonne was borne of *Mary* according vnto preſcience, & not to haue ben with God, begotten of the Father before all worldes, by whom all thinges were made, let him be accuſed. Whoſoeuer ſaith that the ſubſtance of God can either be more enlarged or leſſe diminished, let him be held for accuſed. Whoſoeuer ſaith that the enlarged ſubſtance of God made the ſonne, or calleth the ſonne the enlarged ſubſtance of God, let him be accuſed; Whoſoeuer calleth the word of God, the mentall word of the Father, or the vocall word, let him be accuſed. Whoſoeuer ſaith that

A forme of faith exhibited by *Marcus* Biſhop of Arethufa vnto the counsell of Sirmium

Act. 2.

Esa. 43. 44.

John. 1.

Gen. 1. 2.

Gen. 3. 2.

Gen. 19.

Psal. 110

John. 15. 16

the sonne of God is but only man, borne of *Mary*, let him be accursed. Whosoever whē he saith that he was borne, God & man of *Mary*, vnderstandeth the vnbegotten God, let him be accursed. Whosoever vnderstandeth this after the Iewish manner: I am the first God, & I am the last God, & besides me there is none other God, (which was spoken to the ouerthrow of Idols & of the that be no Gods) therby to take away the only begottē, that was God before all worlds, let him be accursed. Whosoever when he heareth: The word became flesh, supposeth the word to be turned into flesh, or by conuersion to haue taken flesh vpon him, let him be accursed. VVhosoever, when he heareth the only begotten of God to haue bene crucified, thinketh that therein he was subiect to corruption, torment, alteration, diminution, or destruction, let him be accursed. Whosoever vnderstandeth this: let vs make man, not to haue bene spoken of the father vnto the sonne, but God the father him selfe to haue spoken it to him selfe, let him be accursed. VVhosoever thinketh the sonne not to haue wrestled with Iacob as man, but the vnbegotten God, or some portion of him, let him be accursed. VVhosoever vnderstandeth this: the Lord rained frō the lord, not to be taken of the father & the sonne, but that the father rained from him selfe, let him be accursed. For the sonne being Lord, rained from the father that was Lord: whosoever when he heareth: the father Lord, & the sonne Lord, calleth the father being Lord, both Lord & sonne: & when he readeth: the Lord from the lord: affirmeth there be two gods, let him be accursed. For we place not the sonne in the same roome with the father, but subiect to the father. Neither was he incarnate without the will of the father: neither rained he from himselfe but frō the Lord, who hath authority of him selfe, to wit, from the father: neither sitteth he at the right hand of him selfe, but harkeneth vnto the father, saying: sit thou on my right hand. VVhosoever calleth the Father, the Sonne, and the holy Ghost one person, let him be accursed. Whosoever when he calleth the holy Ghost the comforter, termeth him the vnbegottē God, let him be accursed. VVhosoever saith there is no other comforter beside the sonne, contrary to the doctrine of the sonne him selfe (for he said: the father whom I will intreat, will send vnto you another comforter) let him be accursed. VVhosoever saith that the holy Ghost is a peece or portiō of the father, & of the sonne, let him be accursed. VVhosoever affirmeth the father the sonne, & the holy ghost, to be three Gods, let him be accursed. VVhosoever saith that the sonne of God was made by the wil & pleasure of the father, as one of the creatures, let him be accursed. VVhosoever saith the sonne was begotten contrary to the will of the father, or whether the father would or no, let him be accursed. For the father begat not the sonne against his owne will, neither was he constrained by the law of nature, as if he had bene vnwilling therunto: but of meare good will, without all time, without passion begat he him of himselfe. VVhosoever saith that the sonne had neither begetting nor beginning, & so consequently affirme that there are two without beginning & two without begetting, & so appoint two Gods, let him be accursed. The sonne is the head & the originall of all creatures: and the head of Christ is God, for so we referre all things reuerently by the sonne, vnto one beginning of the whole vniuersality, which is without beginning. Againe weying deeply with our selues that clause also of Christian profession, we say that whosoever affirmeth Christ Iesus, the sonne of God, who ministred vnto the father at the creatiō of all things, not to haue bene before all worlds, but only from the time since the sonne was borne of *Mary*, to haue bene Christ, and then his deity to haue begun, as *Paulus Samosatenus* was perswaded, let him be accursed.

This forme of faith is so patched together with out rime or reason, that in many places it requireth a wary reader, the authours thereof misliked with it themselves, & called it in againe as appeareth in the ende of this chapter
Rom. 3

Another forme of faith first layd downe in Latine, afterwards translated into the Greeke,

In so much it pleased the diligently to consider of the faith, all whatsoeuer appertained therunto was exquisitely & curiously handled at Sirmiu, & in presence of *Valens*, *Vrsacius*, *Germanius* with other Bishops, they agreed, that there was one God, the father almighty, euen as it is taught throughout the whole world: & one only begotten sonne of his. Iesus Christ, & our saviour, begottē of him before all worlds. & it was not lawfull to say there were two Gods although the Lord him selfe had said: I go vnto my father & vnto your father, vnto my God & vnto your God. Wherefore he is the God of all, as the Apostle hath taught vs: VVhat is he the God of the Iewes only? Is not he also the God of the Gentils? Yea of the Gētils to, for there is but one God which shall iustifie the circumcision by faith. All the other things are correspondent neither do they containe any ambiguitie at all. And because there was great contention about the vnderstanding of the word which the Latines call *Substantia* & the Grecians *ousia* about the equality
o3 as

as they call it, the brittle of substance: they decreed that thenceforth the controuersie should not once be remembred: & the Church of God should no longer be troubled with the interpretation thereof, & that for two causes, first because the Scriptures of God made no mention thereof, secondarily because that the interpretation thereof exceeded the sense & capacity of man, for the holy Scriptures testified that no man was able to set forth the generation of the sonne, in these words: His generation who shall be able to declare? For it is most true that the Father alone knoweth how he begate the sonne, againe, that the sonne alone knoweth how he was begotten of the father. They said no man doubted but that the father was greater in honor, dignity, divinity, and fatherly title, and that by the testimony of the sonne himselfe where he saith: The father which sent me is greater then I. They sayde moreover this was Catholike, neither unknowne vnto any, that there were two persons, the father & the sonne: the father greater, the sonne subiect together with all other things which the father made subiect vnto him: the father to be without beginning, inuisible, immortal, impatible: the sonne to be begotten of the father, God of God, light of light, and that no man (as I said before) was able to rehearse his generation saue the father alone: the sonne our Lord and God to become incarnate, to haue taken a body vpon him, that is man: euen as partly he shewed vnto the Angells, and partly all the Scriptures do informe vs of him, but especially the Apostle, the preacher of the Gentiles, that Christ took manhood of the virgine Mary according vnto the which he suffered. They said it was the principle, and ground of our whole faith, alwayes to hold fast the faith in the trinity, as we read in the Gospell: Go teach all nations, baptizing them in the name of the Father, & of the Sonne, and of the holie Ghost. The number of the trinity is absolute and perfect. The comforter, the holy Ghost sent by the sonne, came according vnto promise for to sanctifie and leade the Apostles & all the faithfull. They go about to perswade Photinus after his depriuation, to condescend and to subscribe vnto these things, promising to restore him vnto his bishopricke againe, if he would recant and renounce the selfe opinion, he had inuented of his owne braine & thenceforth promise to cleaue vnto their doctrine. He refused the conditions, and prouoked them to disputation. A certaine day was appointed for conference, the Emperour commaundeth the Bishops then present to be at it, there came thither also at the request of the Emperour not a few counsellors. The assembly being met, Basilus who then was bishop of Ancyra, took Photinus in hand: the notaries penned all they spake. While they reasoned one with another, the disputation waxed hot, and in the end Photinus had the foyle & was condemned to banishment. From that time forth he liued in exile, and wrote in the Greeke and Latine tongue (for he was well sene in both) a booke against all heresies, endeuoring therein to publish his owne opinion. So farre of Photinus. We haue yet to vnderstand that the Bishops assembled at Sirmium, misliked them selues with the forme of faith, laid downe in the Latine tongue, for after the publishing thereof, they espied contradictions therein. Wherefore they went about in all the hast, to call in all the copies, and when as diuers were concealed, the Emperour by his edict gaue charge, that all should be brought in, & such as hid them should be punished. Yet were there no threats or cruelty that could recover the thinges once blased abroad, because they had runne through many hands.

Esa. 53.

Math. 28.

Photinus the heretick was foyled in open disputation.

CAP. XXVI.

Of Osius Bishop of Corduba.

Cap. 31. after the Greeke.

Whereas we haue made mention a litle before of Osius bishop of Corduba that he was constrained to shew him selfe at the counsell of Sirmium, I thinke it requisite now to say somewhat of that matter. Although in a while before, through the leude practices of the Arians, he had bene in exile: yet then, at the sute and procurement of the Bishops which assembled at Sirmium, it fell out that the Emperour cited him, purposing with him self to perswade him, or by foule meanes to constrain him, to be of the same opinion with the assembled Bishops, and in so doing their faith should seeme to carry with it great force and credit. So this end he was drawn against his will (as I said before) vnto the counsell. But when as this old father would in no wise subscribe vnto their faith, they scourged his sides, & set his members vpon the racke. So that in the end by compulsion he gaue his assent, and subscribed vnto the formes of faith, which then were published. These were the actes at Sirmium, and thus were they ended.

Cap. 32. after
the Greeke.

*Magnentius the tyrant is overcome, and dieth miserably, the Iewes inhabiting
Diocæsarea rebell against the Romanes and are foyled. Gallus
rebellet and is put to death,*

The crueltie
of Magnen-
tius.

The misera-
ble death of
Magnentius.

Decenius
hanged him-
selfe.

Siluanus the
tyrant was
no sooner vp
but he was
dispatched.

* Cap. 33. in
the Greeke.
The Iewes
become re-
bells & are
ouercome.

* Cap. 34. in
the Greeke.
Gallus a re-
bell, being in
great trust
became a
traitor & so
lost his head.
This Iulian^s
was Empe-
rour after
Constantius
& became an
Apostata.
Iulius Bishop
of Rome 15.
yeares.
Liberius b. of
Rome, Anno
Dom. 352.

Constantius the Emperour remained at Sirmium, wayting what ende the battell waged with Magnentius should haue. But Magnentius as soone as he toke the princely citie of Rome, he executeth many of the Senators: he dispatcheth not a few of the common multitude. When the captaines of Constantius had gathered a great army of Romane souldiers they marched towards him: he then left Rome & got him to Fraunce. There were many skirmishes, one while this side, an other while that side had the upper hand. At length Magnentius was ouercome at the castell of Mursa in Fraunce, in he got him, and kept it a while, where such a straunge thing as followeth is reported to haue come to passe. Magnentius going about to amaine his souldiers now altogether discouraged with the foile and ouerthrowe they had taken, got him by into an high seate. The souldiers, after the accustomed honoz done vnto the Emperours, minding to found fortunate successe vnto Magnentius, by force as it were, their lippes wagging befoze their mindes, they turne their good willes vnto Constantius, for they all with one mouth proclaimed, not Magnentius, but Constantius, Augustus. Magnentius supposing this to be a signe of misfortune, conueyed him selfe forthwith out of the castell, & fled into the further partes of Fraunce. The captaines of Constantius pursued after him earnestly. Againe they pitched their camp at a place called Miltoseleucus, where Magnentius being ouerthrowen, ranne away alone, and got him to Lions a citie of Fraunce, thre dayes iourney from the castell of Mursa. Magnentius comming to Lions first of all he slue his mother, next his brother towhome he had created Cesar, last of all he became his owne murderer. This was done the sixte Consulship of Constantius, the second of Constantius Gallus, the fiftenth day of August. Not long after Decenius another brother of Magnentius hanged him selfe. And although Magnentius the tyrant, had such an end: yet the common wealch was not without great trouble and tumultes. For immediatly there stept vp another tyrant whose name was Siluanus, & molested the quiet estate of the common weale in Fraunce, but the captaines of Constantius dispatched him quickly out of the way. When these things were come to an end, there rose other ciuill warres in the East, for the Iewes inhabiting Diocæsarea in Palæstina, toke armour against the Romans, and inuaded the bordering regions. But Gallus called also Constantius, towhome the Emperour Constantius had made Cesar, and sent him into the East, came thither with a great power: ouercame the Iewes in battell: and made the citie Diocæsarea euen with the ground. When Gallus had brought these thinges to passe, being swollen and puffed vp, with the pride of good successe and prosperous affaires, he could no longer containe him selfe within his boundes: but forthwith being enflamed with tyrannicall motion turned his mind against Constantius, so that Constantius not long after espied him out, and perceaued his drift. He had executed of his owne absolute authoritie, Domitianus who was president of the East, & the great treasurer, not making the Emperour priue vnto his doings. Wherefore Constantius was soze incensed against him. He being wonderfully affrayd, yet of force came vnto him. Constantius hearing of his coming, that he was now in the Westerne partes of his dominions, to wit, in the Ile of Flauonina, caused his head to be taken of his shoulders. In a litle while after, he appointed Iulianus the brother of Gallus, Cesar, & sent him into Fraunce against the Barbarians. Gallus whose name was also Constantius, ended this life the seventh Consulship of Constantius, and the thirde of his owne. Iulianus the yeare following was created Cesar, in the Consulship of Arbition and Lollianus, the first of Nouember. But of Iulianus we will discourse in the third booke. Constantius being rid of these present mischies, turned him selfe to wage battell with the Church of God. Remouing from Sirmium, vnto the princely citie of Rome, he called together a counsell, and that the commaunded diuers Bishops out of the East to repaire with all spæde into Italie, and that the Bishops of the West should meete them there. In the meane space while they trauell into Italie, it fell out that Iulius Bishop of Rome after he had gouerned the Church fiftene yeares departed this life, and Liberius succeeded him in the Bishopricke.

CAP. XXVIII.

Of the hereticke *Actius* the Syrian, the maister of *Eunomius*.

Cap. 35. after the Greeke.

A Antioch in Syria there slept by another hereticke, founder of a strange and sojaine opinion, whose name was *Actius*, called also the Atheist. He although he maintayned the same things & by held the selfe same opiniō with *Arius*: yet seuered he him selfe from the Arians, because they admitted *Arius* into the cōmunion. For *Arius* (as I sayd before) meant one thing within, and offered another thing without: being at Nice, he allowed and subscribed vnto the soyme of faith laid downe by the councell, & deceaued the Emperour which raigned then, with his fraude & subtlety. This was the cause that made *Actius* seuer him selfe frō the Arian sect. Untill that time, *Actius* was knowne not only for an hereticke, but also for a great patron of the pestilent doctrine of *Arius*. When he had got some smacke of learning at Alexandria, he left that city, & went to Antioch in Syria: where he had bene bozne, and there was he made deacon of *Leontius* then bishop of Antioch. In a short while after, he was able to amaze such as reasoned with him, with his subtle quirks of sophistrie. This did he by the means of *Aristotles Elenches*, (for so is the booke entituled) for whilest he disputed, unwittingly could he frame such captious & sophisticall propositions, as his owne capacity could not dissolue, the reason was, because he had not learned *Aristotles* dyt of such as were cunning & learned Logicians. For *Aristotle*, against the sophisters who then derided and abused philosophie, wrote such a kind of reasoning, for the whetting of yong mens witts, displaying their behauiour, & ouerthrowing their sophisticall fallacies with witty reasons, and well conched subtilities. The *Academicks* that comment vpon *Plato* & *Plotinus* works, do mislike very much with such things as *Aristotle* hath so argutely and subtly written: but *Actius* not procuring vnto him a maister that was an *Academick*, cleaued vnto these captious and subtle fallacies. Wherefore he could not deuise how to vnderstand that there was an vnbegotten birth: or how to imagine that the begotten could be coeternal with the begetter, so barren a bzaine had he of his owne, & so ignorant and vnskillfull was he in holy Scripture: for he had nothing in him, saue a subtle kind of reasoning, quarrellous and contentious languages, such as may easily be found in the rude, ignorant, and vnlearned: he had read ouer the auncient writers, such as published commentaries vpon holy Scriptures, & condēned *Clement*, *Aphricanus*, & *Origen*, sage men, of singular learning for vnlearned persons: the epistles which of set purpose he had patched & stuffed with litigious trifles & sophisticall conclusions, the same he sent vnto the Emperour *Constantius*, & to sundry others: And therefore was he called the Atheist. And although he affirmed the selfe same things with *Arius*, yet of his owne crue not attaining vnto his intricate and captious maner of reasoning, was he counted for an Arian hereticke. Wherefore being excommunicated out of the Church, yet would he seeme as though of his owne accord he had seuered him selfe from their communion. Of him therefore as originall of this error, the *Actians* had their appellation, but now are they called *Eunomians*. For in a litle while after *Eunomius* his scribe, who sucked of his filthy sinke of hereticall doctrine, became a ringleader to this sect. But of *Eunomius* in another place.

Wherin *Actius* differed from the Arians.

Leontius b. of Antioch.

The Greeke worde is *καταγρηγιδις*, & the speciall title of *Aristotles* predicaments, yet doth it signify, as the sense here & otherwise geueth vs to vnderstand, his booke of *Elenches* by him intituled *ΕΛΕΥΧΟΣ*.

Why *Actius* was called an Atheist.

Eunomius the hereticke.

CAP. XXIX.

Of the Councelles held at *Mediolanum* and *Ariminum*, with the Creedes then concluded vpon.

Cap. 26. after the Greeke.

By that time there met in Italie, not very many bishops out of y^e East, for heauy age & long iourneyes were lets, so that they could not come: but out of the West there came about y^e number of thre hundred bishops. The Emperours edict was proclaimed that the councell should be held at *Mediolanum*. When the bishops of the East came thither, first of all they require, that sentence by their generall consent should be pronounced against *Athanasius* thinking verily thereby, to stop all gapps from going or returning of him any moze to Alexandria. After that *Paulinus* bishop of Triuere in Fraunce, *Dionysius* bishop of Alba, an head city of Italie, and *Ensebius* bishop of Vercellæ, a city of the Lygurian Italians had perceaued, that the bishops of the East bent all their might to enact a decre against *Athanasius* for no other purpose, but to ouerthrow the true faith: they stood vp, and cried out, that in so doing the Christian religion should be cancelled by the meanes of their deceiptfull & fraudulent treacherie: that the crimes layd to *Athanasius* his charge, were false reports & mere slaunders: & that they had inuēted such

The councell of Millaine.

*Cap. 37. in
the Greeke.

Eudoxius b.
of Antioch.

A forme of
faith layde
downe in the
councell of
Arimino in
Italie, by cer-
taine Arian
bishops.

Iohn. 14. 16.

things to deface the true and catholicke faith. When they had ended these loude speeches, the Councell brake vp. *The Emperour vnderstanding of this, commaunded them forthwith to exile and banishment, & determineth with him selfe to summon a generall councell, to the end, after citing of the easterne bishops, into the west countries, he might (if it were possible) bring them all to embrace vniety & concord. But after better aduise ment taken with him selfe, he saw it was a very hard matter to compass, by reason of the farre countries and long iourney, and therefore he commaunded the Councell should be deuided into two partes: the bishops then present to assemble at Ariminum a city of Italie: the bishops of the East to meete at Nicomedia a city in Bithynia. But his purpose tooke no prosperous successe. For nere nother of the Councells agreed within them selues, both was deuided into sundry factions. For neither could the bishops which met at Ariminum in Italie, agree among them selues, neither the bishops of the East among them selues, for they raised a newe schisme at Seleucia a city of Isauria, but how all this came to passe, I will hereafter rehearse in proceesse of our discourse, if that first I say some what of *Eudoxius*. In the very same time *Leontius*, who preferred *Aetius* the hereticke to the degree of Deaconship, hauing departed this life: *Eudoxius* bishop of Germanicia a city of Syria, then being at Rome, thought it high time for him to returne into the East: he dealeth doubly with the Emperour for licence to depart with speede, alleading for him selfe that the citie of Germanicia stood in great neede of his helpe and ghostly coincell. The Emperour little thinking what fetches he had in his head, gaue him his passport. He thought the sute and furtherance of the Emperours chamberlaines, lest his owne citie, and crept through wile and subtlety into the bishopricke of Antioch: he endeuoureth to restore *Aetius* againe into the Church: & goeth about to summeone a Councell of Bishops, and to make him Deacon againe. But his leude drift was long in bringing about, because the hatred owed vnto *Aetius* was of moze force to repell him, then the hartie good will and furtherance *Eudoxius* vsed to restore him. But of this we neede no moze wordes. Of them which assembled at Ariminum, the Easterne Bishops not mentioning the businesse about *Athanasius*, signified that the cause of their coming was to discourse of other matters. *Ursacius* and *Valens*, who at the first were Arians, and afterwards exhibited a recantation vnto the bishop of Rome, subscribing (as I sayd before) vnto the clause of *One substance*: stood them in great need, for these two, continually cleaued vnto the stronger & the surer side. There came also to take their part *Germanus*, *Auxentius*, *Demophilus*, and *Cains*. In the assembly of bishops then present, when diuers men would haue diuers thinges enacted: *Ursacius* and *Valens* affirmed that all formes of faith layd downe in times past, were thenceforth to be cancelled, & that the new forme of faith published a litle before, at the councell of Sirmium, was to be confirmed. What they had so sayd, they gaue forth a sheete of paper, which they had in their hands to be read. The second crade written before at Sirmium, and suppressed there (as I sayd before) read also at Ariminum, & translated out of the Latine into the Greeke tong, was layd downe in these wordes: This Catholike faith was published at Sirmiu, in the presence of *Constantius* our liege lord, *Flavius Eusebius*, & *Hypatius* renowned Consuls, the eleuenth Kalends of Iune. We beleue in one onely true God, the father almightie, creator and maker of all things, & in one onely begotten sonne of God, who was before all worlds, before all beginnings, before all times that may be imagined: and begotten of God the father without anie passion, before all comprehensible knowledge, by whom both the world and all thinges were made: one only begotten, begotten of the father alone, God of God, like vnto the father which begat him according vnto the Scriptures: whose generation no man hath knowen saue the father which begat him. Him we knowe, his onely begotten Sonne, to haue come downe from heauen at the fathers becke, to banish and wipe away sinne: to haue bene borne of the Virgine *Marie*: to haue bene conuersant with the disciples: to haue fulfilled according vnto his fathers will, all his message, to haue bene crucified, to haue suffred and died: to haue descended into hell, and there to haue disposed all thinges, at whose sight the porters of hell gates trembled: to haue risen againe the third day: againe, to haue accompanied with his disciples, & after 40. dayes were expired, to haue ascended into heauen, where he sitteth at the right hand of the father, and shall come againe at the last day with the glory of his father, to reward every one according vnto his works. And we beleue in the holie Ghost, whom the only begotten sonne of God, Iesus Christ him selfe, promised to send mankind, the comforter, as it is written: I go vnto my father, & I will pray my father, to send you another comforter, the spirit of truth: he shall take of mine,

and shall teach and leade you in all things. The word *Substance* being simply laide downe of the fathers, & ynknown of the ignorant people, giuing vnto many great caule of offence, insomuch it is not found in holy Scripture: we haue thought good to abandon it, and henceforth speaking of God to make no mention of the word *Substance*, because the sacred Scriptures haue not once remembred the substance of the sonne, or of the holie Ghost. We say that the sonne is like the father in all things, & that because the word of God hath affirmed and taught it vs. When these things were read, such as were not pleased with the circumstances & contents therof, rose vp & sayd: We came not hither as though we wanted faith & beleefe (for we retaine that faith which we learned from the beginning) but we are come to withstand nouelties, if ought be practised prejudicial vnto the same. If those things which you haue now read, neither saue, neither tend to the establishing of noueltie: accurse & renounce the heresie of *Arius* in such wise, as the old & ancient canon of the church hath banished all hereticall & blasphemous doctrine. It is apparēt vnto the whole world, what tumults & troubles the blasphemous opinion of *Arius* hath raised, euen vnto this day, in the Church of God. This offer was not accepted of *Vrsacius*, *Valens*, *Germanus*, *Auxentius*, *Demophilus*, & *Cassius*, & thereupon the bond of vnitie retained in the Church of God, was broken asunder. For these men cleaued vnto such things as the counsell of Ariminū had decreed: the other confirmed the canons of the Nicene counsell, & derided the contents of the creed that was read in their presence, but specially *Athanasius*, so that by occasiō therof he wrote vnto his friends after this maner: What auaileth it (I beseech you) vnto the Catholicke church for the furtherance of pietie & godlines, now to propose questiōs of the faith? & to intitle their creede with the names of the Consuls which then were in office? for *Vrsacius*, *Valens*, & *Germanus*, haue wrought that which was neuer done nor heard of among the Christians. When they had written such things as they thought necessarily to be beleued of them, they laid downe the Consuls, the moneth & the day: that it might easily appeare vnto all wise men, their faith not to haue bene before the raigne of *Constantius*. Euery one of them hauing respect vnto their owne hereticall doctrine, haue laide downe their seuerall censures. Furthermore when they take pen in hand to pronounce what they thinke of the Lord, they name vnto them selues another Lord, to wit, *Constantius*. For it was he that opened the gap vnto impietie. And while they denied the sonne of God to be eternall (for they fell into such outrageous impietie, they became deadly foes vnto the Christian faith) yet they entituled the Emperour sempiternall. But peradventure they tooke exāples of the holy prophets, who noted vnto vs the times they liued in, for to intitle their creeds with the names of Consuls. If they presume to alleage them as a president to their doinges, they are foully deceaued, and bewraye verie much their owne ignorance and folly. For though the Prophets made mention of the times they liued in, as we reade in *Esay* and *Oseas*, who liued in the dayes of *Ozias*, *Ioathan*, *Achaz*, and *Ezechias*: as we reade in *Jeremie*, who prophesied in the dayes of *Iosias*: as we reade in *Ezechiel* & *Daniel*, who florished vnder the raigne of *Cyrus* & *Darius*: and as we find in other prophecies, reuealed vnto the world at other times: yet were not they the first founders of the seruice of God & sacred religion. It was long before their times, it was from euerlasting, it was before the foundations of the world were laide, the which verilie God him selfe, by Christ hath prepared for vs. The times when their faith had her originall, they did not signifie, for there had bene faithfull men long before them: but those were the dayes when such promises of God, and prophecies of things to come were preached by them. The promises verilie concerned chiefly the incarnation of our Sauour: the circumstances thereof, and such things as were annexed thereunto, signified plainly the things that should happen both to Iewes & to Gentiles. Moreouer in the aforesaid specified times, their faith (as I said before) had not her first foundation & beginning, but the prophets them selues: for they liuing then, foreshewed such things to come. But these our southsayers, neither writing of stories, neither prophesying of things to come, do write, *This Catholicke faith was published*: adding immediatly therunto, the names of the Consuls, the moneth of the yeare, & the day of the weeke. Euen as the holy men of old haue declared both the times of the matters they wrote of, and the yeares of their owne ministeries: so these men haue noted vnto vs, the dayes when their faith first began. I would to God they had only written their owne beleefe, for now they haue assigned an originall or beginning of their faith, and they fall a reasoning of it, as if it had neuer bene heard of before. They write not, *This is our beleefe*, but in this sort, *This Catholicke faith was published*. Wherefore their bold and presumptuous enterprise, bewrayeth their barren & witlesse braines:

The answer
of the Catho-
licke bishops

The epistle
of Athanasius
vnto his fa-
miliar friends,
where he lai-
eth downe
his censure
of the creede
going before
condemning
it for hereti-
call.

Luke. 2.

and their newe founde faith is no otherwise, in plaine wordes, then the Arian heresie. So they wrote, then they began to beleue, from that time forth they determined to reueale their faith in no other sence then we reade in *Luke* the Euangelist: There was giuen out then a commaundement from *Augustus Caesar*, that the whole world should be taxed. That commaundement was not giuen before, but then tooke place from those dayes forth, & was published by him which wrote it. So when these men do write: *This faith is nowe published*, they shew their error newly inuented, & not to haue bin before. But if they adde the word *Catholicke*, they plunge theselues vnwares in the hereticall pudle of the Cataphrygians: so that they sing after their note: *The Christiana faith was reuealed vnto vs, The Christian faith beganne of vs*. And as they tooke *Maximilla* and *Montanus* for their Lord, so these men in steede of Christ haue chosen *Constantius*. If the faith beganne in those dayes, in the time of their Consulships, what shall become of the auncient fathers and blessed martyrs? What shall become of them, whome these men them selues instructed in the faith, and departed this life before these Consuls? How shall they raise them frō the dead, to roote out of their mindes their former religion, and to plant afresh their late inuention of faith? They are so senselesse and so voide of vnderstanding, that they can do nought else saue forge out fained causes: the which being as they are both sonde, slender, and vpon slipperie foundations, may easilie be confuted and ouerthrowne. These were the contents of *Athanasius* his epistle the which he sent vnto some of his familiar friends, the studious may at their pleasure examine it with them selues, and knowe thoroughly such thinges as he hath discoursed of, both subtilly and substantially. We haue onely alleadged a portzion thereof, lest we shoulde seeme ouer tedious. Touching the premises we haue mozeouer to vnderstande, that the counsell depose *Valens*, *Vrsacius*, *Auxentius*, *Germanius*, *Cains*, and *Demophilus*, because they refused to renounce and accurse the heresie of *Arius*, Wherefore taking their deposition impatiently, they runne vnto the Emperour, and shewe him the forme of faith that was read in the Councell. The Councell also wrote vnto the Emperour an epistle, wherein they signified vnto him what they had decreed, the which being translated out of the Latine into the *Grake* tong, is vsually read as followeth.

The Epistle of the Councell assembled at Ariminum vnto the Emperour.

The Bishops
assembled at
Arimino in
Italic, where
the Arians
were conde-
ned, do write
thus vnto the
Emperour
Constantius.

According vnto the commaundement of God, and the edict of your gracious highnesse, we haue thought good to ratifie with our consent, such canons as of olde did concerne the Christian faith. For we haue met together out of all the cities thoroughout the West partes of the world, to the ende the faith of the most holy and Catholicke Church may be the more famous, and the aduersaries thereof the better knownen. After deliberation and good aduise ment taken, it seemed best vnto vs firmelie to retaine, and in retaining to holde fast vnto the ende that faith, which hath bene continued hitherto from time out of memorie, which hath bene preached of the Prophets, Euangelists, & Apostles through the grace of our Lord Iesus Christ, who is the protector of your empire, and the conseruer of your health. It seemed verie absurd, nay we thought it an haynous offence, to alter ought of the things that were rightly and reuerently decided: but especially to intermeddle with the Canons of the Nicene Councell, so exquisitely handled, and so throughlie sifted out by the aide and succour of your father of famous memorie the Emperour *Constantine*: the sage doctrine & graue censures of which councell pearced the eares & hath bin printed in the minds of all people: by whose only force it came to passe that the heresie of *Arius* was foiled & ouerthrowne, by whose meanes also not only this, but all other rotten heresies whatsoeuer are rooted out. What may well be added thereunto, it is doubtfull, to take anie thing therefro is dangerous. If ere other be permitted, there will ensue thereof such libertie, that euerie one will sow such leude doctrine as pleaseth him best. VVherfore *Vrsacius* and *Valens* being of late infected with the pestilent heresie of *Arius*, and therefore iustlie banished our communion, they did not onlie repent them of their fond dealing, their conscience yelding manifest testimonie, & accusing them of the same, to the end they might againe be made partakers of the same communion: but also as their owne writings do beare witnessse, they craued pardon with humble and earnest petitions, so that in the ende all their leude behaviour, all their corrupt learning was forgiuen and forgotten. These thinges were done at what time the councell of *Mediolanū* was held, in the presence of certaine priests of Rome. But when

we

we call to remembrance how that *Constantine* the Prince, worthy of noble praise among all posterity, employed great labor & industry for the curious sifting & true knowledge of the Nicene Creed: it seemed vnto vs a thing contrary to all reason for to renew any thing thereof, or to innouate any thing prejudiciall to the same, after his deſeaſe, who firſt was baptized, the departed this life, & now reſteth in ioy: & to make light account of ſo many bleſſed confeſſors and martyrs who framed and furthered this doctrine, who alſo according vnto the auncient purpoſe of the catholicke church were ſo perſwaded, and perſiſted in the ſame vnto their liues end. Whoſe faith God the father through our Lord Ieſus Chriſt, hath continued vnto the yeares of your imperiall raigne, by whoſe help your kingdome is enlarged, & your ſelf become Lord of al theſe our countries and dominions vnder heauen. But of the contrary thoſe miſerable men & bewitched minds, caried away with a furious kinde of motion, haue gone about to proclaime them ſelues authors & preachers of wicked doctrine vnder colour of well doing, & to ouerthrowe the right ſincerity of the truth. For as ſoone as the counsell at your commaundement met together, they laid wide open their coſealed fraude & couered deceaſe: as ſoone as alſo they perceaued *Germanius*, *Auxentius*, & *Caius*, who had brought diſcord & diſſentio into the church of God, to be in all reſpects like affectioned with them, they aſſayed through wiles & wilfull aſſemblies to eſta bliſh ſome nouelty: whoſe doctrine & opinion, though but one in name, yet in nūber it far exceeded the heape of all blaſphemies. But when as they ſaw they would not cleaue vnto their opinion, neither condeſcend vnto their leude practiſes: they transported them ſelues into our ſide, as if they had determined to ſubſcribe vnto the contrary doctrine. But not long after their cankered minds were knowne well inough. Wherefore that the quiet eſtate of the Church may not be toſſed with ſuch waues of troubleſom diſſentio: that all be not ſet on tumults & vprotes: it ſeemed very neceſſarie vnto vs to ratiſie the decrees confirmed of old, inuiolably to conſerue the, & to forbid theſe men our cōmunion. For this cauſe haue we ſent legates with our letters vnto your maiesty, of whom you may vnderſtand the mind & meaning of the counsell: who alſo we haue charged firſt of all to proue the manifeſt truth by authority & teſtimony of old & auncient lawes wiſely decreed, & to open vnto your indifferent cenſure & iuſt ſentence not (as *Vrfacius* & *Valens* affirmed) that quietnes ſhould enſue, if the canons lawfully decreed, & aduiſedly decided ſhould be ouerthrown (how can they plead for peace, which haue pearced through & broke aſunder the bond of vnitie) but that diſcord and debate ſhould riſe thereof not only in other cities, but alſo in the Church of Rome. Wherefore we humbly requeſt your maiestie of your gracious fauor and wonted clemencie to accept this our meſſage, that you permit no noueltie to creepe into the Church of God to the cōtumelie of ſuch as already are departed this life: but that you graunt vs licence and your lawfull fauour, firmly to perſeuere in thoſe thinges which our auncetors haue decreed, in as much as it is euident vnto all men, that whatſoever they did, it was through well aduiſed counsell, prudent conſideration, and the aide of the holy Ghoſt. For the innouations of theſe men do graſſe in the mindes of the faithfull, incredulitie: in the minds of the vnfaithfull crueltie. Alſo we humbly requeſt your highneſſe, that the Biſhops which wander in far and ſoraine regions, grieuouſlie afflicted by reaſon of great yeares and the miſerie of want and neceſſitie, may by your ſafe conduct returne home from exile, to the end the Churches remaine not deſolate and deſtitute of their Biſhops being thus farre aſunder. Laſt of all our humble ſure is vnto your maiestie that nothing be either diminished or added vnto the old and auncient decrees: but that all whatſoever haue bene obſerued vnto this day through the godly procurement of your father, may henceforth be of force, ſtrength & vertue: & that hereafter there may riſe no moleſtation vnto vs about thoſe thinges, that you ſuffer vs not to be baniſhed our churches: but that Biſhops may be reſiant with their flocke: that they may enioy peace and tranquillity for prayers & deuout ſeruiſe of God: that they may pray continually for the preſeruation of your health, your empire, & prosperous eſtate, the which God of his goodneſſe long continue. Our legats will enforme you of the ſubſcriptions & the biſhops names: they are alſo of learning ſufficient, to let you vnderſtand by teſtimonies of holy Scripture, all the circumſtances of the decrees. Theſe thinges the council wrote & ſent vnto the Emperour by certaine biſhops. But *Vrfacius* & *Valens* preuenting their comming, replied & diſcredited the council with the emperour, ſhewing vnto him a patched ſorme of faith, which they had brought in their pocket: the Emperour in ſo much he was afore time infected with the Arian opinion, began wonderfullie to ſtomacke the counsell, & to aduance into honoꝝ & eſtimatio *Vrfacius* & *Valens*. Wherefore the bi

What credit
& reuerence
they geue
vnto the cou
cell of Nice.

The leude
behaviour of
the Arians.

The Biſhops
aſſembled at
Arimino re
queſt three
thinges of the
Emperour
Constantius,
1. that he
winke not at
nouelties.
2. that he call
home the bi
ſhops from
exile. 3. that
there be no
alteration of
olde canons.

shops that were sent by the counsell wayted very long about his court, yet could they get no answer of him. At length by other messengers the Emperour wrote vnto the counsell in this maner.

The epistle of Constantius vnto the counsell assembled at Ariminum.

The rescript
of the coun-
sell held at
Arimino vnto
the Empe-
rour Con-
stantius.

Constantius the mightie and triumphant *Augustus*, vnto all the Bishops assembled at Ariminum sendeth greeting. Although it is not vnknown vnto your holinesse, that we haue alwayes great care and consideration of the deuine, the reuerend, and sacred religion of Christ: yet had we as yet no leasure to talke with the twentie Bishops, whome your wisedomes sent in embassie vnto vs. For we haue hitherto bene wholly occupied about the expedition we made against the Barbarians. And requisite it is (as you knowe verie well) for him that will deale in matters of religion, to be voide of all care and troublesome affaires. Therefore we haue willed the Bishops to waite for our comming at Adrianopolis, so that when we haue rightlie disposed the common affaires of the publique weale, we may then geue care and wey diligently afterwards such thinges as they shall lay before vs. In the meane while let it not grieue your wisedomes to expect their returne, that after their departure hence and the bringing of our answer vnto you, ye may finish and conclude such thinges as shalbe for the vse and furtherance of the Catholick Church. When the Bishops had receaued these letters, they wrote backe againe vnto the Emperour in this sort. We haue receaued your maiesties gracious letters (most godlie Emperour) wherby we gather you had not sufficient leasure (by reason of the necessary busines of the common weale) to giue our legates the hearing: moreouer that you giue vs in charge to waite for their returne, vntill that your highnesse of your wisedome hath deepe lie wayed the thinges, we haue decreed and laide downe agreeable vnto the canons and constitutions of our auncetors. But nowe by these our letters we protest & assure your maiestie, that we will in no wise shrinke from our sentence & determination. We haue also charged and enioyned our legats the same. Wherefore we humbly beseeche you of your wonted clemencie to vouchsafe the reading of these our simple letters, and to take in good part such thinges as we haue enioyned our legats. Your clemencie moreouer knoweth as well as we, how heauie and how lamentable a case it is, so manie churches in the time of this your most blessed raigne, to be bereued of their Bishops. And therefore we are humbly to craue againe & againe (most holie Emperour) that before the sharp and nipping season of winter (if it so seeme good vnto your highnes) you will licence vs to returne home vnto our churches, to the end we may poure out together with the people our accustomed prayers vnto God the Father Almighty, and to our Lord and Sauour Christ, his onely begotten Sonne, for the prosperous estate of your raigne, euen as we haue accustomed in times past, and yet cease not to do. After they had written thus and continued there a while longer, when as the Emperour vouchsafed not to answer the, every one returned to his own home. The Emperour because he had purposed with him self to sow the Arian opinion thorough out euery Church, & endeuored with might and maine euery where to pferre the same, take hereby occasion at the bishops returne, to bring about his hainous offence: and said, that in contempt, & despite of him, contrary to his will they had dissolved the counsell. Wherefore he gaue *Vrsacius* authority, freely at his pleasure to practise all mischief against the Churches of God: & commaunded him moreouer, to send into the Churches of Italie the soyme of faith that was read in the counsell of Ariminum: & such as would not subscribe vnto the same should be depofed, & others placed in their romes. First of all *Liberius* Bishop of Rome, as soon as he denied his hand thereunto, was exiled by *Vrsacius*: and *Felix* Deacon of the Church of Rome, addicted vnto the Arian opinion, was of the same *Vrsacius* by maine force and violence pferred to the bishopricke. Wherefore all the Westerne partes of the world by reason of these newe deuises, were at great discord and tumults, while that some were by force depofed & sent to exile, some other substituted in their romes, these thinges were wrought by vertue of the Emperours edicts sent into the West countries. *Liberius* not long after was called home from exile, recovered his bishopricke againe, because that the people of Rome was on an vproule, & thrust *Felix* out of the Church, so that the Emperour was constrained against his will to agree thereunto. *Vrsacius* hauing played such pranks in Italie as pleased him best, took his iourney into the East, and got him to the cite of Nice in Thracia. There, after he had continued a long while, he called a counsell, and went about to ratifie the soyme of faith that was read at Ariminum, & translated (as I sayd

Liberius b. of
Rome exiled
Felix b. of
Rome an A-
rian.

Liberius b. of
Rome resto-
red againe.

The counsell
of Nice in
Thracia, cal-

said before) into the græke tong: to publish & set forth the same with glorious titles as agræd vpon by a generall councell, calling it the Nicene faith, to the intent that thereby, in vsing the name of Nice he might share the ignorant, the rude & simple people. For they thought verely that it was the same forme of faith, which of old was confirmed at Nice a citie of Bithynia, but their forged pretence was no long furtherance vnto them. For in a short while after their trecherie was revealed, and the authoꝛs thereof derided for their laboꝛ, so farre of such thinges as were done in the West.

CAP. XXX.

The cruelty of Macedonius the Arian, and tumultes rayfed by him at Constantinople and elsewhere.

Cap. 18. in the Greeke.

NOW that we haue sufficiently discoursed of the West Churches, let vs turne our talk & direct our pen into the East, & there first begin with the Arians. The Arian Bishops being puffed vp with pride & confidence they put in the Emperours edicts, presumed moze boldly to bring their purposes to effect, but in what sort they summoned the councell I will afterwards declare, when that first I haue runne ouer their leud practises before the councel. *Acacius & Patrophilus* as soone as they had deposed *Maximus* bishop of Ierusalem, placed *Cyrillus* in his roome. *Macedonius* went about vtterly to ouerthrow the coſtries & bordering cities of Constantinople, vsing his seruants & ministers as fit instruments to the defacing of y^e church of God. He made *Eusebius* bishop of Cyzicū: *Marathonius* bishop of Nicomedia, who afore time had ben deacon vnder *Macedonius* himself, & very carefull about the affairs of men & women, y^e were aduiced vnto monastical & solitary life. But now heere how *Macedonius* wot about to ouerthrow y^e coſtries & cities within y^e prouince of Cōstantinople. This man, aspiring (as I said before) vnto y^e bishoprick, plagued infinitely such as were determined to perseuer in y^e opinion contrary to his, & thrust out of y^e church not only such as in y^e councel seemed to vary frō him, but also the Nouatians, (so: he knew of surety that they embraced the crēde containing the clause of one substance) & cruelly tormented them. *Agellus* their bishop was faine to fly away for to saue his life. Many excellent & notable men were then apprehended, & grievously plagued, because they refused to be partakers of their cōmunion: yea after torments they were constrained by force to communicate with them. For they stretched wide open & gagged their mouthes, they popped in the miseries: such as were thus handled toke it far moze grievous then all the other torments. They trailed women & children by maine force into their cōmunion. If any refused oꝛ gainesaid their doings, immediately they were scourged, after stripes imprisoned, & in y^e end compelled to endure moze bitter torments. Whereof I will alleage one oꝛ two examples, whereby the wickedness & cruelty both of *Macedonius*, & also of others, who at that time were renowned & famous for such leude feats may euidently appeare vnto the whole world. Of the women that denied to communicate with them, some were laid a long in chests, & at the lids, their breasts sawed of: some other had their paps burned with searing irons glowing hot & with eggs laid thereto that were roasted so hard, that they scalded for heate. These new kind of torments neuer heard of before among Pagans & Ethnicks were practised of these men which professed christianity. These things I my self haue heard *Auxanō* (of whom I spake in my first booke) report, being a very old man: who though he was a priest of the Nouatian Church, yet suffered he very much of the Arians, before he had entred into orders. He reported how that together with *Alexander Paphlagon*, who led a very strait & seuerer kind of life, (after the same sort with him) he was imprisoned, scourged & endured many torments: that *Alexander* after the grievous lathes of the whip died in prison, & was buried nigh the sea shoꝛe on the right hand as ye go to Byzantiū haven, called Ceras, by interpretation an hoꝛne, where there is a Nouatian Church bearing the name of *Alexander*. They destroyed at the commaundement of *Macedonius* not only other churches in other cities, but also the Nouatian Church within the city of Constantinople, nigh the signe of the crozke. But why I made mention of this seuerally, at this time, as I heard with mine owne eares of *Auxanō* an old graybeard: now I am about to declare. By the commaundement of the Emperour, & the cruelty of *Macedonius*, it was proclaimed that the churches of such as embraced y^e crēde containing the clause of one substance should be thrown down, even to the foundations. this law being ioined with y^e violence of *Macedonius* proceeded to the overthrow also of this church such as were appointed to bring these feates to passe, busily occupied their byaines and prompt-

Cyrillus b. of Ierusalem an Arian.

The hainous practices of Macedonius the Arian.

The cruelty of the Arian heretickes.

A lawe against the churches of God, made by Arians.

ly dispatched thē. I can not chuse but greatly marvel at the Nouatian sect, to see what singuler affection they bare vnto their Church: and what charitable mind such as then were deposed by the Arians, but now enjoy their Churches in peace, shewed towards them. For as soon as the commissioners for the suppressing of Churches had given the onset, immediately a great number of Nouatians, and diuers others which maintained the doctrine of *One substance*, pulled downe that Church, remoued it to another place, and there erected it againe. The place is situate right ouer against the city, & at this day called *Syca*. it is the thirtieth portion of the prouince of Constantinople. The church was remoued in a very short space, by reason of so great a multitude of people with great good will and promptnesse of mind set to their helping hands. For one caried the tiles, another the stones, the third the timber, others conueyed other stufte into *Syca*. The women also and the childre were a furtherance to the building, for they thought their prayers would be the sooner heard, and to profit them selues very much, in that they employed their laboꝝ and industry to the consecration of building vnto the Lord. In that sort the Church of the Nouatians was translated to *Syca*. but after that *Constantius* being dead, *Iulianus* the Emperour commaunded that the place where the Church aforetime had bin builded, should be given to the Nouatians. The people againe, in such sort as befoze, went about the building of the Church, & the translating of the stufte into the place where it stood at the first, and being builded far moze gorgeous then it was at first, they called it after the name of the resurrection. That church (as I said befoze) was the third time builded in the reign of *Iulianus*. At that time both the true Catholiks & the Nouatians were a like handled. And because the true Christians abhorred the temples where the Arians frequented, they resorted together with the Nouatians vnto thier other Churches (for the Nouatians had so many Churches permitted them in that city) and there they deuoutly serued God together: little there was to the contrary but that they had bin linked together in the bond of vniety and conoord, had the Nouatians not refused to retaine their old mind, fro the which they had fallen. But as touching other matters ech embraced other, with such singular affection & entire loue, that one was ready to hazard his life for the other. They were molested together: not only at Constantinople, but also in other cities & prouinces. In a while after *Eusebius* who lately had bene placed bishop of Cyzicum, imitating the steps of *Macedonius*, armed himselfe against the Christians, afflicted them euery where & tormented them grieuouly: he made the Nouatian Church which was at Cyzicum euen with the ground: and *Macedonius* gaue the last stroke and final conclusion to the hainous offences which he committed. For vnderstanding that there were many both at Paphlagonia and Mantinium of the Nouatia opinion, which could by no meanes commodiously be remoued by Ecclesiasticall authority: he procured that foure bands of souldiers at his Emperours commaundement should be sent into Paphlagonia, to the end the inhabitants might be terrified with the great shew of glistering armour & thereby brought to embrace the Arian heresie. But such as inhabited Mantinium, being kindled with an earnest zeale towards Christian religion, went against the souldiers with cheerfull mindes & valiant courage: after they had mustred together a great host, they all marched forwards to battell: some had taken in their hand long hedging bills, some ares, some other met by chaunce with rusty armour. When they woynded together & came to handgripping, many of the Paphlagonians were beaten down, the souldiers (few only excepted) were slaine euery one. Although there be many of the Paphlagonians which presently can report the same, yet haue I heard it of a certaine husbandman of Paphlagonia, who had bene present him selfe at the skirmish, & boꝝn away many blowes. And though *Macedonius* had wrought many such notable feats (as he thought) in the behalfe of religion, where slaughter, & battell, & bondage and ciuill dissensions fell out: yet that hainous offence of his procured vnto him & that most iustly, great hatred, not only among them which the bare away incurable wounds: (he being the cause therof) but also among his owne familiar & deare friends, so that the Emperour also had him in displeasure, & alienated his mind from him, partly for this thing, and partly for another cause, which was as followeth. He went about to pull downe the temple where the tomb of the Emperour *Constantine* lay, & put the people which prayed within, and serued God deuoutly in great feare of their lines. *Macedonius* had purposed to translate the emperours bones, lest the tomb with the falling of the temple should bzeake, & deface the monument. The people vnderstanding of this withstood his enterprise, affirming it a thing vnlawfull to translate the Emperours bones, that it was in maner nothing else but the digging of him vp againe, out of his graue. The people was diuided in

Eleusius a
cruel Arian
Bishop.
Macedonius
an Arian &
a great mur-
therer of the
true Christi-
ans.

The transla-
tion of bones
and reliques
is forbidden.

into two parts: the one iudged the dead carcaske in no wise to be iniuried with remouing: the other thought that wicked offence might lawfully be done. They which maintained the faith of *One substance* with generall consent resisted the deede: but *Macedonius* making no accompt of the gainlayers, translated the carcaske into the church where *Acacius* the marty^r had ben buried. This was no sooner done, but the multitude of the contrary side ranne thether in all the hast, they set them selues one against the other, & without any delay they went together by the eares. So great a slaughter was committed, that the body of the Church was afloate with streames of blood, and yet not only there, but also from the Church porch vnto the streete, the way was all blood and dead carkasses crossing one an other. When the Emperour vnderstood of this woefull and lamentable case, he was wonderfully incensed against *Macedonius*, partly for that he murdered so many men, and partly also that he durst presume without his consent to translate his fathers bones. After that he had committed the gouernment of the Westerne dominions vnto *Julian* (whom lately he had made *Cesar*) he returned into the East. But how *Macedonius* in a short while after, was deprived of his bishopricke, and receaued so small a punishment for so great an offence, I will declare in an other place.

CAP. XXXI.

Of the counsell helde at Seleucia a citie of Isauria.

Cap. 39. in
the Greeke.

NOW I beginne to discourse of the other counsell resembling the counsell of Ariminum, summoned also by the Emperours edict in the East. Although it pleased him at the first that the Bishops should meete at Nicomedia in Bithynia: yet the greates earthquake which shooke the countrey and ouerthrew Nicomedia, was a let so that they could not assemble there. This came to passe in the consullship of *Tattianus* and *Cerealinus* the eight and twentieth of August. They consulted for to remoue the counsell into the citie of Nice which was not farre of, but altering their sentence they appointed to meete at Tarsus a citie of Cilicia. Neither yet could they all agree vpon that, and therefore they assemble at Seleucia a citie of Isauria called Roughe. These things were done in one and the same yeare, when *Eusebius* and *Hypatius* were Consuls. The number of Bishops which met there was a hundred and thre score. There was also with the one *Leonas* a man of great authority & fame in the Emperours court: in whose hearing it was commaunded by the Emperours edict they should reason of the faith. *Lauricius* also, captaine of the garrison in Isauria, was commaunded to supply and minister vnto the Bishops, whatsoeuer they wanted. The bishops being met together the eight & twentieth of September disputed to & fro, their disputatio was laid downe in writing by publick notaries. For there were scribes present of swift penning & great exercise, ready for to note their obiections, resolutions, & what other thing soeuer was vttered. All which things are at large set forth in the booke of *Sabinus*, intituled the collection of counsellis where the studious Reader may peruse them at his pleasure: but I of my part will therefore runne ouer briefly the chiefe points therof. The first day of their assembly, *Leonas* commaunded, that euery one should freely propose what pleased him best. But they that were present affirmed it was not lawfull, to call any thing into questio before they came whose presence was required in the counsell. For *Macedonius* bishop of Constantinople, *Basilius* bishop of Ancyra & sundry others were looked for of the counsell: who mistrusting their cause & suspecting they should be accused of hainous crimes, absented them selues of set purpose. *Macedonius* pleaded sickness for him selfe: *Patrophilus*, that he was sandblind, troubled with dropping and bleare eyes: & by reason of the aforesaid causes that of necessitie they were constrained to stay in the suburbs of Seleucia. The rest alledged other causes of their absence. And when *Leonas* said they might propose questions for all they were absent: the bishops answered, that it was not meete any thing should be reasoned of, before they had first diligently examined the lines & conuersatio of such as were accused. For *Cyrillus* bishop of Ierusalem, *Eustathius* bishop of Sebastia in Armenia, & diuers others had hainous crimes laid to their charge. Wherefore there was great contentio betwene them that were present whilest that the one part would first examine their lines, the other part reason & questio of the faith. The doubtful & darke sentence of the Emperour was cause of that hurlyburly. For the letters which he wrote vnto the counsell commaunded one while one thing, an other while an other thing first to be handled. The variace that rose among them that were present so diuided the, that it ministred occasio vnto the counsell of Seleucia to parte the selues into two factions: vnto the one side there cleaued *Acacius* bishop of Caesarea in

The council
of Seleucia
was held Anno
Dom. 363.

Leonas.

Lauricius.

The Arians
absent them
selues with
excuses.

Palæstina, *Georgius* bishop of Alexandria, *Vrsacius* bishop of Tyrus, *Endoxius* bishop of Antioche together with thirty others: of the other side there were *Georgius* bishop of Laodicea in Syria, *Sophronius* bishop of Pompeiopolis in Paphlagonia, *Eusebius* bishop of Cyzicum, together with many others. Whē that that side prevailed which first would haue had them reason of the faith: the Complices of *Acacius* motioned that the Nicene creede should be abrogated and that a new forme of faith was to be laid downe: the contrary part (being more in number) approued all other thinges of the councell of Nice, the clause of *One substance* onely laide aside. And when as they had thus bātled among them selues from morning to night, at length *Silvanus* bishop of Tarsus cried out among them, that it was not their parte to lay downe a new forme of faith, but to retaine vniolably that which was decided at Antioche, at the dedication of the Church. He had no sōner spoken, but the confederats of *Acacius* rose vp and got them away: the other side bying forth the crēde concluded vpon at Antioche. They read it, and immediatly the councell was dissolved. The day after, meeting together at the Church of Seleucia, they barre the dōres, and ratified with their subscriptions the forme of faith that was read the day before. In their stēde which were absent, their readers and Deacons subscribed, for they had signified before, that they would by their Deputies approue the aforesaid crēde.

Cap. 40. in
the Greeke.

CAP. XXXII.

How that Acacius of Casarea rehearsed an other creede in the councell of Seleucia: also how that he and his complices after the Emperours returne out of the West met at Constantinople and procured the councell of Ariminum to be ratified adding thereunto of their owne.

A *Acacius* and his complices found great fault with the canons of that councell, because they subscribed when the Church dōres were shut. For (sayth *Acacius*) the thinges which are done in huckermucker, as they ought not to be approued, so are they not void of suspiciō. This he said because he caried in his pocket an other forme of faith ready to be offred vp. He read it in the p̄sence of *Lauricius* and *Leonas* that were noble men: and bent his whole might to haue only the same cōfirmed. These thinges were done the second day of the councell, and besides nothing. The third day *Leonas* went about to cal both partes together, at what time *Macedonius* bishop of Constantinople, and *Basilus* bishop of Ancyra were p̄sent. When both these men met together and p̄sented them selues, to wit of the contrary side vnto *Acacius*, his confederats would not shew their faces in the councell, but said that it was requisite they should be banished the assemble, who of late had bene depōsed, and the also were accused. After much ado when this side had the vpper hand, they that were accused left the councell, in whose rowmes *Acacius* together with his company succeeded. When *Leonas* stood vp and said that *Acacius* had p̄sented vnto him a booke: yet knew they not that it was a forme of faith, which cōfuted sometimes priuely, sometimes openly and plainly the opinion of the contrary side. When that all made silence & gaue diligt care, thinking nothing lesse then that it had bene a forme of faith: at length *Acacius* read his crēde of faith, with a certaine p̄face w̄ritten before it as followeth: We which by the Emperours edict met yesterday, that is the fift of the kalendes of October at Seleucia in Isauria, haue labored with all might possible to continewe vnitie and agreement in the church of God: to dispute & reason of the faith, according vnto the sacred testimonies of the Prophets & Euangelists, with modest & quiet mindes, as the most vertuous Emperour *Constantinus* hath geuen vs in charge: & to conclude nothing for canons of the Church which might be found contrary to holy Scriptures. But seing there were such kind of men at the councell, who railed at some: shut vp some others mouthes: forbade these to speake: excluded the other from their cōpany: ioined with them out of diuers p̄ouinces certaine depōsed & expulsed persons & entertained them contrary to the old canon of the church: the colicel (as *Lauricius* the most valiant captaine saw, more is the pity, with his owne eyes) was al set on tumult & grieuous dissentiō. We haue spoken these thinges to this end, that you may vnderstand we reiect not the forme of faith that was published & confirmed in the dedication at Antioche: but we bring forth the same presently, sithence that we know for suerty that the fathers then agreed vpon this controuerſie which concerned the faith. But in as much as the clauses of vnitie in substance, & equality

A certaine
protestation
of Arian Bi-
shops where
vnto they
annexed
their creede.

in substance, disquieted the mindes of sundry men, not onely in times past, but also at this present, so that now also such as affirme the sonne to be vnaquall to the father are sayd to be authors of noueltie: therefore haue we laid aside the clauses of vnitie and æqualitie in substance, as words not agreeing with holy Scripture: also we accurse the clause of vnaqualitie, and hold all the patrons and fauorers thereof for excommunicated persons. We confesse plainly the likenesse the sonne hath with the father, imitating the Apostle where he sayth of the sonne, who is the image of the inuisible God. VVe protest therefore and beleue in one God, the father almighty maker of heauen & earth, of visible and inuisible thinges. VVe beleue also in his sonne our Lord Iesus Christ, begotten of him before all worlds without affection, God the word, of the onely begotten God: the light, the life, the trueth, the wisdom: by whom all things were made both in heauen and in earth, be they visible or inuisible. VVe beleue that he in the latter dayes tooke flesh of the blessed virgine Mary, to the ende he might take away the sinnes of the world: that he was made man, that he suffered for our sinnes: that he rose againe, ascended into the heauens, sitteth at the right hand of the father, and that he shall come againe with glorie to iudge both the quicke and the dead. VVe beleue also in the holy Ghost, whom our Lord and Sauour called the comforter, promising after his departure to send him to his disciples, whom also he hath sent: by whom he sanctifieth the faithfull in the Church, and such as are baptized in the name of the Father, and of the Sonne, and of the holy Ghost. All those that besides this faith shall publish any other, we doe excommunicate out of the holy and Catholike Church. **This was Acacius creede, whereunto both he and his complices (as many in number as I reported before) subscribed. The creede being reade, Sophronius Bishop of Pompeiopolis in Paphlagonia, stood vp and speake against it in this maner, for I will vse his owne wordes:** If that the new deuises and dayly inuention of your braine, be laid downe for creedes: it can not otherwise fall out, but that shortly, we shall be founde without one graine of faith. **These as I haue learned were the wordes of Sophronius.** In my opinion if that his auncetors and such as liued then with him, had so settled their mindes as touching the Nicene counsell, all this surre and tumultes had quite bene taken away, all this hurlyburly, this rathe and vnadvised sedition had neuer rained in the Church. But to what passe these thinges are now come, let them iudge that can better discerne and geue sentence therof. When they had reasoned toe and fro of this matter, and of them that were accused, and brawled together a longe while, at length the counsell brake vp. The fourth day they assemble againe, and a fresh they chide one with an other. In circumstance of talke Acacius geue forth this verdit as followeth: If the Nicene Creede was once altered of old, and afterwards often, what can you say to the contrary, but that presently a new forme of faith without any preiudice at all, may be established of vs? whereunto Eusebius made aunswere: We are not now come to this assemble for to learne that which we learned before: neither to receaue the faith which we haue not receaued before: but to walke in the faith of our forefathers, and not to fall from the same vnto our liues ende. **This was Eusebius aunswere vnto Acacius, calling the creede of Antioche, the faith of the fathers.** But a man may here reply and say thus: How **Eusebius** callest thou such as assembled together at Antioche, fathers: and yet deniest their auncetors to be fathers? for the Bishops of Nice and the establishers of *One substance*, ought more properly to be called fathers. partly for that they were more auncient, and partly also because that the Bishops assembled together at Antioche were consecrated & promoted by them vnto the reuerend office of priesthood. If that the Bishops which assembled at Antioche were found to be such as cut their fathers throttes, these men of their progenie, without good aduiseement do treade the trace of murderers. And how (I beseeche you) do they allow of their electing and laying on of handes, as sufficient and lawfull, when as they cancell their faith, and abrogate their canons for vnperfect and corrupt doctrine? If they had not the holy Ghost, which lighteth vpon every one that entreteth into holy orders: these men receaued not the function of priesthood. For how could they receaue of them which had it not to geue: these thinges in my opinion may very wel be breged against Eusebius. Again there rose an other controuersie among them: for when as the complices of Acacius had affirmed in the creede reade before them, that the sonne of God was like vnto the father, they demaunde wherein the sonne was like vnto the father? Acacius maketh answere: that the sonne was like vnto the father not in substance, but only in wil and minde. But they on the contrary side affirmed plainly that he was in substance like vnto the father. They

Acacius
creede an
Arian bishop.

The words
of Sophro-
nius vnto
the Arians.

The reply of
Socrates in
the name of
the indiffer-
ent reader.

By this aun-
swere of A-
cacius we
may see the

double dealing of the Arians, how vnder faire and smooth wordes they cloyed the poyson of their heretical doctrine.

Cyrillus b^{of} Ierusalem was an Arian and deposed for some heinous crimes.

Acacius an Arian with his company deposed.

* Cap. 47. in the Greeke.

The bishops then were Magistrats & of great authority in the common wealth.

reasoned all that day of this question. *Acacius* being sufficiently confused, when they demaunded of him the reason why in his booke he had written and avouched the sonne in all things to be like the father: and now denied that the sonne was of *One substance* with the father: made this answer: No man that euer was either of olde time, or of late dayes, is wont to be tryed by the booke which he wrote. After they had diligently sifted out this question of both sides, and could not agree thereupon, *Leonas* rose up and dissolved the councill, this was the ende of the councill which was helde at Seleucia. The next day after, when they made sute for the proroging of the councill, he would not sit with them againe, but tolde them flatly, that the Emperour had sent him to be present at an vniforme and peaceable councill, but in so much that diuerse of them be at discorde and debate among them selues. I can not alway (sayth he) with your company. Soe your wayes therefore, dally and bawle ye at home in your owne Churches. This being done, the conspiracie of *Acacius* supposing now they had got their desired excuse, absented them selues and would not shew their faces againe before the councill. The other side met againe at the Church, and cited *Acacius* with his companie to appeare before them for to decide *Cyrillus* matter who was Bishop of Ierusalem. Here we haue to learne that this *Cyrillus* had bene accused before, (why I am not able to say) and deposed from his bishoprick, oft called to purge himselfe, and to haue absented himselfe the whole space of two yeares, thinking thereby to escape and the crime to be forgotten. As soon as he was deposed he sent an appellation in writing vnto the deposees, appealing from them vnto the Iudges of the higher court. *Constantinus* the Emperour admitted his appellation. *Cyrillus* was he that first of all and alone gaue forth a president prejudiciall vnto the practise of the Ecclesiasticall canon, as if the matter had bene decided before lay Iudges. At length he came to Seleucia for to haue his cause heard, and therefore the Bishops sent for *Acacius* and his companie, to the ende they might not only heare *Cyrillus* cause, but also examine such as were accused and had fled vnto the faction of *Acacius*. But in the ende when they had oft cited them and they appeared not: they deposed *Acacius* him selfe, also *Georgius* Bishop of Alexandria, *Yrsacius* Bishop of Tyrus, *Theodorus* Bishop of Chateraphon a citie of Phrygia, *Theodosius* Bishop of Philadelphia in Lydia, *Enagrius* Bishop of the Ile Mitylene, *Leontius* Bishop of Tripolis in Lydia, and *Eudoxius* who first had bene Bishop of Germanicia, and afterwarde crept by wiles into the bishopricke of Antioche in Syria, last of all they deposed *Patrophilus* for disobedience and stubburne behauiour. *Dorotheus* the Priest had accused him, they cited him, but he appeared not. These onely were deposed. They proceeded further & excommunicated *Asterius*, *Eusebius*, *Abgarus*, *Basiliscus*, *Philus*, *Phileadus*, *Euthychius*, *Magnus*, & *Eustathius*, and decreed they should remaine in that state vntill they had answered for them selues & cleared them of the crimes laid to their charge. When they had brought these thinges to this passe, & sent letters vnto the Churches of such as were deposed, certifying them what they had decreed in their behalf: they ordeined *Amianus* bishop of Antioch in *Eudoxius* rolinge, whom the faction of *Acacius* apprehended and deliuered to the hands of *Leonas* and *Lamiscus*, they forthwith send him to exile. This being done the bishops which ordeined *Amianus*, made a long plee, and discoursed at large before *Leonas* & *Lauricius* against *Acacius* & his confederacie, where they signified in plaine words, what extreme wronge the censure & sentence of the councill sustained. But whē as they preuailed nothing, they toke their voiage into Constantinople for to certifie the Emperour what they had decided in the councill. The Emperour was then come thither fro the west, & had taken alway the office of preconsulship, & in steede thereof ordeined at Constantinople a certaine gouernment the which he endowd with the title of hono^r: but *Acacius* had preuented them & laid grieuous accusatiōs to their charge before the emperour, perswading him that their forme of saith was in no wise to be admitted. Wherefore the emperour being grievously incensed against the, determined to cut them off: he made a law, that as many as were Magistrats & bare office in the comō wealth should be brought back againe to embrace a populare & private kind of life. For of the bishops some were called to gouerne the comō wealth: some were Senators & counsellors: some other were Presidents & Lieutenants of prouinces. While this sturte raigned, *Acacius* and his complices remained at Constantinople, & calling vnto them the bishops of Bithynia they held there an other councill. They were all fifty in number, *Maris* also bishop of Calcedon came vnto them: they confirmed the forme of saith that was read at Ariminum, at whose beginning and title, the Consuls were written. I would thinke it a superfluous thing to repeat the same here, had they not added therunto of their owne: but in so much they haue writt and

and annexed some thing of their owne bzaïne, it is requisite y^e we rehearse it againe. They wrote as followeth: We beleue in one God, the father almighty, of whom are all things: & in the only begotten sonne of God, begotten of the father before all worldes, & before all beginning: by whom all things were made both visible & inuisible: the one only begottē, begottē of the father alone: God of God, like vnto the father which begate him, according vnto the Scriptures: whose generatiō (as holy Scripture doth witness) no man knoweth but the father alone, which begat him. This only begottē sonne of God, we know to haue bene sent frō the father, to haue come downe from heauē as it is written: to haue bene conuersant with his disciples: & after the accomplishing of his message according vnto the will of his father to haue bene crucified, dead, & buried: to haue descended into hell: at whose presence the infernall power trembled: to haue risen againe the third day from the dead, & againe to haue accompanied his disciples: & after forty dayes were expired to haue bene taken vp into heauen, where he sitteth at the right hand of the father: & shal come at the generall resurrectiō with the glorie of the father, to reward euery one according vnto his works. And we beleue in the holy ghost, whom the only begottē sonne of God himselfe, our Lord & God promised to send mankind a comforter, as it is written, the spirit of truth, whom also he sent after his assumptiō into heauē. The clause of substance being of diuers simply laid downe, because the ignorant people vnderstood it not, gaue great occasion of offence. It seemed good therefore, in as much as there was no mentiō therof in holy Scripture, quite to take it away, & henceforth not to reason thereof, because the word of God hath no where remembred the substance of the father, & of the sonne. For the substance or subsistēcie of the father, of the sonne, & of the holy ghost, may not be once named or reasoned of. We therefore as we are taught by holy Scripture doe affirme, that the sonne is like the father. All heresies whatsoeuer, either heretofore condemned, or lately sprong vp, if they be found contrary to this faith, let them be held for accursed. These things as you see were then decreed at Cōstantinople. Now hauing at length runne ouer the confuse multitude of Creeds & formes of faith, let vs once againe briefly repeat the number of them. After the Crēde that was laid downe by the Nicene Councell, the Bishops framed two others at Antioche, when they assembled to the dedicatiō of the Church. The third was made in Fraunce of the Bishops which were with *Narcissus*, and exhibited vnto the Emperour *Constantine*. The fourth was sent by *Eudoxius* vnto the Bishops throughout Italie. Three were published in writing at Sirmium, wherof one being gloriously intituled with the names of Consuls, was read at Ariminum. The eight was set forth at Seleucia and procured to be read by the complices of *Acacius*. The ninth was geuen abroade with additions at Cōstantinople, there was thereunto annexed, that thenceforth there should be no mention made of the substance or subsistēcie of God. Wherunto *Vlphilus* bishop of the Gotthes then first of all subscribed. For vnto that time he embraced the faith established by the councell of Nice, and was an earnest follower of *Theophilus* steps, bishop of the Gotthes, who had bene at the Nicene Councell, and subscribed vnto the Crēde. But of these thinges thus much.

An Arian
Creede read
at Arimino &
now confir-
med by the
Arian Bishops
in the coun-
cell helde at
Cōstantino-
ple Anno
Domi. 364.

The number
of the creeds
when, and
where, & by
whome they
were made.

Vlphilus Bi-
shop of the
Gotthes be-
came an Ar-
rian in his la-
ter dayes.

CAP. XXXIII.

How that after *Macedonius* was deposed, *Eudoxius* was made Bishop of
Cōstantinople: and of *Eustathius* Bishop of Sebastia.

Cap. 43. in
the Greeke.

A *Cacius* and *Eudoxius* together with their faction made foule tumults, and great sturre at Cōstantinople, fully purposing to remoue from their bishopricks some of the contrary side. And here also we may not passe ouer with silence, how that both parts inuēted causes of depriuation, not for pietie and religion sake, but of priuate malice and quarellous spite: for though they varied in the faith, yet in deposing one an other they charged not eche other with their belae: but such as were of *Acacius* side, toke the Emperours displeasure (who purposed among diuers other to renenge him of *Macedonius*) as a fit occasion, and first they depose *Macedonius* from his bishopricke, partly for that he had bene the cause of great slaughter, and partly also because he admitted into the communion a certaine Deacon that was taken in adulterie. They remoued *Elesius* bishop of Cyzici for baptizing one *Herachus* a sacrificing priest of *Hercules* at Tyrus, who was knowne to be a great churser, and preferring him to the order of Deaconship: they depriued *Basilus* otherwise called *Basilas*, who was made bishop of Ancyrā in *Marcellus* rolowe, for that he cruelly tormented and imprisoned a certaine man, for because he forged slanders, and discredited diuers persons, & lastly for molesting the quiet estate of the churches

* Cap. 43. in the Greeke. Eustathius was not suffered to speak for himselfe, his faultes were so haynous and so wel knowne.

in Aphricke by his epistles: they suspended *Dracontius* for leaving Gallacia, & remouing to Perea: they displaced mozeouer *Neonius* bishop of Seleucia, where the counsell was held: *Sophronius* bishop of Pomoiepolis in Paphlagonia: *Elpidius* bishop of Saralun in Macedonia: *Cyrillus* bishop of Ierusalem, and many mo, for sundry other causes. * Neither had *Eustathius* bishop of Sebastia in Armenia licence permitted him, for to purge him selfe, because that a litle before, he had bene deposed by *Eulanius* his owne naturall father, who was bishop of Caesarea in Cappadocia, for apprelling him selfe in such weede, as was not decent for the dignitie and order of priestshood. In this *Eustathius* rowine, *Meletius* (of whom I minde hereafter to speake) was made bishop. For coner *Eustathius* was afterwarde condemned, by the counsell held at Gangra, that was summoned for the bearing of his matters, because that after his former deposition in the counsell of Caesarea, he had attempted many thinges, contrary to the canons & custumes of the Church. He forbade mariage, and set forth precepts of abstinence. He parted asunder diuers that were coupled together in wedlock, and perswaded such as refrained the churches and publicke assembly, to raise conuenticles and brotherhood in their private houses. He toke seruants from their masters, vnder colour of religion. He him selfe vsed the Philosophers habite, & constrained his followers to vse a straunge kind of Atyre. He caused the women to be shauen. He forbade the accustomed and prescribed fasting dayes, and commaunded abstinence on the Sondayes. He abhorred the prayers that were made in married mens houses. He detested the offering and the communion of the married priest, who when he was a lay man had lawfully coupled himselfe in the bonde of wedlocke. This *Eustathius* when he had taught and set abroch these and many other such lewd precepts, was (as I said before) deposed by the council held at Gangra in Paphlagonia, and his doctrine accursed. But these thinges were done a good while after. When that *Macedonius* about that time was remoued, *Eudoxius* supposing the seat of Antioche, to be farre inferior, vnto the Bishopricke of Constantinople, was proclaimed bishop of Constantinople, by *Acacius* and his adherentes, who made lawes, and put them in practise, contrary to their owne former decrees. For after the deposition of *Dracontius*, they made *Eudoxius* bishop of Constantinople, who now the second time had translated him selfe from one sea vnto an other, & in so doing they were found farre contrary to themselves. After this they ratified the forme of faith that was read at Ariminum, together with additiōs & glosses, as a very absolute thing, and send it abroade into the whole world, commaunding that whosoener refused to subscribe vnto the same, should, by vertue of the Emperours proclamation, be condemned to perpetual banishment. They signified this their purpose vnto many of the East churches, which maintained the same hereticall opinion with them and to *Patrophilus* bishop of Scythopolis, who from the counsell of Seleucia, got him straight to his owne citie. When *Eudoxius* was settled bishop of the noble citie of Constantinople, the great church called after the name of wisdom, was honozed with the solempne feast of dedication, in the tenth Consulship of *Constantinus*, the third of *Iulianus Caesar*, and the thirtenth day of the moneth of February. *Eudoxius* being stalled in his seate gaue this out for the first sentence which at this day is risse in euery mans mouth: the sonne is religious, the father irreligious. wherefore when tumult and sedition rose by occasion of these wordes: let this saying (sayth he) nothing grieue you at all, for the father is irreligious in that he worshippeth none: the sonne is religious in that he worshippeth the father. When he had thus interpreted his mind, the contentious multitude quieted them selues, and in steede of the hurlyburly, the whole Church was set on laughter. His sonde saying vnto this day is counted a famous iest. The authozs of error and schisme occupieng their bzaine about such trifling quirkes, about such fond and frivolous wordes, haue broken asunder the bonde of vnitie and conioyde, retained in the church of God. The counsell held at Constantinople had such an ende as I haue shewed before.

The wicked & scoffing sentence of Eudoxius.

Cap. 44. in the Greeke.

CAP. XXXIII.

Of Meletius Bishop of Antioche.

NOW it remaineth that according vnto our former promise, we say somewhat of *Meletius*. This man after the deposition of *Eustathius* (as I said before) was first chosen bishop of Sebastia in Armenia, afterwarde was he taken thence, and translated to the bishopricke of Berœa a citie of Syria. After he had bene at the counsell of Seleucia, and subscribed vnto the forme of faith, which the faction of *Acacius* had framed, and exhibited vnto the council, immediately he returned to Berœa. The Antiochians after the summoning of the council at Constantino-

Constantinople, vnderstanding for certaine that *Eudoxius* had made light of their church, and for greater lure crept vnto the Bishopricke of Constantinople, sent to Berœa for *Meletius* & made him bishop of Antioche. He in a good while after his coming, medled not with high matters and misteries of faith but deliuered only vnto his auditors, such thinges as concerned maners, god life and godly conuersation: yet in continuance of time, he expounded them the faith and the clause of *One substance*. The Emperour hearing of this, commaunded him to exile, and gaue charge that *Euzoius* (who afore time had bene deposed together with *Arius*) should be stalled bishop of Antioche. But such as bare god will and great affection vnto *Meletius* (laying aside for altogether the Arian opinion, and cōfederacie) began to mete priuately, and had their particular conuenticles: when as they which alwayes had cleaued vnto the faith of *One substance* refused their communion for two causes, partly for that *Meletius* had bene made priest by the Arians, and partly also for that his followers had bene baptised of them. Thus the Church of Antioche leaned vnto that side which agreed with it selfe. But the Emperour hearing that the Persians had proclaimed warre against the Romaines, got him in all the hast to Antioche.

CAP. XXXV.

Of the heresie of Macedonius.

Macedonius being banished the citie of Constantinople, and taking very impatiently the sentence pronounced against him, could by no meanes quiet himselfe, but got him vnto the contrary side, vnto such as had deposed *Acacius* at Seleucia together with his complices: he dealt with *Sophronius* & *Elesius* by messengers, that they should firmly abdicke themselves, vnto the forme of faith set forth at Antioch, afterwards confirmed at Seleucia: he requested them earnestly to call it after that famous and renowned title, the Faith of *one substance*. Wherefore there frequented vnto him many of his familiars together with sundry others who after his name are now called Macedonians: there resorted vnto him diuers others also, who at the council of Seleucia were foes, vnto y^e faction of *Acacius*, who also at the beginning maintained, both publickly and priuately the faith of *One substance*, but now tread the same vnder foote. This *Macedonius* though he affirmed that the sonne of God was like vnto the father, as well in substance as in all other thinges: yet auouched he that the holy Ghost had not these titles of honor, but tearmed him their seruant or iudge. The reporte goeth that *Macedonius* was not the first founder of this blasphemous opinion, but *Marathonius* who long before his time had bene bishop of Nicomedia, and thereupon such as maintained that opinion, to haue bene called Marathonians. Vnto these mens company it was that *Eustathius* (who for the cause aboue specified left *Sebastia*) linked himselfe. When *Macedonius* denied that the holy Ghost was equall & partaker of the Godhead, which is in the blessed Trinitie: *Eustathius* made answer, I of mine owne parte (sayth he) do not minde to call the holy Ghost, God, neither yet dare I presume to terme him a creature. Wherefore such as embrace the faith of *One substance* do call these men Pneumatomachous, by interpretatiō, deadly foes vnto the diuinitie of the holy Ghost. But how it cometh to passe, that Hellepontus is full of these Macedonians, I will discourse when fit occasion is ministred. The faction of *Acacius* endeuored with all might, againe to call a council at Antioche, for it repented them that they affirmed the sonne in all things to be like vnto the father. Wherefore the yeare following in the Consulship of *Taurus* and *Florentius*, they assemble together at Antioche in Syria, at what time *Euzoius* gouerned that Church and the Emperour also abode there. Many of them after their meeting, call into question such thinges as they had decreed in times past: they affirme that the Clause of likeness by the council of Ariminum, and the Council helde at Constantinople, is quite to be abandoned & not once to be named againe: they clocke their opinion no longer, but pronounce with open mouth that the sonne was altogether vnequall, and vnlke the father, not onely in substance, but also in will, and also that he had his being (as *Arius* dreamed) of nothing. Such as then also were at Antioche of the secte of *Aetius*, intangled them selues in the snares of this pestilent opinion. Wherefore besides that the Arians were called Anomoiōi which signifie, that they affirmed the Sonne to be vnlke the father: they were of the Antiochians, who defended the faith of *One substance*, and then were deniued for the foresaid cause of *Meletius* called Exoucoutioi, signifying they had affirmed the Sonne of God to haue had his being of nothing. When they were demaunded wherefore they constantly affirmed in their Creede, that the Sonne was God of God, and now durst presume

Meletius was after *Eudoxius* Bishop of Antioche, he was by the Emperour deposed for maintaining the Nicene creede against the Arians & *Euzoius* placed in his rowme.

Cap. 45. in the Greeke.

Of impacifick conuenticles heresie.

The blasphemous opinion of the hereticke *Macedonius*, *Marathonius* an olde hereticke.

Pneumatomachoi.

The council of Antioche was held Anno Dom. 365, they cōfirme the Arian opinion.

The blasphemous opinion of the Arias.

Anomoiōi.

Exoucoutioi

to say that he was vnlike the father and had his being of nothing: they wot about to bleare their eyes with a ridiculous kind of fallacie. Whereas we affirmed (say they) the sonne to be God of God, we meante it in that sense as the Apostle wrote where he sayd, that all things were of God. Therefore the sonne is of God in as much as he is included in the worde all. And for this cause we laid downe in our Crede the Clause: according vnto the Scriptures. The authoz of this lewde and sonde Glosse was *Georgius* Bishop of Laodicea, who being ignorant and vnskillfull in such kind of phrases, perceaued not how *Origen* in times past had plainly interpreted such figuratiue kinde of speeches contained in the Epistles of *Paule*. The confederacie of *Aca-cius* though they were intely charged with captious and sophisticall dealing, yet weying neither the sleaunder rising thereof, neither the sentence pronounced against them, repeated there the forme of faith, which they had rehearsed at Constantinople: this being done euery one repaired to his owne home. *Georgius* after his returne to Alexandria (for there after the departure of *Athanasius* who then hid him selfe in some obscure place, he was placed Bishop) vered very soze, and punished extremely such as were of the contrary opinion, and plagued the people of Alexandria which hated him as a tode. *Heremus* was chosen Bishop of Ierusalem in *Cyrrillus* rotime. *Withom* *Heracius* succeeded, after him *Hilarius*, after all *Cyrrillus*, returned to Ierusalem, and recovered the Bishopricke againe.

Cyrrillus.
Herenius.
Heracius.
Hilarius.
Cyrrillus.

Cap. 46. in
the Greeke.

CAP. XXXVI.

Of both Apollinariuses the father, the sonne, and their heresie.

ABout that time there sprang by a new heresie, the occasion was as followeth. At Laodicea a citie of Syria there were two men, the father & the sonne of one name, for both was called *Apollinaris*, wherof the one I meane the father was a priest, the other, that is the sonne was a reader. Both were professors of humanity. The father taught Grammer, the sonne Rhetorick. The father being bozne at Alexandria, first kept schole at Berytus, afterwarde removing to Laodicea, he got him a wife, on whom he begate *Apollinaris*. They both flourished at Laodicea in the time of *Epiphanius* the Sophist, & hauing great familiaritie with him, they were neuer scene out of his company. *Theodotus* bishop of that sea, fearing greatly lest their familiaritie with him should bzing them from the faith, and so fall to embrace paganism, so bad them his companie. They made no account of the Bishops commaundement, but kept still company with *Epiphanius*. In procelle of time *Georgius* the successor of *Theodotus* hauing oft assayed, and seeing he could by no meanes separate them from *Epiphanius*, excommunicated them both, hoping thereby with punishment to perswade them to the contrary. But the yonger *Apollinaris* stomaking this dealing, put confidence in his painted figures of Rhetorick, and inuited a new opinion, the which at this day after the name of the authoz, is called the heresie of *Apollinaris*. Some do affirme that they fell not out with *Georgius* for the aforesaid cause, but for that they heard him preache straunge and contradiatorie doctrine: affirming sometimes the sonne to be like vnto the father as in the councill of Seleucia, at other times maintaining the heresie of *Arius*, and so for trikinge and light occasion, to haue fallen from the church. Whilist that no man gaue eare vnto them, they endeuored to establish a new kinde of doctrine: first they taught that God the worde, toke manhood according vnto the order of incarnation without soule: againe recanting the same, they affirmed, he toke soule, yet not the minde or reason (being the highest and chiefest parte of the soule) but that God the worde was shut vp, included, and comprized in man, in place of the minde. Onely in this they varie from the church which are called their followers. As for the Crede containing the clause *Of one substance* to be in the blessed Trinitie, they steadfastly cleaue vnto it. But I will here cease and disferre the discourse of both the *Apollinariuses*, vntill an other conuenient place.

Impaciencie
causeth he-
resie.

The heresie
of Apollina-
rius.

CAP. XXXVII.

Of the death of Constantius the Emperour.

WHile the Emperour *Constantius* remained at Antioche *Iulianus* Cesar had much adoe in Fraunce with many barbarous nations. After that he had got the vpper hand the souldiers did so lone him that they proclaimed him Emperour. *Constantius* hearing of this, was wonderfully troubled and disquieted in minde, so that the griefe therof cast him into a dangerous disease. Wherefore being first baptized of *Euzoius*, he made expedition to geue him battaile. And coming as farre as Mopsus wells, betwene Cappadocia & Cilicia, by reason of the

the great thought & sorrow he conceived of his unlucky affaires, he fell into the senseles & heady sickness called Apoplexia, & thereof presently died, in the Consulship of *Taurus & Florentius*, the third day of Nouember the first yeare of the two hundred, eightie, & fift Olympiad. *Constantius* lived five & forty yeares, he reigned thirtie eight, that is thirtene together with his father, and five & twentie after his fathers death. This second booke compriseth the historie of so many yeares.

Constantius
died Anno
Dom. 361.

The ende of the second booke of the Ecclesiasticall historie of Socrates.



THE THIRD BOOKE OF THE ECCLESIASTICALL HISTORIE OF SOCRATES SCHOLASTICVS.

CAP. I.

Of Iulianus his linage and bringing vp: also how that being Emperour, he left Christian profession, and embraced paganism and gentilitie.

When the Emperour *Constantius* had departed this life in the borders of Cilicia, the third of Nouember within the Consulship of *Taurus & Florentius*: *Iulianus* the eleuenth of December following, & the same Consulship, leauing the West parts of the world, came to Constantinople, & there was proclaimed Emperour. Now therefore in as much as I haue determined with my selfe to discourse of this Emperour *Iulianus*, a man passing eloquent, let none of his friends looke at my hands for curious & lofty stile, as though it behoued my penne to counteruaile the excellencie of the person. But seeing our drift is otherwise bent, namely for to deliuer the posterity in writing the true histories of the church, we will follow according vnto our former promise, a lowly and soft kind of phrase corresponding vnto the capacitie both of learned and vnlarned readers. Wherefore entring to discourse of him we purpose to proceede in this order, after our preamble hath used a little digression, and set a small compassse, for to lay downe his kinred, his nurture, and the maner how he attained vnto the imperiall crowne. *Constantius* the Emperour who chaunged the name of Byzantium, and termed it Constantinople, had two brethren by one father, but by diuers mothers, the one was *Dalmatius* the other *Constantius*. *Dalmatius* had a sonne of his owne name: *Constantius* also had two sonnes, *Gallus* and *Iulianus*. When as after the death of Constantinople founder, the yonger *Dalmatius* had ben slaine of the souldiers: these orphans likewise be reaued of their naturall father, escaped narrowly the unlucky successe of *Dalmatius*, for they had bene cut off & dispatched, had not sickness and diseases (as it was thought incurable) saued *Gallus* life, and youthfully age of eight yeare old preserved *Iulianus* aliue, & kept him from the tyrants clauwes. But after that the Emperour was appeased, & his furie withdrawn fro raging against them, *Gallus* was trained vp vnder scholemasters at Ephesus in Ionia, where their auncetors had left either of them great legacies. *Iulianus* also being come to the stature of a springall, gaue himselfe to learning in the cathedrall Church of Constantinople, where there was a free schole, he went in simple and meane attire, & was taught of *Macedonius* the Eunuch. He learned gramer of *Nicocles* the Laconian: & Rhetorike of *Ecebolus* the Sophist, who the was a Christian. The Emperour *Constantius* prouided very well, lest that by hauing an Ethnicke to his maister (for *Iulianus* was a Christian from his cradell) he should fall to the superstitious idolatrie of pagans. When he had profited very much in good discipline & godly literature, the same went of him among that people, that he was a man both able & fit to gouerne & beare office in the common welth. The which thing afterwards being then rise in euery mans mouth, disquieted the Emperour not a little. Wherefore he caused him to be remoued fro the princely city of Constantinople into Nicomedia, & charged him not to treade in the schole of *Libanius* the Syriā Sophist. *Libanius* the was expelled by the scholemasters of Constantinople, & kept a schole at Nicomedia: who powzed out the poison of his rankered stomacke & displeasure conceived against the scholemasters in a certaine booke which he published against the. And though *Iulianus* was therefore forbidden to frequent *Libanius* lessons because he

This second booke compriseth the historie of 2. yeares & 5. months during the raigne of Iulian and Iouinian the Emperours, ending Anno Dom. 368. Iulian succeeded Constantius An. Dom. 361. Constantius, Dalmatius, Constantius, Gallus, Iulianus.

Macedonius the Eunuch. *Nicocles* the Laconian. *Ecebolus* the Sophist.

Libanius the Sophist.

Maxim^s the
Ephesiā philo-
sopher was
a coniurer,
& therefore
put to death.

Julian a cou-
terfeite tha-
uelling.

Julianus was
made Cesar,
and sent into
Fraunce.

Agarlande
foreshewing
the crowne
of the Em-
pire.

Julianus of
the souldiers
proclaymed
Emperour,
& crowned
with a chaine
of golde.

professed paganism & heathenish literature: yet for all that, was he so in loue with his woordes, that he procured them vnto him secretly and by stealth, & perused them with great labour and diligence. When he had taken good successe & great profit in Rhetorike, it fell out that *Maximus* the philosopher not the Byzantian the father of *Enclides*, but the Ephesian, came to Nicomedia: whom the Emperour *Valentinianus* afterwarde found to be a coniurer, and recompensed him with present death. But that (as I said before) fell afterwards. At that time there was no cause that should haue him thither, but the fame of *Julian*: Of this man it was that *Julian* learned the precepts of philosophie: but as for religion he had such a master as inflamed his minde to inspire vnto the imperiall scepter. When these things came to the Emperours eares, *Julian* now mingling betwene hope and fearefull hatred, how he might be void of suspicion, who of late had bene a true Christian, but now an hypocriticall dissembler, shaued him selfe, and counterfeited a monkish life. For all that, priuely he applied heathenish & philosophical discipline, but openly he read holy Scripture, so that he was made reader in the church of Nicomedia. Thus craftely vnder cloke of religion did he appease the furious rage of the Emperour incensed against him. These things did he of feare, yet not despairing of hope, for he sticke not to tell diuers of his familiar friends, that it would be a happie world if he were made Emperour. When it went thus with him, *Gallus* his brother was created *Cesar* who taking his iourney into the East came by Nicomedia for to see him. After that *Gallus* in a while after was slaine, immediately from that time forth *Julianus* was had in great suspicion of the Emperour, and therupon commaunded that he should be straightly looked vnto. He espying fit opportunitie to escape his keepers, conueyed him selfe away & saued his life. At length *Ensebia* the Emperesse, finding him by chaunce lurking in some secret and obscure place, intreated the Emperour in his behalfe, that he would not only do him no harme: but also graunt him his lawfull fauour for to repaire to Athens for further knowledge in philosophie. So he shortly he sent for him: made him *Cesar*: gaue him his sister *Helen* to wife: & sent him into Fraunce for to wage battaile with the barbarian nations which repelled against their Christian Emperour. For the Barbarians whom the Emperour *Constantius* had hired a litle before to geue battaile vnto *Magnentius* the tyrant, when as they preuailed nothing against him, they fell a ransacking and spoiling of the cities within the Romaine dominions: & because *Julian* had but a greene head and of no great yeares, the Emperour gaue him charge to enterprize nothing without the aduise and counsell of his sage & expert captaines. While that they hauing this large commission were negligent, so that the Barbarians had the vpper hand: *Julianus* permitted the captaines to banquet, to take their pastime and pleasure, and laid downe a set and certaine reward for euery Barbarian that was slaine, wherby he did the more encourage the souldiers. By this meanes it fell out that the power of the Barbarians came to nought, and that he him selfe was greatly beloued of his souldiers. The same goeth that as he entred into a certaine towne, a greene garland hanging by a corde betwene pillours (wherewith commonly they are wont to trimme their houses, & set forth the beautie of their cities) fell vpon his head, & fitted him very well, insomuch that all the people then present, gaue a great shout thereat. For it was thought that the falling garland prognosticated vnto him the glory of the imperiall scepter following after. Some say that *Constantius* sent him against the Barbarians, hoping that in skirmishing with them he should there be dispatched. But whether they report truly or no I know not. For after that he had married him to his sister, if the he should pretende him friendship and practise mischiefes towards him, what other thing were that then to procure vengeance to light vpon his owne pate. But whether it be thus or otherwise, let euery man iudge as he thinkes best. When *Julian* had signified vnto the Emperour the carelesse and slouthfull disposition and negligence of the captaines, he sent him an other, that was valiant, seruiceable, and a man for *Julianus* owne vaine. *Julian* after his coming fought manfully with the Barbarians: who sent an embassadour vnto him shewing the letters patents and commissiō of the Emperour that commaunded the to go into the borders of the Romaine countries. But *Julian* laid their embassadour in hold, waged battaile with the multitude, ouercame the enemy, & sent the king of the Barbarians captiue vnto the Emperour *Constantius*. After this lucky & prosperous successe, the souldiers proclaimed him Emperour. The imperiall crowne was not then present, but one of his traine toke a chaine of gold from about his necke, and compassed his head therewith in steede of the crowne. In this sort it was that *Julianus* beganne his raigne. What he did in time following, whether it became a philosopher or no, let other men iudge that shal heare thereof. For he determined with him

himselfe thenceforth to send no embassadour vnto *Constantinus*, neither to do homage, or to honoꝛ him as his superioꝛ, patrone, or wellwiller: but to deale in all matters accordiꝛg vnto his owne will & pleasure. He altered the pꝛesidents throughout euery pꝛouince, he discredited *Constantinus* in euery citie by reading openly & scoffing at his letters wꝛitten vnto the Barbariā, so that all fell from *Constantinus*, & followed after *Iulianus*. In the end he laid aside all his hypocritie & dissembling of Christian religiō. For as he passed throughout euery citie he set wide open their temples & idoll groues, he sacrificed to pictures, and entitled him selfe an high pꝛiest: so that the Pagans celebrated afresh their heathenish & abominable feasts. When these things were thus brought to passe, he took occasiō to raise ciuill warres against *Constantinus*, & procured (as much as lay in him) all miserie, calamitie, & mischiefe (which accustome to follow warre) to be committed. Neither truly could this philosophers mind haue bene thoroughly knowe without great slaughter & bloodshedding, vnlesse God (who is the only iudge of his owne secret counsell) had without the calamities of others cut of from his purpose the other aduersarie. For as *Iulianus* continued among the Thracians, tydings were brought him of *Constantinus* death. Thus was the Romaine Empire the deliuered from ciuill warres. Immediately *Iulianus* got him to Constantinople, and forthwith deuiseh how to winne the peoples hartes, & to linke them vnto him in loue and obedience. He compassed with him selfe this craft. Knowing of a certaintie that *Constantinus* was dead, he hated of all them that embraced the Creede containing the clause of *One substance*: partly for that he had depꝛiued them of their churches, and partly also for that he had banished and exiled their bꝛshops: vnderstanding also that the Ethnickes could in no wise away with him, because that he kept them from sacrificing, & that they hoped to see the day whē their idoll groues should be frequented, and their altars loded with sacrifice: seeing that both these sortz of men seuerally owed spite vnto the deceased *Constantinus*, & to be shorht how that all men abhorred the Eunuches, and detested the hainous spoile of *Eusebius*: he craftely applied him selfe to euery sorte, & framed his behauiour accordiꝛg vnto euery ones humoꝛ. He dissembleth & flattereth with some: others he allureth with benefites and swelling pꝛide of hoped promotiō. But euery where he proclaimeth, and all the woꝛld is geuen to vnderstand his disposition towarde idolatrie. And first he inuiceth at the crueltie of *Constantinus*, next to the ende he might make him odious among the common sort of people, he calleth home by edict the bꝛshops he had exiled, commaunding also that their confiscated substance should be restozed them againe. He gaue charge that without any ado the Ethnickes should haue free access into their tēples: he made a law that the Eunuches should make restitution of such substance as they had iniuriouly taken away. He commaunded that *Eusebius* the Emperours chiefe chamberlaine should haue his head strooke of his shoulders, not onely for the great iniuries he offered to diuers men, but also (as he was geuen to vnderstand) for that his brother *Gallus* through his malicious procurement had bene put to death. At length he buried *Constantinus* honorably. Afterwarde he rid the court of the Eunuches, Barbourz and Cookes: the Eunuches, because that by their meanes it came to passe, that *Constantinus* being diuoyced from his wife, married not againe: the cookes, because he had vsed a spare kind of diet: the barbourz, because (as he said) one was enough for a great many. For the aforesaid causes he banished these kind of men out of his pallace. He turned out diuers of the notaries to their former trades, and vnto some he commaunded that the stipend due vnto scrineners should duely be payed. Moreover he commaunded that the ordinary cariadge pꝛouided for necessaries, should no moze be by Mules, Oren, and Asses: but permitted that in such publique affaires the onely vse of horses should be retained. There be but few which commend these his doings, and sure I am, there be many that discommende them: because that in removing the admiration and gloie of the Emperiall treasure and sumptuous magnificence, wherat many did wonder, he brought the Empire into an abiect poꝛte, and contemptuous kinde of state. In the night he made ozations, and pronounced them the day following in the Senate: so that he alone of all the Emperours from the raigne of *Iulius Caesar*, vnto his time was hearde to sound ozations in the Senate. Although he fauoured greatly and bare singular good will vnto all learned men and painefull students, yet aboue all others he esteemed such as pꝛofessed philosophie, so that the same thereof beyng bzuted abzoade, all such kinde of men bragging not a litle of their pꝛofession, frequented the Emperours pallace, of which number manie attꝛyed in man-tells, were moze reuerenced for their peltinge habite then their pꝛofessed doctrine. All these sorte of men became heauie friendes vnto the Christians, as leuoe varletts they allwayes

Iulian the Emperour is become an Apostata, & so was he called vnto his ende.

The policie of Iulian for the winning of the people,

Eunuches, Barbourz, & Cookes were banished the Emperours court.

applied them selues to the Emperours religion. The Emperour him selfe being puffed vp beyond all measure with the swelling pride of vaine glozie, wrote a booke the which he intitled *Cæsares*, wherein he bitterly inueyed against all the Emperours his predecessors. Being also of the same minde, and hauing his stomacke distempered with the cancred popson of malice, he made declamations and inuectiues against the Christians. In that he banished Cokes and Barbours out of his court, we haue to gather that therein he played the part rather of a philosopher then of an Emperour: and in that he opprobriously taunted and reuiled his auncetors, he shewed him selfe plainely to be neither philosopher, neither Emperour. For both those sortes of men are boide of malicious backbiting, and despitefull enuie. For euen as it becometh the Emperour to seeke after those preceptes of philosophie which tende to the moderation and modestie of minde: so the Philosopher if he imitate the Emperour in all thinges, he shall passe the boundes of his calling, and forget his profession. Thus much brieely of the Emperour *Julians* linage, his bzinging vp and disposition, also how he came to be Emperour: now let vs returne to discourse of the Ecclesiasticall affaires within that time.

CAP. II.

Of the commotion risen at Alexandria, and the death of Georgius.

The Persians worshipped the sunne, which they called *Mithra*.

IT fell out vpon this occasion at the beginning, that there rose a great vpproze at Alexandria. There was a certaine place within the citie, which of old time lay all wast and open, full of all filth and vncleanesse, where the Ethnicks (with rites and ceremonies done to the honor of *Mithra*) accustomed to offer vp men for sacrifice. This plat of ground seruing to no use or purpose, *Constantinus* gaue to the Church of Alexandria. *Georgius* purposing with him selfe to found there a Church, causeth the ground to be rid, and the filth to be caried away. Having purged the place, there was found a chauncell of great height where the Ethnicks had laid vp the reliques of their misteries. There was also found therein an infinite number of dead mens skulles, both of yong and olde, the which as we are geuen to vnderstand, were slaine when the Pagans vsed botwells and intrayls for diuination and deuillish southaying, thereby to dasell & blear the eyes of simple and ignorant soules. When these were found in the vesteries and secret closets of *Mithra*, the Christians went about to disclose vnto the world their practises, to the ende their fond ceremonies might be derided of all men. They cary about the bauld skulles of the dead for the people to gaze vpon. The Pagans inhabiting Alexandria perceauing their drift, stomached the Christians, boyled within theselues for anger, took that which first came to their hands, set vpon them, and slew of them euery kind of way: so that some were runne through with swords, some other bayned with clubbs, other some stoned to death, some strangled with halters about their neckes, some other were nailed to the tree, casting in their teeth the death of the crosse. In the end, as commonly it falleth out in such hurlyburlyes, they helde not their handes, no not from their dearest friendes: one friend fell vpon an other, the one brother sought the others brother life, the parentes put their children to death, and to be short the one cut the others throte: so that the Christians were faine to ceasse from ridding the filth and soule closets of *Mithra*: and *Georgius* was of the Gentils pulled out of the Church by the eares, tyed to a camell, tozne in peeces, and burned to ashes, together with the beast.

The death of *Georgius* bishop of Alexandria.

CAP. III.

*How that the Emperour taking grienously the death of *Georgius*, rebuked sharply in his letters the people of Alexandria.*

THe Emperour being wonderfully moued with the death of *Georgius*, wrote bitter letters vnto the people of Alexandria. The repoze goeth, that such as conceaued displeasure against him in the quarell of *Athanasius*, committed these thinges against *Georgius*, for to dispatche him out of the way. But in my opiniõ they that be at variance among the selues, most commonly holde together when necessitie constraineth them, in tumultes and seditions to withstand the violence of desperate and damned persons. Wherefore the Emperours epistle chargeth not the Christians seuerally, but all the inhabitants of Alexandria. *Georgius* (as it is very like) had diuersly molested and græued them all, and therefore the people was furiously set on fiery seditiõ. That the Emperour wrote generally vnto the whole multitude heare out of his epistle as followeth. The Emperour *Cæsar Iulianus, Maximus, Augustus*, vnto the people of Alexandria sendeth

The epistle of *Julian*

sendeth greeting. Although it falleth out amongst you, that there is no reuerence geuen vnto *Alexander* the founder of your citie, or (that which is greater) if ye stand in no awe of the great and most holy God *Serapis*: yet do I greatly maruell that you were so voide of common reason, naturall affection, and honest ciuilitie, & that (which with modestie I may adde thereunto) you had so litle consideration of our person, whom not only the great God *Serapis*, but also all the other gods, haue thought worthy to be Emperour of the whole world, vnto whom, it should haue bene your part to haue had recourse, and to haue giuen vs the hearing of all such iniuries, whatsoeuer you had sustained, at the handes of leude and disobedient persons. But peraduenture the boyling heate of anger, and the furious motion of the minde, ouershadowed your wittes, and blinded your eyes, the which most commonly, being remoued from the seate of reason, is wont to commit such cruell and hainous actes. And though the sonde humour of sedition feeding on malice, was hindered a litle: yet for all that it brake out, to the contempt and ouerthrowe of the lawes. You therefore seeing ye are numbred among the people and inhabitantes of Alexandria, whom neither reason could perswade, neither shame withdrawe, from attempting the thinges, for the which you might haue iustlie detested them: I charge you in the name of *Serapis*, tell me, what wicked fiende hath thus furiously prouoked you to seeke the death of *Georgius*? you will say peraduenture, he incensed against you the most blessed Emperour *Constantinus*: that he procured a bande of armed souldiers, to be brought into your sacred citie: that the Lieutenante of *Ægypt* ransacked, and kept from you, the most holie temple of God, caried away thence, the images, the monumentes, and glorious ornaturs, provided for the solemnitie of seruice: and also that when you not digesting those haynouse acts, endeuoured (and that not without iust cause) to maintaine the quarell of your God, yea rather to retaine the glorious ornamentes of your great God, the same Lieutenante contrarie to all reason, both vniustly and wickedly, set vpon you with armed souldiers, who fearing more the displeasure of *Georgius* the Bishop, then of *Constantinus* the Emperour, thought best in such sort to saue him selfe. For nowe of a long while, he had behaued him selfe more orderlie and ciuillie, then tyrannicallie disposed towards you. For the which causes you were incensed against *Georgius*, the open aduersarie of the goddes, and haue thus defiled with conspiracie and slaughter, your holie citie, when as you might haue sued him in the lawe, and brought him to his triall, and the sentence of the Iudges. In so doing, this haynouse offence had not broken out, into bloudshedding and horrible murder: but would haue pacified the matter in equall ballaunce, and preserued you without harme or damage: it would haue sharply punished the author of such leude practises, and kept vnder all them which not onelie despise the Gods, but also set at nought such noble cities, and famous assemblies, supposing the crueltie they exercise vpon them, to be a furtherance vnto their power and authoritie. Conferre this my epistle with that, which of late I sent vnto you, and wey diligently the difference betweene them. In the former I haue highly commended you, but nowe in the latter, I take the immortal goddes to witnesse, when that I endeavour (as duetie requireth) to praise you, the horrible offence which you committed, stoppeth my mouth, and stayeth my penne. What? dareth the subiect, as a madde dogge, pull man in peeces with his teeth? ought not he be ashamed of so hainous an offence? Is this to purifie and cleanse the handes, and to holde them vp streatched wide vnto the godds, as if they were not polluted, with the blemish and infamie of murder? But *Georgius* had no other then was due vnto his desert, and peraduenture I my selfe might iustly haue affirmed, that by all right, he should haue suffered farre worse. But you will say, that he deserued it, for his dealing towards you: and therein I am of your opinion. But if you say, that it behoued you to punish him, that will I in no wise graunt. You haue lawes, the which ought greatly to be honored, and embraced of all men, both publicquellie and priuately. But notwithstanding, though it commonlie fall out, that many be found faultie and seuerall trespassours, yet ought we to fauour the publique state of the common weale, to obey the lawes, and in no wise to violate the auncient and godlie decrees. Thinke your selues happie (O ye people of Alexandria) that this haynouse offence was committed by you in my time, for I can not in manner chuse, but embrace you with brotherly affection, partelie for the reuerence I owe vnto God, and the affection I beare vnto my graundefather, of the same title with me, who sometime gouerned both *Ægypt* and your citie. For the prince that will not bring him selfe vnder the girdle of his subiect, the discrete and vpriight magistrate,

the Apostata
vnto the in-
habitants of
Alexandria.

Nicephorus
in steede of
graundfather
readeth Vn-

may not winke at so hainous an offence of the people, lest that necessitie constraine, to cure so gricuous a maladie, with farre greater griefe, and more desperate medicine. But I for the aforesaid causes do applie vnto thele your lores, most gentle and tollerable salues, to wit: exhortation and curteous language: whereunto I am certainly perswaded you will yeeld, if you be the men I take you for, descending of the auncient stocke of the Grecians, and retaining in your breastes that noble and valiant courage, hauing also all the properties of curteous & ciuill life, (I speake vnto you my louing citizens of Alexandria) impressed in the secret closets of your mindes. *This was the epistle of the Emperour.*

CAP. II III.

Howe that after the death of Georgius, Athanasius returning vnto Alexandria, tooke againe the gouernement of the bishopricke. Of Lucifer and Eusebius: and howe that Lucifer made Paulinus bishop of Antioch.

Athanasius returneth to Alexandria after the death of Constantius.

*Cap. 5. in the Greeke.

*Cap. 6 after the Greeke.

Not long after, the people of Alexandria receaued with louing and chearefull mindes, their bishop *Athanasius* returning from exile, at what time also the Arians were banished the Christian congregations, and the Church restozed to the gouernment of *Athanasius*. But the Arians meeting in priuate houses, appointed *Lucius*, to succede *Georgius*, in the bishopricke. At that time thus went the affaires of Alexandria. * In the meane while *Lucifer* and *Eusebius* by the Emperours edict, were called home from banishment. *Lucifer* was bishop of Caralitanum, a citie in Sardinia: *Eusebius* (as I sayd befoze) was bishop of Vercellæ, a citie of the Ligurian Italians. Both they returning from the higher countreyes of Thebez, consulted together, by what meanes they might reconer their bishopricks, without prejudice to the canon and decree of the Church. * Wherefoze after adujsment taken, it seemed good, that the one of them (I meane *Lucifer*) should go to Antioch in Syria: the other, that is *Eusebius*, should take his voyage to Alexandria: where, by the meanes of *Athanasius*, a counsell might be called together, and the canons of the Church therein confirmed. *Lucifer* sent thither a Deacon, signifying by him, that he would subscribe vnto the decrees of the Council. He him selfe went to Antioch, where he found the state of the Church very troublesome. For the multitude was denuded, and the congregations at variance, not onely by reason of *Enzoims* hereticall opinion, but also (as I sayd befoze) because that the sect of *Meletius*, for the singular fauour they bare vnto him, seuered them selues from the faithfull. *Lucifer* therefore, when he had ordained *Paulinus* to be bishop of that sea, departed thence.

CAP. V.

Howe that Eusebius ioyning with Athanasius, called a Conncell at Alexandria, where the blessed Trinitie was pronounced to be of one and equall substance.

Cap 7. in the Greeke.

The council held at Alexandria condemned the Arians, Apollinarians, and Macedonians.

After that *Eusebius* came to Alexandria, he dealt earnestly with *Athanasius*, for to summo-ning of a counsell: so that the bishops assembled out of diuers cities: decreed very necessary doctrine: confirmed the diuinity of the holy Ghost, to be of one substance in the blessed trinity: affirmed the sonne of God at his incarnation, to haue taken, not only humane flesh, but also a reasonable soule, as the auncient fathers of old haue deliuered vnto vs. They would not establish, neither thrust into the Church of God, any new opiniõ. But such things as of old were enioyned by ecclesiasticall decree, & layd downe vpon god consideration, by such as were wise, learned, & zelous Christians. For thus did the elders of old time reason of this matter, & deliuer in writing vnto the posterity. *Irenæus*, *Clemens*, *Apollinarius* bishop of Hieratopolis, & *Serapio* bishop of Antioch, haue with generall consent layd downe, euery where throughout their works, that the sonne at his incarnation was endued with a reasonable soule. Whereouer the council summoned for the hearing of *Cyrillus* cause, who was bishop of Philadelphia in Arabia, signified the selfe same by their letters vnto *Cyrillus*. *Origē* likewise who throughout his works, teacheth that the sonne in taking flesh, toke also soule: yet in the 9. homily vpon Genesis, he openeth this mistery moze plainly, where at large he discourseth howe the *Adam* bare the figure of Christ, & *Eue* the figure

figure of the Church. Whereof *Pamphilus* and *Eusebius*, who of him took his appellation, are witnesses sufficient. For both they employing their labour ioyntly, for to penne in paper the life of *Origen*, and preventing with Apologies in his behalfe, the slanderous accusations of the aduersaries: haue affirmed that *Origen* was not the first, that intreated of this matter, but that he interpreted vnto the posterity, the millicall tradition of the Church in that behalfe. Whereouer the bishops which met in the counsell of Alexandria, haue discussed the controuersie, of the clause of essence and substance. For *Ursus* bishop of Corduba in Spaine (of whom we haue spoken before) being sent by the Emperour *Constantine*, to appease the tumult raised by *Arius* in disputing of essence and substance, to the ouerthrow of *Sabellius* the Aphricks opinion, he ministred occasion to the raising of a newe controuersie. But at that time there was not a word of this matter in the counsell of Nice: for afterwards, when diuers contended, and reasoned among them selues hereof, this counsell took order touching the clauses of essence & substance, and decreed: that in handling the diuinity of God, there should thenceforth no mentio be made of these wordes, affirming that the word essence, was not found in holy Scripture, and that the Apostle in deliuering the ground of doctrine, was constrained of necessitie to vse the word substance. But they decreed farther that in another sense, to the end the opinion of *Sabellius* might be rooted out, these wordes were to be admitted: lest that through the want of proper wordes, we should be compelled, to imagine the thing of three names, to be as one, but that the seuerall names of the blessed Trinity signifie, & set forth God, to subsist by him self in proper substance. These were the things decided in that Counsell. I see nothing to the contrary, but that presently also we may lay downe, what we learned and read of the wordes essence & substance. Such as laboured in Greece to set forth the sage doctrine of the Grecians, gaue vs to understand, that the word Essence, was diuersly to be taken, and had many significations: but of the word Substance, they made no mention at all: nay *Irenaeus Grammaticus*, in his Atticke dictionary, termeth it a barbarous word. He sayeth moreover that it can not be founde in any ancient writer, and if that perchance we light vpon it, that it was neuer meant in the sense we take it: That *Sophocles* in his tragedy of *Phoenix*, taketh *Hypostasis* for wiles or conspiracy, & *Menander* for saue, and it signified also lees or dreggs of wine. For though the ancient Philosophers haue not vsed this word, yet we see that the later writers, haue taken it very oft for Essence. But we haue spoken before, that the definition of Essence, was deliuered to haue diuerse significations. If that Essence may be comprised by definition, howe, when we intreate of God which is incomprehensible, can we properly vse this voice? *Euagrius* in his booke entitled *The Monke*, exhorteth vs to refraine from rash, and vnadvised reasoning of the Godhead: he forbiddeth the definition of the diuinitie of God, because it is a simple thing. For definitions (sayth he) are alwayes of concrete and compounde things, not of the abstract and simple. His wordes are these: Euery proposition, as the Logicians do write, hath either *Genus*, of whom it may be verified, or *Species*, or *Differentia*, or *Proprium*, or *Accident*, or that which dependeth of these: But in the handling of the blessed Trinity, none of all these is to be required, because it can not be laid downe, neither expressed by wordes, therefore it is not to be defined, but reuerently to be runne ouer with silence. So farre presently out of *Euagrius*, but hereafter more at large. We of our owne part, although we seeme to haue digressed, yet in so much these things appertain vnto the discourse, of our present argument, we haue thought good to lay them downe here.

Osus b. of Corduba going about to remoue one opinion, gaue occasion to raise another *Heb. 1.*

Irenaeus Grammaticus,

Euagrius in lib. Monac.

CAP. VI.

The Apologie of Athanasius in defence of his flight in the time of persecution.

Cap. 8. in the Greeke.

A *Thanasius* at that very time read in the hearing of such as were present, an Apologie, the which he had written a litle before in his owne defence, when as by reason of the armed souldiers that beset the church of Alexandria, and sought his life, he was fayne to leaue all and runne away. Whereof I haue thought good at this present, to alleadge some such parcell, as may seeme to bring most profit vnto the louing reader, leauing the whole discourse, being somewhat ouer long, vnto the labour and industrie of the painefull students. Beholde (sayeth *Athanasius*) the leude practises of wicked persons. Although they are priuie

Athanasius read his Apologie in the counsell of Alexandria

The Apologie

gie of Athanasius written in his owne defence against the slanderous mouthes of the Arians.

1. Reg. 22.

Gen. 27.

Exod. 3.

1. Reg. 18. 19

20. 21. 22. 23.

27.

3. Reg. 17. 18.

19.

3. Reg. 18.

Mat. 26.

Mat. 9.

2. Cor. 11.

Num. 35.

Deut. 4.

Deut. 19.

Isai. 20.

Mat. 10.

Mat. 14.

Mat. 13.

Luc. 11.

vnto these hainous offences, yet for all that, they are nothing ashamed of the contumelies and cruell tyrannie exercised against vs: but charge vs (in their opinion) with a foule spot, and blemish of infamie, for escaping the handes of cutthrotes, and bloodsuckers, yea they bespew them selues, that they dispatched vs not out of the way. Moreover to the ende they may staine my credite and estimation, they fall to accuse me for faint courage, and timorous disposition, being forgetfull that whilest they blasphem'd these things to my dispraise, they turned the shame to light vpon their owne pates. For if it be a discredit to flie the handes of the tyrant, howe much more to persecute men vnto the death? He that flieth, seeketh meanes to saue his life, but he that persecuteth, goeth about to procure the others death. That we should flie in such cases, the scriptures are on our side, but in thirsting after the blood of our brother, the commandement is broken, and the author thereof is found chiefe cause of the flight. If they blame anie man for giuing them the slip, they are worthie, offarre greater shame and reprehension. For let them cease from persecuting and threatening of death, then wil the other remaine still, and not runne away. But their spite and malice hath no ende, they do nought else, saue deuise feats to bring men vnto destruction, yea when they knowe full well, that the flight of the persecuted, is a foule shame, vnto the persecutors? For no man flieth the gentle and meeke, but rather the cruell and wicked man. They that were grieved and farre indetted vnto others, gaue *Saul* the slip, and fledde vnto *Danid*. Wherefore these men go about, to dispatch such, as conuey them selues out of their waye, lest the leudenesse of Bishops be manifestlie knowne: without doubt herein they seeme to be starke blinde. For looke howe euident the flight is, farre more apparent will their slaughter, and banishments seeme vnto the world. If they murder men, death no doubt listeth her voice, and soundeth out their crueltie: if they fall a banishing of them, therein they set vp monumentes, to the remembrance of their wicked doinges. Had they bene in their right wittes, they might haue easilie perceaued their owne follie, & them selues ouerthrowne in their owne deuises. But in that they are bereaued of their wittes, and beside them selues, they fall a persecuting of others, and while they endeuour to mischiefe others, they perceauie not their owne malice and impietie. If they reprochfullie charge them, which hide them selues, from such as seeke their liues, and accuse them for flying the handes of the persecutors: what haue they to say (I beseech you) when they heare that *Iacob* fledde, from the face of his brother *Esau*, and that *Moses* for feare of *Pharao*, conueyed him selfe to Madian? What haue these contentious quarrellers to say vnto *Danid*, who fledde from *Saule*, which sent his garde out of his house to slaye him: hid him selfe in a caue: counterfeited his person, vntill that subtilelie he had past *Abimelech* the priest, & auoided their laying of waite for him? What aunswere can these rash babblers geue, when they see that the great Prophet *Elias*, who so deuoutlie called vppon the name of God, and raised the dead, was faine to hide him selfe from *Achaab*, and runne away, because of the threats of *Iezabel*? For it is written howe that in those dayes, the soanes of the Prophetes, being sought for, hid them selues, and through the helpe of *Abdias*, lurked in denes. What haue they not read these auncient stories? what, are they ignorant also of such things as the Euangelistes haue written? For the Disciples fearing the Iewes, stole them selues from among them. Moreover *Paul*e being at Damascus, and sought out by the gouernour of that countrey, was let downe ouer the wall in a basket, and so escaped the magistrate. Seeing that holie Scripture hath thus remembred, the behauiour of holie men, what colourable shift, can they finde, to cloke their impudent dealinge? If they charge them with timorous feare, the fault recoiles, and lighteth vppon their owne distempered braine: If they report it to be contrarie to the will of God, then are they founde altogether ignorant of the worde of God. For it is commaunded in the Lawe, that sanctuaries and cities of refuge, should be ordained for such as were pursued to death, where after they had fled vnto them, they might liue in safetie. Furthermore the worde of the Father, which in olde time spake vnto *Moses*, hath commaunded in these last dayes: VWhen they shall persecute you in this citie, flie into an other. And againe: VWhen you see (sayeth Christ) the abomination of desolation, mentioned in the Prophete *Daniel*, standinge in the holie place, (he that readeth let him vnderstand it) then let them that be in Iudza, flie vnto the mountaines: he that is on the house toppe, lette him not come downe, to take ought out of his house: and lett not him that is in the fielde, returne home for his raymente. The whiche, when holie men had learned, they framed their trade of life agreeable thereunto. For looke what so euer
the

the Lorde commaunded at that time, the same he vttered by the mouthes of his Sainctes, yea before his incarnation. And this is the way to perfection, for men to performe that in deede, which the Lorde commaunded in worde. Wherefore the worde of God, being made man for our sakes, sticke not to hide him selfe, as we commonlie do, when he was sought for: and againe to flie, to the ende he might auoide the conspiracie of the Pharises, which persecuted him. For euen as by patient sufferance of hunger and thirst, and such kinde of miseries, he would shewe him selfe to be true man: so also by flying away from the face of the aduersarie. Moreouer euen from the verie cradle, and swadling cloutes, as soone as he had taken flesh of the Virgine, being as yet but a childe, he gaue charge vnto *Ioseph* by the Angell, saying: rise, take the childe, together with his mother, and flie into *Egypt*, for it will come to passe, that *Herode* will go about to seeke the life of the childe. Likewise after the defease of *Herode*, when he heard that *Archelaus* the sone of *Herode*, raigned in his steede, it pleased him to go aside into the partes of *Nazareth*. Afterwardes when he made him selfe manifest to be God, and healed the withered hande, the Pharises went out, and tooke counsell howe, they might dispatch him: but *Iesus* perceauing their conspiracie, conueyed him selfe from among them. Againe, when he restored *Lazarus* to life, from that day forth (sayeth the text) they tooke counsell howe they might put him to death. *Iesus* therefore after that time, shewed not him selfe openlie among the Iewes, but departed vnto a solitarie place, adioynning vnto the wildernesse. Beside all this, when our Sauour auouched, saying: before *Abraham* was, I am: the Iewes tooke vp stones for to throwe at him: but the Lorde hid him selfe, and went out of the temple, and passing through the middest of the throng, escaped away. When they see these examples (but they seeing, as it is written, do not see) and bethinke themselves of these presidentes, are they not inwardlie pricked in conscience, when as they presume thus vnadvisedlie, to bolt out sentences, and sit in iudgement, both vpon the sayings and doinges of our Sauour? To this purpose was that of *Iesus*, who vnderstanding of the beheading of *Iohn* the Baptist, and the burying of his bodie by his disciples, tooke shipping and went aside into a desert place. Thus the Lord him selfe, both did these thinges, and taught the same. I woulde to God, these men would nowe at length be ashamed of their doinges, and cease euen presently from slaundering of true professors: and not proceede on further in their furious disposition, charging yea our Sauour him selfe, with timorous feare, and faint courage, blaspheming with all might, the maiestie of his blessed name. But no man can away with such kind of persons, that are whollie giuen ouer, vnto all vngracious behauiour, it may easilie be proued, that they are altogether ignorant, what the Euangelistes haue left vs in writing. The cause that moued our Sauour to flie, and go aside (being laide downe in the Gospell) seemed not onelie to be agreeable vnto reason, but was in verie deede most true: we therefore haue to coniecture, that the same by all likelihood happened vnto all the Sainctes of God. For whatsoeuer thinges are written to haue chaunced vnto our Sauour, after the maner of men, we haue to referre the same vnto all mankind: in so much he tooke our nature vpon him, and liuelie expressed in him selfe the humane affections of our fraile constitution: euen as it is written in the Gospell after *Iohn*: they sought to take him, but no man laide hands vpon him, because that his houre was not as yet come. Yea before this came about, he saide vnto his mother: Mine houre is not as yet come. He spake also vnto them that were called his brethren: my time is not yet come. Againe when the houre was come, he saide vnto his disciples: sleepe on nowe, and take your rest, beholde the houre is at hande, the sonne of man shall be betrayed into the hands of sinners. Therefore neither suffred he him selfe to be taken before his time was come: neither hid he him selfe, when the houre was at hande, but yeelded him selfe vnto the enemie. In like sort the blessed Martyrs in the great heate, and trouble some stormes of persecution, which often came to passe, being pursued by men, fledde away, and hid them selues in secret and solitarie places, but being taken, they valiantlie encountred with the aduersaries, and ended the combat with martyrdome. These were the reasons of *Arhanasius* layd downe in his Apologie, the which he wrote in the defence of his departure from his bishopricke, in the time of persecution.

Iohn. 8.

Mat. 2.

Mat. 2.

Mat. 12.

Iohn. 11.

Iohn. 8.

Mat. 13.

Mat. 14.

Iohn. 7.

Iohn. 2. 7.

Mat. 26.

Cap. 9. in the
Greece.

CAP. VII.

Eusebius after the councell held at Alexandria was broken vp, returned to Antioch, where he found the people at variance, by reason that Paulinus was there chosen Bishop: and when that he could not preuaile among them, with exhortations to peace, and vnitie, he got him home to his owne bishopricke of Vercella.

Impaciency
bringeth hi-
resie.

The hereti-
call sect of
the Luciferi-
ans.

E*usebius* Bishop of Vercellz immediatly after the dissolving of the councell got him to Antioch. But when he found *Paulinus* there, whom *Lucifer* had assigned to be their bishop, & the people deuided into two parts (for the sect of *Meletius* had severall conuenticles by the selues) he was wonderfull soze, because they did not all agree vnto the election of *Paulinus*. For in his secret opinion he condemned the act, yet because of the reuerence he owed vnto *Lucifer* he concealed his sentence: & as soone as he promised by summoning of a councell that he wold prouide for their quiet state, he left them & went his way. But first of all when as afterwards he had done his best for the reconciling of the brethren that were at variance, yet all was to no purpose. For *Meletius* returning from exile & finding his coplices to frequent secret meetings and conuenticles, became their superintendent. All the other churches that were there abouts were vnder *Enzoins* the Arian. *Paulinus* had but one litle parish within the city, of the which *Enzoins* did not deprive him, because of the reuerence he owed vnto him. *Meletius* had his conuenticles in the suburbs without the walls of the citie. For that time, when the affaires went in this sort, *Eusebius* toke his leaue of Antioch. *Lucifer* vnderstanding that *Eusebius* misliked with that election of his, toke it very contumeliously & was altogether impatient. He refused therefore to communicate with *Eusebius*, and being kindled with the fire flame of contention, he reiected the canons of the councell. These things falling out in those heauy times and tempestuous seasons for ecclesiasticall affaires ministred occasion that many fell from the faith: so that a new sect called the Luciferian heresy then first sprang vp. But *Lucifer* could not haue his will, neither satisfie him selfe with anger, because that he bound him selfe with his owne promises, sent vnto the councell by his Deacon (who subscribed thereunto in his name) to giue his assent. Wherefore hauing agrād (though against his will) vnto the canons of the Church, he got him vnto his owne bishopricke in Sardinia. But they which fretted within them selues no lesse then he, as yet do remaine out of the Church. *Eusebius* passing throughout the countreyes of the East, cured and confirmed like a cunning Whistler such as were weakelings in the faith: restored them to their former health, and instructed them in the doctrine of the Church. Thence he went into Illyrium, & comming into Italie in like sort he diligently preached the word of God.

Cap. 10. in
the Greeke.

CAP. VIII.

Of Hilarius Bishop of Poitiers in Fraunce.

Hilari^s wrote
12. bookes
of the trinity
the which
are to be
screed in La-
tine among
his workes.

The opinion
of the West

H*ilarius* bishop of Poitiers a city of Guyan instructed diligently both the bishops of Italie, & also of Fraunce, in the canons of the Catholike sayth befoze the coming of *Eusebius*. For he first after his returne frō exile had persecuted him in those prouinces. But both of them very absolutely confirmed the faith. *Hilarius* being endued with the gift of eloquence wrote in the latine tong: expounded the canon containing the clause of one substance: proued it sufficiently, & confuted the arguments of the Arians. But these things were done a litle after their returne frō exile. Now we may not runne ouer with silence, how that in the very same time & followers of *Macedonius*, *Eleusius*, *Enstathius* and *Sophronius*, (all these were called Macedonians) had their priuate and often conuenticles: called vnto them such as were of their opinion in Seleucia, & accused the contrary faction, to wit, of the Acacians: reiected the sayth that was set forth at Ariminum, and confirmed the crede that was read in the councell of Seleucia. It was the same which a litle befoze (according vnto that we wrote in our second booke) was established at Antioch. These men being reasoned with in this sort: you that are called Macedonians if so be that ye differ in opinion from the Acacians, howe is it that you could find in your hearts to communicate with them euer vnto this day, as if they had ben of one opinion with you? *Sophronius* Bishop of Pompeiopolis in Paphlagonia, in the name of the rest made thereunto this answer: the bishops of the West Churches haue in maner doted ouer the sayth of one substance:

Actius

Acetius also in the East endeuored to corrupt the sincere doctrine, he taught the substance of the father & of the sonne were not like one to the other, both these opinions are absurd. They vnadvisedly and without discrete iudgement toynd in one the distinct and seuered substances of of the father & of the sonne, linked it (not well) together vnder the name of coessentiall or one substance: but this *Acetius* parted and deniued the propriety of nature which the sonne hath together with the father, terming it the vnlikenesse or diuersitie of substance. And in so much that both these fell into contraries, and meare extremities, we thought good to walk in the mid way and hold the meane betwene both, to retaine the true and godly opinion, that the sonne is of like substance with the father. This was the aunswer of the Macedonians (as *Sabinus* writeth in his booke entituled the collections of the councils) exhibited by *Sophronius* vnto their demand. In that they charge *Acetius* as autho^r of the diuersitie of substance in the father and the sonne, and not the Acacians, they craftely dissemble and cloke the truth: in so doing they partly impugn the Arians, and partly the opinion of such as maintaine the clause of one substance. But they ouerthrow them selues with their owne words, for in displaying & opening both opinions they lay downe a newe of their owne. So farre of these things.

churches.
The opinion
of *Acetius*.

The opinion
of the Mace-
donians.

The Macedo-
nians proued
them selues
Neuterans.

CAP. IX.

The hatred of the Emperour Iulian owed vnto the Christians.

Cap. 11. after
the Greeke.

The Emperour *Iulian* although at the beginning of his raigns he was meeke & courteous towards all men: yet in proesse of time he shewed him selfe not alike vnto all men, but when so euer any accusation was brought before him to the discredit of *Constantinus*, then the Christians were heard at will: when that againe he heard of no such thing, then began he to reueale vnto the world the private grudge and malice he conceaued against all the Christians euery where. For he commaunded to build vp againe at Cyzicum the Nouatian Church which *Eusebius* the Bishop had pulled downe: threatening *Eusebius* the Bishop of that city with grievous punishment if he built it not againe within two monethes vpon his owne costes and charges. Furthermore he set vp a fresh the rites of the Gentiles: he set wide open (as I sayd before) their temples: & offered sacrifice in the Cathed^rall Church of Constantinople vnto the goddesse of Fortune, where her Idoll was set vp.

CAP. X.

The conference which Maris Bishop of Chalcedon being blind had with Iulian the Apostata.

Cap. 12. after
the Greeke.

About that time *Maris* Bishop of Chalcedon in Bithynia, being led by the hand vnto *Iulian* the Emperour (for that he was olde he had a web growen in his eyes which bereaued him of his sight) beganne to rebuke the Emperour sharply, calling him an impious person, an Apostata and an Atheist. He of the contrary aunswered him opprobriously, recompenced him with the like, called him a blind soke and sayd vnto him farther: thy God of Galilee will not restore thee thy sight againe. For *Iulianus* called Christ a Galilean and all the Christians in like sort. *Maris* a litle after aunswered the Emperour somewhat freely, I thanke God (sayth he) which made me blind, lest that euer I should set mine eye vpon so vngracious a face as thine is. Wherevnto the Emperour made no aunswere, but handled the Bishop roughly. When he perceaued that the Christians did highly reuerence and hono^r such as suffered martyrdom under the raigne of *Diocletian*: when he learned also for certaintie, diuerse men to be so well disposed, that willingly they would suffer martyrdom: he going about to depriue the Christians of so great a benefit, deuised another way to afflict them. And although he let passe the vngracious tyrannie practised in the time of *Diocletian*, yet ceased he not altogether fro persecuting. In mine opinio he is a persecuto^r, which molesteth any kind of way such men as lead a quiet and peaceable life. *Iulian* in this sort afflicted the Christians not a litle. He made a lawe that the Christians should not be trained vp in prophane literature. For (sayth he) seeing they haue the gift of utterance so readily, they shall easily be able to ouerthrowe the quirkes of Logicke, wherewith the Gentiles do uphold their doctrine.

The aunswer
of *Maris* vn-
to *Iulian*.

Who is a per-
secutor.

Cap. 13. in
the Greeke.

CAP. XI.

*Of the flurre the Emperour Iulian rayssed against the Christians, and what deuise
he found out to extort money from them.*

Iulian slau-
dereth & gi-
beth at the
Christians.

Ecebolus
was a turne
coate.

The horrible
practises of
the Ethnickes

MYcrouer the emperour *Iulian* gaue out a proclamatiō, that such as would not renounce the Christian faith, should warfare no longer in the Emperours pallace: likewise that all should prepare them selues to do sacrifice: that no Christian should beare office in the common wealth. For their law (saith he) forbiddeth the execution by sword, vpon such as deserued death, & therefore they are not fit to be Magistrats. He allured diuerse with flattery & faire offers to sacrifice. But immediatly they that were Christians in deede, & they also which were thought to be no lesse, made them selues manifest vnto all men, as if they had shewed themselves vpon a stage. For they which with hart & good will professed Christian religion, threwe downe their sword girdles, & signified they would rather suffer any kind of tozment, then deny their Saniour Christ Iesus. Of which number was *Iouianus*, *Valentinianus* & *Valens*, who afterwards were crowned Emperours. Other some that were counterfeit Christians, who thought that the riches and hono^r of this world was true felicity it selfe, without any delay fell to sacrifice. Of which number *Ecebolus* a Sophist of Constantinople was one, who conso^rming him selfe vnto the humo^rs & disposition of the Emperours, was an earnest follower of the Christian faith, in the time of *Constantine*: but when *Iulian* succeeded him in the empire, he fell to gentility & the idolatry of Pagans: againe after the death of *Iulian* he became a professo^r of the doctrine of Christ. He lay a long at the porch of the Church, & cried vnto such as came in: tread me vnder foote, for that I am the vnsauery salt. *Ecebolus* as he was light & vnconstant, so he continued vnto the end. It came to passe about that time, that the Emperour purposed to reuenge him of the Persians, for the iniury they had done him, by inuading some part of the Romanoe dominions, & determined to take his iourney into the East, through the coasts of Asia. When that he pondered with him selfe, howe many euilles and inconueniences appertained vnto warres, what great summes of money were needfull thereunto, & howe that without it, it was vnpossible to bring his purpose to effect, he deuised a certaine sleight, to wyng money from the Christians. For he set a great fine vpon the heads of such as would not sacrifice, & the tare was verie grieuous, & duely demanded of y^e Christians. So that euery one rateably was sealed at a certaine summe, & the Emperour him selfe in a short while was wonderfully enriched with the iniurious draps of money vniustly exacted. This law was of force not only where he trauelled, but also in such countreyes as he came not neare. When did the Gentils insult ouer the Christians: the Philosophers celebrated their frequented conferences: they solemnized certaine detestable rites & ceremonies: they made slaughter of infants, sparing no sere, they vsed their entralles so; south saying, they tasted of their tender bowells. These horrible practises were both at Athens, at Alexandria, and other places.

CAP. XII.

*Howe that Athanasius was faine to flie and leaue Alexandria, in the time
of Iulian the Apostata.*

*Cap. 14. in
the Greeke.
Athanasius
liketh per-
secution to a
cloud or mist

They forged at that time a false accusation against *Athanasius*, & signified vnto the Emperour that he had subuerted Egypt, & the whole city of Alexandria, & that of necessity it behoued to banish him the citie, so that by the commaundement of the Emperour, the gouernour of Alexandria was soze incited against him. *Athanasius* uttering these wordes vnto certaine of his familiars: My friends, let vs go aside for a season. this is but a litle cloude, which quickly will vanish away, he fled immediatly, toke shipping, & sailed into Egypt. The enemy pursued after, & made hast to overtake him. When it was vnderstood, y^e the pursuers were at hand, his copanions gaue him counsell to fly into the desert. He by following their aduise, escaped the enemy. For he perswaded them to turne backe, & to meete the pursuers, the which they did immediatly. As soone as they, who a litle before fled away, met the persecuto^rs there was nothing demanded of them, but whether they had sene *Athanasius*: who answered againe y^e he bid him selfe in some bush not farre from them, & if they would make quick speede, they would be like to take him. So the pursuers followed after, & the further they rane, the further they raunge, but they lost their labo^r: for he escaped their hands, & conueyed him self priuily to Alexandria where he

he bid him ſelfe, untill the kindled flame of perſecution, was wholly quenched. Such was the burliburly after ſundry ſtoymes of perſecution, & manifold vexations, by the Ethnicks, which happened vnto the biſhop of Alexandria. furthermoze the gouernours of the pzoouinces, ſuppoſing nowe that it was high tide for them, vnder colour of the Emperours religion, to make vp their bagges, vered the Chriſtians farre ſozer, then the Emperours pzoclaimations bare them out: demaunded greater taies, then they were leaſed at, and ſometimes toymented their bodies. The Emperour vnderſtanding of their doings, winked at them, & aunſwered the Chriſtians, which complained vnto him, in this ſort: It is your part when you haue iniuries offered vnto you, to take it patiently, for ſo your God commaunded you.

Julian the Apoſtata mocketh Chriſtians with their religiſ.

CAP. XIII.

Of ſuch as ſuffred martyrdom, at Meris a citie of Phrygia, in the time of Iulian.

Cap. 15 after the Greeke.

There was at Meris a citie of Phrygia, a certaine gouernour, whoſe name was Amachius, who commaunded that the Idolatricall temple of the Ethnicks, which ſtoode in the citie, ſhould be ſet wide open, that the ſoule heaps, and filthy coznerns, of a long time vnſrequented, ſhould be made cleane, & ſell him ſelfe a worſhipping of the Idols. Which act of his pricked not a litle in conſcience, the zelous Chriſtians. Wherefoze one Macedonius, Theodulus & Tatianus, being kindled with feruency of loue towardeſ the Chriſtian faith, could in no wiſe atway with ſuch horrible pzactiſes: but in the burning zeale of their godly minds, brake in the night ſeaſon into the temple, threw downe their Idols, & ſtamped them into powder. Whereat when the gouernour was wonderfull woſth, and purpoſed to execute diuerſe of the citizens, which were guiltleſſe & innocent perſons, the authoꝝ thereof preſented them ſelues of their owne accord befoze him, and choſe to dy them ſelues for the truth, rather then any other for their ſakes ſhould be deſpiured of their liues. After they were layd in hold, the gouernour commaunded, that they ſhould cleare them ſelues by ſacrificing vnto the Idols, & threatned them, if they reſuſed, he would ſeuereſly puniſh them. They being of a noble mind and valiant courage, ſet nought by his threats, made them ſelues ready to ſuffer, what toyment ſoener were layd vpon them, for they counted it farre better, to loſe their liues, then to deſile their ſouls with thoſe impure ſacrifices. The gouernour when he had aſſayd them at all kind of toyments, laſt of all ſet them on the grediron, cauſed fire to be made vnder, & boyled them to death. And to the end they might valiantly encounter vnder the glorious garlãd of victoꝝy, they reaſon thus with the gouernour: If thou long (O Amachius) after boyled meat, turne vp the other ſide of vs, leſſe in the eating we ſame rawe vnto thee, and the bloud runne about thy teeth. This was the ende that theſe men had.

Amachius an Heathen magiſtrate.

Macedonius Theodulus, & Tatianus broyled to death.

CAP. XIII.

When the Emperour Iulian, forbade the Chriſtians the ſtudie of Prophane literature, both the Apollinarieſes, the father, and the ſonne, ſell a writing. The proſite that the Chriſtians haue in prophane writers.

The lawe which the Emperour made, that the Chriſtians ſhould not be trained by in the liberall ſciences, made both the Apollinarieſes (of whom we ſpake befoze) to be of farre greater ſanne. For either of them being ſkilfull in ſuch artes, as directed our ſtyle and orations, the father a grammarian, the ſonne a Rhetozician, proſited very much the Chriſtians, and furthered at that time not a litle the Church of God. For the father as a profounde grammarian, framed the art of humanity vnto the furtherance of Chriſtian religion: he turned the five bookes of Moſes into Heroicall verſe, together with other bookes of the old Teſtament, which containe Hiſtoꝝies: partly in Hexameter verſe, & partly after the ſoymes of comedies and tragedies, with the fit application of perſons: he wrote in all kind of meter, to the end the Chriſtians ſhould not be ignorant, and vnſkilfull, in any rare giſt that excelled among the Gentiles. The ſonne an eloquent Rhetozician, brought the writings of the Euangelites, and woꝝks of the Apoſtles, into Dialogues, as Plato vſed among the Heathens. Although their labour & induſtrie ſeemed auaylable, and greatly to ſet forth the ſernice of God, in ſo much that

The 5. bookes of Moſes in Heroicall verſe. The newe Teſtament was turned into Dialogues.

thereby the leade drift of the Emperour was stopped from taking effect: yet the providence of God did farre excide, both their carefull studie, and dashed also the Emperours wicked devise. For immediately the Emperours law (as hereafter it shall more manifestly appeare) was abrogated, and their works were as much spoken of, as if they had never bene written. But here peradventure some man will say unto me: why then do ye attribute both the aforesayd, unto the providence of God? As touching the shortening of the Emperours daies, it is known wel inough, howe unpleasable it was unto Christian religion: but in that the poetry of both the *Apollinariuses* was neglected, and that the Christians freely applied the Philosophicall sciences of the heathens, there is no man will graunt, that it furthered the service of God, and the faith of Christ. For it can not be without daunger, that the Christians may wade in the doctrine of Ethnicks, in so much it teacheth that there be many Gods. Unto these things which aptly may be objected unto vs, we will presently frame such answers as we can. The doctrine of the Gentiles is allowed neither by Christ, neither by his disciples, as inspired from above: neither altogether reiected for dangerous. And I take that to haue come to passe, not without the special providence of almighty God: for there were many heathen philosophers, which were not farr from the knowledge of God: such as by publique disputation confuted the Epicures, and other contentions philosophers, delited with the quirkes of logicke, & ouerthetue their palpable error: & ignorance. And though they could stand the fauours of Christian religion in great stead, for their furtherance of learning, yet attained they not unto the ground, & principall point of our religion, inso much they vnderstand not the mystery of Christ, which was concealed the continuance of many ages & generations. The which the Apostle in his epistle unto the Romanes sheweth plainly in these wordes: The wrath of God is revealed from heauen, against all vngodlinesse and iniquitie of men, which withhold the trueth in vnrigheteousnesse. For the thing that may be knowne of God, is manifest among them, because God hath shewed it vnto them. For his inuisible things being vnderstood by his workes, are seene through the creation of the world, that is, both his eternall power & godhead, so that they are without excuse, because that when they knew God, notwithstanding they glorified him not as God. Wherefore they knowing the truth which God revealed vnto them, were worthie of death, because that when they knewe God, they glorified him not as God. Therefore sithence that the Apostle forbade not the knowledge of the Gentils doctrine, he gaue free licence & liberty vnto euery man, at his choice, and pleasure, to wade in the vnderstanding of them. Let this suffice for one reason to the satisfiing of the former doubts. The second is as followeth. The holy Scriptures inspired from above, deliuer vnto vs diuine precepts, and mysticall doctrine: they graffe in the minds of such as heare them, true godlinesse, and the right trade of liuing: they set wide open before such as study them, the most sacred faith: they teach vs no logick, wherewith we may withstand such, as oppaigne the truth, although the aduersaries are easiest ouerthrowen. Wher their own armor and proper defence, is vsed to their soyle and destruction. But the Christians enioyed not this benefit, by the workes of both the *Apollinariuses*. This was it that the Emperour *Julian* shot at, wher as he made a law, that the Christians should not be schooled, in the doctrine of the Gentils. He knew full well that the fables contained in the workes of the heathen writers being paased in the equall balance of indifferent iudgement, would quickly be found light, and subiect to reprehension and discredit: the which fond inuention of theirs, when *Socrates* their principal philosopher had disallowed, the Iudges condemned him, as if he had gone about to disproue, or destroy their Gods, nay rather their deuells. Besides all this both Christ him selfe, & his Apostle commaunded vs to be tried exchaungers, to the end we might examine all thinges & hold that which is good. We haue also to take heede lest any circumuent vs, through philosophie, & vaine deceit. This we shall not be able to do, vnlesse we possesse the armor of the enemy, and in enioying it, we turne the whole vnto another vse. For we haue to reiect that which is euill, to retaine that which is good, and to admit nothing without god triall. For that which is good, wher soeuer it is found, appertaineth vnto the truth. For if any be disposed to urge vs farther herein, let him consider with him selfe, howe the Apostle did not onely not forbid, the knowledge of heathenish doctrine, but is seene not to haue despised them him selfe, to the end he might be skillfull in many of the Ethnicks workes. Where I pray you boorded he this sentence? The Cretians are alwayes liars, euell beasties, slowe bellies, was it not out of *Epimenides* a Poet of Creta? or where learned he this: we are also his offspring, was it not out of the *Phænomena* of *Aratus* & *Astrono*

Rom. 1.

1. Thess. 5.
Coloss. 2.Tit. 1.
Ad. 17.

Astronomer: That saying also: Euill wordes corrupt good maners, sheweth plainly that he was well sene in the tragedies of Euripides. But what neede I vse many wordes hercof? It is knowne well enough, that the Doctors of the Church, of an ancient custome, neuer forbiden vnto this day, exercised them selues from their youth vp, euen vnto the last houre, in the sciences and doctrine of the Gentiles: partly for to attaine as well vnto a fine stile, and eloquent phrase, as the exercise and whetting of the wittes: and partly also for to confute the doctrine of such wryters, as deliuered vnto the world, error and falshood, in stead of the manifest and onely trueth. These thinges according vnto our simple habilitie, we haue layd downe by occasion of both these *Apollinarius*.

1. Cor. 15.

CAP. XV.

Cap. 17. after the Greeke.

Howe the Emperour taking his voyage to warre with the Persians, came to Antioch, where the common people derided him, vnto whom after his departure, he wrote an oration intitled Misopogon.

THe Emperour when he had eradged of the Christians, & heaped together a great summe of money, proceeding on his voyage against the Persians, came to Antioch in Syria. Being there, & desirous to shew vnto the people of Antioch, a taste of his honours title, the which he set much by, set the market low, made all thinges very cheape, had no consideration of the time: he pondered not with him selfe, how that an host or army, whersoener it commeth, bringeth great damage vnto the prouincials, and turneth plenty of necessaries, to scarcitie of food. Wherefore sauerners & vittailing houses, which prouided necessaries for wayfaring men, not able to beare the losse of so weighty a burthen, wherunto they were enioyned by the emperours edict, gaue ouer their trade, so that the city was brought to great distresse, because they wanted necessary prouision. The Antiochians an impatient kinde of people, sone prouoked to anger and reuengement, could not alway with this plague, (which they take for no other) without any more ado, they go to meete the Emperour, they cry out against him, they inuey at his doings, and play with his beard (it was a long thynne beard) they bid him go shauie his beard and make halters thereof: they bring him in remembrance of his coyne, wherein there was a bull, conquering the world with his hornes. For the Emperour being wholly given to superstition, sacrificed bulles vpon the Idoles Altar, and therefore gaue charge, that both the altar and the bull, should be ingrauen in his coyne. The Emperour being incensed with their skommes, threatned he would plague the people of Antioch. He remoued thence into Iarlus in Cilicia, as sone as he had prouided there such necessaries as he stood in neede of, he went on his iourney. Whereupon *Libanius* the Sophist tooke occasion to wryte the oration, intituled of his embassie, where he entreated the Emperour for the Antiochians, and also the oration vnto the people of Antioch, where he layd before them, the displeasure which the Emperour had conceived against them. The report goeth that the Sophist wrote the sayd Orations, and yet they neuer were sene abroad: that the Emperour was appeased, not by reuenging him of such as had flouted his beard, but requiting them with like contumelious skommes. For he defamed the cite of Antioch for euer, in the oration which he entituled Antiochian or Misopogon directed against the deriders of his beard. So farre of these thinges.

The beard & coine of Iulian.

The oration of Libanius.

The oration of Iulian against such as flouted his beard.

CAP. XVI.

Cap. 18. after the Greeke.

*When the Emperour would haue an answer of the Oracle of Apollo, the deuell would not speake, because the body of Babilas the martyre, was buried hard by.
The Emperours displeasure, and of the tormentes, which Theodorus the Confessor suffered.*

NOW let vs speake of the iniuries, which the Emperour at that time did vnto the Christians at Antioch. When he had commaunded that the idolatricall temples of the Ethnicks should be set wide open at Antioch, the Emperour, made hast to the Oracle of Apollo, which was in Daphne a litle out of Antioch. But the deuell, whose dwelling was in that denie, trembled for feare of Babilas the martyre, (whose corpes lay interred not farre from the place)

Babilas the martyre,

Ruff. lib. 1. eccle-
f. hist. cap.
35. sayth the
Psalme was
this comfort-
ed be all
they that
worship car-
ued Images,
and put their
trust in Idols.
*Cap. 19. in
the Greeke.
Theodorus a
confessor.
Ruff. li. 1. c. 36

and would geue the Emperour no answer, the Emperour perceiving the cause, commaunded that the martyrs tomb, should be thence remoued with spade. When the christians of Antioch vnderstood of this, they assemble together, with women and children, they reioyce, & are glad, they sing Psalmes, they translate the corpes from out of Daphne, into the city of Antioch. The Psalmes which they song, tended to the reprehension of the heathen Gods, and of such as wor- shipped Idols, and carued images. * When the Emperours disposition, which was hid & cloked afoze time, was made manifest vnto the whole world. For he, who a litle before was a professour of Philosophy, now breaketh out, and fretteth within him selfe, at the Psalmes that were song in derision of the Gentils, and determineth to torment the Christians, as Diocletian had done in a while before. But when his expedition against the Persians permitted no leasure, to bring his purpose about, he gaue out a commission vnto *Salustius*, who was Lieutenent of that prouince, for to see that such, as had song the Psalmes in derision of the Ethnickes, should severely be punished. The Lieutenent although he were a payne, yet was he altogether unwilling to execute his commission. But he seeing there was no other choise, attached many of the christians sent many to prison. But one that was a yong man, by name *Theodorus*, and appeached of the Paganes, he tormented with sundry kinds of punishments, & rent the flesh all his body ouer, with the lath of the whip: and in the end, he commaunded, that he should be let loose, when in very deepe he was thought not possibly able to liue. Yet God restored him to his former health, for he liued many yeares after that confession, which he yelded in torment. *Ruffinus* who wrote the ecclesiasticall history of his time in the Latine tongue, reporteth, that he had conference a long time after with this *Theodorus*, & demaunded of him, whether he had not felt great paine when the lath of the whip rebounded from his body: And that he answered him againe, that the torments were not so grievous as some men thought: that there stode by him a yong man, which wiped away all the salt drops of that sweating combat, confirmed him in the sayth, and that the houre of torment, was vnto him, rather a delectable pleasure, then a dolefull paine. This much shal suffice of the renowned *Theodorus*. At that very time, there came Embassadors from the Persians, vnto the Emperour *Julian*, requiring him to proclaime open warres, he sent them backe againe with this answer. You shall see me shortly in mine owne person, & therofore I shall not neede to send any in embassie vnto you for this matter. *

CAP. XVII.

Howe the Emperour exhorted the Iewes to sacrifice. Of the wonderfull signes which God shewed vnto the Iewes, and the utter ruine of their temple at Ierusalem.

Cap. 30. in
the Greeke.

Furthermore when the Emperour endeuored another way to bere the Christians, he set forth his owne superstition, to be derided of all men. For when he toke great pleasure in sacrifice, he did not onely feed his owne fond humour with the shedding of bloud, but also enioyned penalties, for such as recreated not them selues with the like. When he perceaued that he could finde but a few men of his disposition, he calleth for the Iewes, & demaundeth of them the cause why they did not sacrifice, seeing that *Moses* had commaunded them so to do. After they had answered, that it was not lawfull for them to execute that function, in any other place, saue at Ierusalem: he commaunded that in all the hall, the temple of Solomon should be builded vp againe. After this he taketh his voyage against the Persians. The Iewes who of a long time had dreamed they should see the day, when their temple should be builded againe for sacrifice, now thinking that the houre was come, occupied their heads busily about the building: they put the Christians in great feare: they insolently crowed ouer them: they threatned them the like entertainment, as they themselves had of old at the Romanes hands. When by the Emperours commaundement the cost and charges was awarded out of the publicke treasury, all necessities were prouided: as timber, stone, bricke, clay, lime, together with other thinges that are required in building. At what time *Cyrillus* Bishop of Ierusalem remembered the prophecy of *Daniel*, the which Christ had confirmed, and prognosticated vnto many: that the time was now come, when there should not be one stone of the temple left vpon the other, but that the prophecy of our Saviour should now take place and be fulfilled. When the Bishop had thus prophesied, there was a great earthquake the night following, which shaketh the old foundation of

The proph-
cy of Cyril.
Mat. 24.
A greates
earthquake.

of the temple and turned all downe to the grounde, together with the houses, which adioined thereunto. The Iewes at the sight thereof, were taken with a sodaine feare, the same thereof brought many which dwelled in farre countreyes to see it. Againe not only this, but also many that were presente, saw with their eyes, an other wonder. For there came downe fire from Heauen, which burned all their toles, and instrumentes. Then might a man haue scene their hammers, grauing irons, sawes, axes, hatchets, and all such thinges as the woorkemen occupied in the building, consumed with fire. The fire ceased not to burne, the space of a whole day. The Iewes againe being in maner astounded, at this straunge sight, confessed against their wills that Christ was an omnipotent God: yet yielded they not vnto his will and pleasure, but were helde backe with the stubburne opinion of Iudaisme, that was rooted in their mindes. Neither could the third wonder, which ensued after, conuerthe them vnto the true faith. The night following, there were soymes of crosses marked in their garments, which shined like the sunne beames: in the morning when they saw them, and coueted to wipe and rubbe them of, they could not by any meanes. Wherefore being blinded as the Apostle writeth, they banished the goodnesse of God from among them. To conclude the temple at that time, in steede of raising by, was ruinously throwne to the grounde.

Fire frō hea-
uen burned
the instru-
ments of the
Iewes.

Crosses were
printed in
the clothes
of the Iewes
that could
not be wiped
away.

CAP. XVIII.

Of the Emperour Iulian's voyage into Persia, and his miserable ende.

Cap. 20. in
the Greeke.

THe Emperour vnderstanding the maner of the Persians, that in winter they are very weake, of small power, and simple courage, (for they are a kind of people that can not alway with cold: the Mede also as it is commonly said, all winter time, neuer pulleth his hand out of his bosome) knowing also that the Romaine souldier, is of power and force, though the weather pinche neuer so much: marched forthwardes a litle before winter, and led his army into Persia. First he destroyed the countrey, the villages, threw downe their castells, afterwardes he fell, a ransacking of their cities. He besieged Ctesiphon that great citie of Persia, and pinched therein the king of Persia very sore, so that he sent vnto him many Embassadors, humbly requesting him to take from him some part of his kingdome, to ende the siele, to raise the siege, and so go his way. But Iulian was nothing moued therewith: pitied them not at all: neither remembred he the common saying: To conquer is prayse worthy, but insolently to triumphe over the conquered, is a despitefull Act: he put confidence in sond coniectures of Southsaying, he trusted to much to fantasticall dreames, the which Maximus the Philosopher then present put in his head: he hoped verily to conseruaile, or rather to surmount, the greater glozie and noble prouesse of Alexander the Greate, so that he set nought by the humble sute of the Persians: he dreamed according vnto the opinion of Pythagoras and Plato, that by the transmigration of the soules, from one body into an other, the soule of Alexander was crept into his carcas: or rather that he was Alexander him selfe, in an other body. The which opinion led him into a soule error, and caused him to make light of the king of Persia his request. The king vnderstanding that his embassie was to no purpose, being brought to a narrow strait, and sore plunge, gathered his power the day after this embassie, and ioyned with the Romaine host face to face. The Romaines although they founde great fault with their Emperour, for refusing the offer and falling to bloodshed, yet doubted they not to deale with the Persians, who now were come forth to meete them, so that in the ende they put them to flight and wonne the fiele. The Emperour him selfe was a horsebacke at the battell, to the ende he might animate, and encourage the souldiers: but trusting to much to his prosperitie, & thinking him selfe cocksure went into his campe, without complete harnesse. Wherefore an arrow being sodainely shot at him, pearced through his arme, and stucke in his ribbes, which gaue him his deathe wound, but who did it, was neuer knowen. Some repute that he was wounded by a fugitiue Persian: some other that he was slaine by one of his owne souldiers, which is rise in euery mans mouth, yet Calistus one of the Emperours householde garde, who wrote his life in Heroicall verse, and the battell which he gaue then vnto the Persians, sayth that it was a wicked fiende or Deuill, that runne him through, which peradventure is fained, after the maner of poeticall inuention, and yet it may very well be true, for we learne that the furies of Hell, haue often times recompenced, such lewde persons, with extreme punishment. But

The Persians
& Medes can
not abide cold

Julian dyed
Anno Dom.
367.

how so euer it was, every man knoweth, that for his heady rashnesse, he was subiect to daunger: for his eloquence, and gift of utterance, he was desirous of vaine glorie: and for his counterfeite grauitie he was contemned and derided of all men. Thus he ended his life in Persia (as I said before) in his fourth Consulship, the which he enioyed with *Salustius*, being the first and twentieth of Iune, and the third yeare of his raigne: the seuenth yeare after he was made Cæsar by *Constantius*, the one and thirtieth yeare of his age.

CAP. XIX.

Iouianus is created Emperour. A notable consultation of Libanius, the Heathen Rhetorician.

Iouianus was
created Em-
perour Anno
Dom. 367.

The souldiers being doubtfull, knowing not what was best to be done, the next day after the death of *Julian*, without any further deliberation, they proclaime *Iouianus* a man of valiant and noble courage their Emperour. This man being a tribune: when *Julian* by proclamation gaue the souldiers in choice, either to do sacrifice, or to leaue warfare: chose rather to throw away his sword and girdle, then to satisfie the wicked and detestable edict of the Emperour. For all that, *Julian*, when the necessitie of the warres then in hand constrained him, retained him in the number of his Captaines. But *Iouianus* being nominated Emperour, refuseth the crowne, and being compelled thereunto against his will by the souldiers, breaketh out into lowde speache, saying: In that he was a Christian, he would not be Emperour, where Ethnickes should become his subiects: yet when all with one voice confessed them selues to be Christians, he yielded and was crowned Emperour. Being in Persia and suddenly put to his shiftes, his souldiers also being almost famished to death: vpon certaine conditions he ioynd in league with the king of Persia, and so ended the warres. The covenantes as the Romaines thought were vnlawfull, yet considering the case of that present time, they were not to be misliked. For he was content to lose the dominion of Syria, and to deliuer the Persians Nisibis, a citie in Mesopotamia. When these tidings were blased abroade, the Christians conceaued no small ioye at the departure of *Julian*: the whole armie also misliked very much with his indiscrete and heady rashnesse, and laye to his charge that the boundes of the Empire were cut short. For he being deceaued by a Persian that was a fugitive, set afire certaine vessells vpon the seas which brought them cozne, and thereof it rose that the famine grieved them sore. At that time *Libanius* the Sophist made a funerall oration where he bewailed the death of *Julian* and entituled it *Iuliana* or the Epitaph of *Julian*. In the which he painted forth his life with lofty stile in praise of his person, and to his further commendation reporteth of the booke he had writtten against the Christians, and how that in them he had proued their doctrine for trifling and ridiculous stuffe. If this Rhetorician had extolled the Emperour onely for his other Acts, I would haue proceeded with silence to discourse of that which remaineth of the historie: but in so much he hath mentioned the booke of *Julian*, and like a graue and wise orator inueyed bitterly against Christian religion, therefore I haue thought good to saye somewhat thereof, and first I will laye downe his owne wordes. In the winter season (sayth he) when the nights are somewhat long, the Emperour perusing those booke which affirme that the man whose originall was in Palestina is both God and the sonne of God, confuted them with many reasons and stronge argumentes, and condemned them for ridiculous doctrine: affirmed moreouer that the glorious religion, highly esteemed of them was full of toyes and trifles, where he proued himselfe to be farre wiser then the olde graybeard of Tyrus. Wherefore let the olde man of Tyrus (he meaneth *Porphyrius*) conceaue no displeasure at all but patiently weye wherein his childe doth preiudice his credit. These are the wordes of *Libanius* the Sophist. Truly I will say no lesse, but that he was a notable Rhetorician, and I am verely perswaded that if he had not consented vnto the Emperours religion, he would haue had no other speache in his mouth then the Christians haue at this day, and that by all likelyhoode, being an excellent Rhetorician, he would haue extolled Christian religion vnto the skies. For he wrote in the praise of *Constantius* while he liued, after his decesse he wrote to his dispraise and made inuectiues against him. Wherefore if *Porphyrius* had bene Emperour, he would haue preferred his wordes before the writings of *Julian*: againe if

* Cap. 13. in the Greeke. *Libanius* the Sophist in his funerall oration vpon the death of *Julian* the Apostata.

Julian

Julian had bene a Sophist (as he wrote of *Ecebolus*, in his funeral oration of *Julian*) he would haue called him a banke Rhetorician. In as much as then he being of the same religio with the Emperour, being a Rhetorician, being also his freind, wrote his pleasure of him: we also after our habilitie, will fall to aunswere his sleaunders wozkes. First he sayth that in the winter season, the nights being somewhat long, he toke great paines, in perusing the Chistians bookes. He signifieth by taking of paines in this place, that his trauell was great in writing of inuectiues, as Rhetoricians do vse, when they traine vp youth, to the knowledge of their art. A good while ago, he read those bookes in dede, toke great paines, discoursed at large, not as *Libanius* sayth with strong argumentes, but with weake, in so much they were contrarie to the trueth, and endeuored, scoffing wise, to refell such thinges, as of them selues, were of force enough. For whosoever disputeth with an other, laboureth to soile his aduersarie, sometime by corrupting and peruerting, some other time by concealing of the trueth! Whosoever also he be that oweth spite, and hatred vnto any man, he will endeuour like a deadly enemy, not only to do, but also to speake the worst of him: he will also wrest, all the mischief which the enemy deuileth, against him, vpon his aduersarie. Their owne bookes do manifestly declare, that both *Julian*, and *Porphyrius*, (whom he calleth the gray bearded of Tyros) were raylers and scoffers. For *Porphyrius* in his booke intituled the liues of Philosophers, writing of *Socrates* the chiefe of all the rest, inueth against him bitterly: and writeth to his contumely, railing speeches, and farre more opprobrious languages, then *Melinus*, or *Annius*, who of olde sleaunders him alike, euer durst to reuile *Socrates* with all. I meane that *Socrates*, whom the Gentils haue in great admiration, for his temperance, iustice and others his vertues: whom *Plato* the diuine Philosopher, whom *Xenophon*, with the whole Senate of Philosophers, do greatly reuerence. But *Julian* following his fathers steppes in all thinges, reuealed vnto the worlde that corrupte humour, which troubled his head, (wherewith he reuiled all the Emperours, and Cæsars that were before him) in so much that he spared not, no not his deare friend the Philosopher *Marcus*. Wherefore let their writings be iudge, whether both *Porphyrius* and *Julian* were reuilers, and sleaunders or no. Neither haue I neede of great and weightie argumentes, to confirme this my assertion: but the opinions of diuerse sage personages, grounded vpon good coniectures, the which I nunde to alleage, shall stand for sufficient proofe. What *Gregorie Nazianzen* hath thought of *Julian*, let vs first of all see out of his owne wordes. For in his second Oration, against the Gentils, he writeth thus. Although both his raigne and also experience hath taught other men, that these thinges were most true in him: yet perceaued I them long a goe, since the time I was acquainted with him, at Athens. For he came thither, when the Emperesse had procured licence, of the Emperour, for his voyage, when also his brother *Gallus* had conspired the death, of *Constantinus* the Emperour. There were two causes, that moued him to repaire vnto Athens. The first tollerable, the second of small honestie: the first to see Grece, and the schooles that florished therein: the second (which was more secrete and knowen vnto few) for to consulte with southsayers, and sacrificers about his affaires in time to come, because it was not then openly permitted for the authors of such impietie, to practise such Deuillish inuentions. And I my selfe in coniecturing of him at that time (although I am not of the number of Propheciers) was not much deceaued: for his wauering minde and freneticke disposition, made me a Prophet good enough. He which goeth nearest the marke by coniecture, is commonly called the best Prophete. I saw not one signe in him, that gaue me any hope of him, that euer he would become an honest man. He had a running head: his shoulders did neuer linne wagging, and lay flatte or stipe wise: he had winking eyes that continewally rolled in his head: his countenance was staring: he had a sliding, slipperie and limping pace: his visage was scornfull: he had a fliringe face of his owne, the which his immoderate laughter, and continewall skorning did declare: his maner was without all good order to say and vn say: his wordes came tumbling out with vehemencie and stoppes, the sentence broken in the middes: his questions and obiections were rash and foolish, his aunswers were litle better, which oftentimes followed one after the other, and as there was litle holde of them, so were they proposed without order. But what neede I to runne ouer all particulars. I foresaw in him before he was created Emperour, that which afterwards proued to be most true. If there were presently in place any of my familiars, which hearde me thus diuining of him, I am sure they would testifie this to be no otherwise then

Gregorius
Nazianzen
orat. 2. cont.
Gentil.

The phisio-
gnomie of
Julian the
Apostata.

I do report it: in whose hearing also at the foresight of these things, I vttered these wordes: O good God what a monster the Empire of Rome doth nourish. VVhen I had vttered these wordes, I desired of God, that in this behalfe I might be founde a lyer. For that had bene farre better, then that the whole world should haue bene visited, with so many mischiefes: then that such a monster should euer haue bene seene among men, when the like thereof had neuer bene remembred before: seeing there happened many deluges, and floodes, ouerflowing the countreys, the which both yong and olde at this houre doth remember: great losse by fire: terrible earthquakes, and gaping of the grounde, and men also of a straunge shape, were seene borne into the world, of mixte and compound natures, halfe man halfe beast. But he purchased vnto himselfe such an ende, as his frenlike disposition by all right deserued. These thinges did *Gregorie* reporte of *Iulian*. Because that *Porphyrius* and *Iulian* both, in many their rash allegations, to the slander of Christian religion haue done great iniurie to the trueth, partly by perverting certaine places of holy Scripture, partly also by reconciling of others, after their owne foolish iudgement, with applying of them to their owne purpose: many withstood them, confuted and ouerthrow their Sophisticall positions, yea aboue all the rest; *Origen*, who florished a long time before the raigne of *Iulian*, sifted out such places of holy Scripture, as seemed to bring the readers into doubt, laid downe the obiections together with the answers, & satisfied the captious & vaine doubts of wicked persons. If *Iulian* & *Porphyrius* had diligently perused these his woordes, they would (I am sure) not onely haue approued the same, but also applied all their giftes to other matters, and neuer set their mindes to write Sophisticall fallacies, full of blasphemous impietie, against the maiestie of God. It is manifest hereby that the Emperour vsed these cauillations, among rude & vnlearned people, and not in the hearing of such, as had learned the manifest trueth out of holy Scripture. For when he had heaped together many wordes of holy Scripture, which are necessarily set forth, after a common and vsuall kind of phrase, to expresse the Oeconomie, the order in doing or dispensation of God, in the ende he sayth thus:

*Iulian lib. 3.
contra Christian.*

*Iulian lib.
Cynil.*

Verely these places euery one, vnlesse the sentence hath some secret or hid misterie, (the which I take to be most true) containe as farre forth as the wordes geue vs to vnderstand, many blasphemies against God. This was one among other of his argumentes, layd downe in his thirde booke, against the Christians. In his booke intituled *Cynisme* while he endeuoreth to instruct vs, how farre forth it may be lawfull for vs to proceede, in framing of holy fables, or diuine comedies, his opinion is that in the handling of such matters, it behoued vs to conceale the trueth, his wordes are these: Nature had leuer be vnreuealed, the hid also, and the intricate essence of the Gods, will not in any wise suffer it selfe to be beaten with plaine and manifest wordes, into the defiled eares of men. Wherefore the Emperour as farre forth as we can gather by his wordes, seemeth to be of that opinion touching holy Scripture, because the wordes are mysticall and containe secrecie: but it grieues him that all men be not of his minde, and therefore he scorneth at such Christians as vnderstand the said mysteries simple. Yet he should not haue so derided the simplicitie of the common people: neither therefore to haue inueyed against holy Scripture: neither to haue abhorred and detested the sense and notable sentences comprised in the same, because all men did not vnderstand them as he thought god. Now, as it is very euident, the like happened vnto *Porphyrius*. This *Porphyrius* being rebuked of certaine Christians at *Cæsarea* in *Palæstina*, being altogether impatient through boylinge choler, and burning heate of furious rage, fell from the Christian sayth and rashly tooke penne in hand (because of the hatred he owed vnto them, which reprehended him) for to write bookes, where he inueyed bitterly, with contumelious stile, against all Christians: as I reade in the bookes of *Eusebius Pamphilus* which he wrote to the confutation of his woordes. The Emperour also setting vp him selfe insolently against the Christians, in the hearing of vnlearned persons, and being prouoked thereunto, by the selfe same frenlike and raging humors, fell into the like Apostasie with *Porphyrius*. Wherefore both of them, falling of their owne accord into extreme impietie, and prinie in conscience to their blasphemous practises, receaued punishment due vnto their deseruing. Furthermore when *Libanius* the Sophist scornefully derided the Christians, in these wordes: they take the man that was bozne in *Palæstina* for God, and the sonne of God: me thinkes he forgetteth him selfe when as in the ende of his Oracion, he numbred *Iulian* among the Gods, in this sorte: First of all (sayth he) they could not refraine, for they stoned him almost to death which brought the

*Impatience
brought Por
phyrius into
Apostasie.*

*Libanius in
the funerall
of Iulian.*

the first tydings of *Julians* departure out of this life, as if he had lyed against God. Again a litle after: O thou scholar (sayth he) of the deuills: O thou discipule of the deuills: O thou assittent and associate of the deuills. Although he vnderstood this otherwise, yet in so much he eschewed not the equiuocall word which comprised also the Deuill, he seemed to vtter no lesse then the Christians accustomed to do in reproche. Wherefore if he had determined with him selfe to extoll any man, he should haue auoyded euery ambiguous word in such sorte as he reiected an other phrase being reprehended for it, and blotted it out of his bookes. Now that man in Christ is made God: how that he is both man openly, and God in myserie, how that also both these thinges may be iustified, the holy bookes of the Christians do declare. The Ethnickes before they beleue, are not able to comprehend it. For the saying of the Prophete is true: If you beleue not, ye shall not be able to vnderstand. Wherefore they are not ashamed to number many mostall men in the catalogue of the gods. I would to God they had offended herein onely in taking them for gods who were vertuous lyuers, iust men, and temperate persons: but they haue preferred such as were impure, vniust, and drunken sortes: I meane *Herculeans*, *Bacchians*, *Asculapians*, whom *Libanius* doeth very oft call to witnesse in his writings, whose amorous toyes and wanton behauiour both with male and female if I should goe about to rehearse, would compell me to vse a long digression. Such as are desirous to vnderstand farther thereof, let them repaire vnto *Aristotles* *Peplus*, by interpretation the womans attire: vnto *Dionysius* garlande, vnto *Reginus* *Polymnemon*, and to the whole rable of Poets, who writing of these thinges do set wide open vnto the world the vaine and ridiculous misteries of the Ethnickes. But that it is a heathenish custome to accompt of mostall men as of gods, let vs consider thereof a litle better. The Rhodians being in great distresse receaued aunsuere of the Oracle, that they should worship *Attis* the Phrygian, who was a priest, and died frenetike. The Oracle was as followeth:

Set forth the great God *Attis* name, sound out his glorious prayse,
Vvho in vertue ioyned with *Adon* chaste and *Bacchus* happie dayes.

This Oracle maketh *Attis*, who died for loue, a god, together with *Adonis* and *Bacchus*. Forerunner when *Alexander* king of Macedonia came to Asia, the people *Amphictiones* brought him presents, of whom the Oracle of *Apollo* in Delphos made this aunsuere, and charged the people as followeth:

Let altars burne and incense powre, please *Ioue*, *Minerua* eke:
The potent prince though nature fraile, his fauour you must seeke.
For *Ioue* from heauen to earth him sent, loe *Alexander* king,
As God he comes the earth to rule, and iust lawes for to bring.

These were the wordes which the deuill out of the brest of *Pythia* vttered of *Alexander*. The same Oracle to the ende he might flatter great personages and Princes of great power, numbred them in the catalogue of the gods, and peraduenture this aunsuere was no other but a flattering of *Alexander*. To what ende shall I write of *Cleomêdes* the wastler, of whom to the ende he might be canonized a god, the Oracle speake in this sort:

Cleomede interred is, his fame let flourish still,
Aduance with feasts and sacrifice his name, this is our will.

Diogenes *Cynicus* and *Oinomaus* the philosopher, condemned the Oracle of *Apollo* for this aforesaid follie. The people *Cyciceni* called *Adrianus* the thirtienth god: *Adrianus* him selfe counted *Antonius* his deirling in the catalogue of the gods. Yet *Libanius* would not once open his lippes to the reprehension of these ridiculous toyes and more follie. Neuerthelesse though he perused these Oracles, and read ouer the booke of *Adrias*, intituled The life of *Alexander*, yet was not he ashamed to effaine of *Porphyrus* as of a god. I am humbly (sayth he) to craue pardon of the olde gray bearde of *Tyrus*, in that I haue preferred the workes of the Emperour before his writings. Thus haue we discoursed by way of digression somewhat at large, to the end we might satisfie the despitefull reportes of the sleaunders mouth of the Sophist: yet in so much they seme to require a seuerall volume we will ende them here and procede on in our historie.

Esay. 7.

Hercules.
Bacchus.
Asculapius.

Attis dyed
for loue.

Adon was a
beautifull
boy slaine of
a bore & be-
cause he was
the deirling
of Venus, she
turned him
to a purple
flower, or as
some say, vn-
to a Rose.
Bacchus was
a dronke sot.

Cleomêdes
was a wast-
ler of exceed-
ding strength
& greatnesse
of body, who
being put
beside the
price at the
game of O-
lympus, fell
madde.
Antonius
was a yong
boy whom
Adrianus the
Emperour
loued.

Cap. 14. in
the Greeke.

CAP. XX.

How that the bishops of all sects and opinions posted vnto Iouianus the Emperour as soone as he was created, hoping euery one to finde him according vnto their owne vaines.

The Empe-
rour Iouian^s
was a fauo-
rer of the Ni-
cene creede.

AS soone as the Emperour Iouianus returned out of Persia, the churches immediatly were troubled with sedition. The bishops likewise whilest they hope to finde the Emperour of their owne seuerall opiniōs, endeouour with all might to preuent one an other. The Emperour for as much as alwayes he cleaued vnto the creede obtaining the clause of *One substance*; made flat answere that he would alwayes further the same, and encouraged Athanasius bishop of Alexandria by his letters, who immediatly after the decease of Iulian entoyed againe the bishopricke of Alexandria. For he being then confirmed therein by the Emperours letters, layd aside all feare & saintnesse of courage. Whereouer the Emperour called home againe the bishops whom Constantius had exiled, whom Iulian also had not restored to their seaces. Then also the Idoll groues & temples of the Ethnicks were shut vp: the Pagans them selues wandered and hid them here and there: such as wore the philosophicall habite, laid it aside and wore the comon and vsuall attire. Those bloody and detestable sacrifices wherewith they openly defiled them selues, and toke their fill during the raigne of Iulian, were now wholly taken away.

Cap. 15. in
the Greeke.

CAP. XXI.

How the Macedonians and Acacians assembling at Antioche, confirmed with their subscriptions the Nicene Creede.

Iouianus the
Emperour
coule not
away with
contentious
persons.

THE Christian affaires were not as yet pacified, neither entoyed they a quiet end. For such as were ringleaders of contrary factions got them vnto the Emperour, hoping that he would geue them free libertie to feede and foster among them selues the fiery humour of contention, and licence to deale sediciously with their aduersaries. And first of all the Macedonians exhibite vnto him a supplication, where they request that such as auouch the vnlikenesse and dissimilitude betwene the Sonne and the Father should be banished the Church, and them selues substituted in their rowmes. The autho^rs of this supplication were Basilus bishop of An-cyra, Siluanus bishop of Tarsus, Sophronius bishop of Pompeiopolis, Palmicus bishop of Zenum, Leonius bishop of Comanum, Callicrates bishop of Claudiopolis, and Theophilus bishop of Castabala. The Emperour receauing their supplication gaue them no answer at all, but sent them away with these wordes. I tell you truly I can not alway with contentiō, but such as embrace vnitie and concord, I do both hono^r & reuerence them. These wordes of the Emperour coming to the eares of other contentious persons, delaid the heate of sedition that was kindled among them, which fell out right as the Emperour had wished. Againe at that time also the behauiour of the Acacians, a busie kind of bodie, a set wonderfull seditious was perceaued: a kind of people they are, alwayes applying the selues according vnto the vaines of the Emperours. These men assemble them selues at Antioche in Syria together with Meletius, who a litle before had seuered him selfe from their communion, they crape to familiaritie and conference with him. The cause that moued them thereunto was, for that they saw him in great estimation with the Emperour, who then made his abode at Antioche. They frame a supplication among the selues with vni^ome consent of them all. They acknowledge the faith of *One substance*: they ratifie the Nicene creede: They exhibite vnto the Emperour their supplication contayning the forme as followeth. Vnto our most holy and gracious lord Iouianus, victorious, puissant, Augustus: the counsell of bishops assembled at Antioche out of sundry prouinces, send greeting in the Lord. We haue experience and triall sufficient (most holy Emperour) how that your graces highnesse with great indultrie endeouoreth to establish peace & vnitie in the church of God: neither are we ignorant, how that your prudent aduice thinketh no lesse then that the forme of the catholicke faith will preuaile very much to the furtherance and confirmation of the foresayd vnitie and concord. Therefore lest we should be numbred among the corrupters of the true and syn-cere character of Christian doctrine: we thought good to let your maiestie vnderstand, that we both allow and retaine vniuolably, the Creede confirmed of old in the holy & sacred counsell of Nice: sithence that the clause of *One substance* (according vnto some mens thinking vnadvisedly laid downe) is very well interlaced of the fathers, interpreted and expounded both with commodious phrases, and fit epithetons: the which exposition sheweth forth the Sonne to be begot-

The suppli-
cation of the
Acacians as-
sembled at
the counsell
of Antioche
vnto the Em-
perour Iou-
ianus.

begotten of the Fathers ſubſtance: to be like vnto the Father according vnto his ſubſtance: that no paſſion ought to be conceived in his explicable generation: that the word *Subſtance* was not vſed of the holy fathers in that ſenſe which the Græcians take it, but to the ouerthrow of the poiſoned doctrine which the blaſphemous mouth of *Arius* endeouored to eſtabliſh, ſaying that Chriſt had his originall of nothing; that alſo theſe *Anomoians* affirming (by interpretation) the Sonne to be vnlike the Father, who lately ſtept vp, auouched more impudent and lewde doctrine to the ouerthrow of the Eccleſiaſticall peace and vntie. Wherefore we haue thought good to annexe vnto this our ſupplication, wherein our cenſure and opinion is layd downe, the forme of faith (which we honour and reuerence) decreed by the biſhops aſſembled at Nice. It beginnes as followeth. VVe beleue in one God the Father almightie, &c. containing throughout very ſounde and ſubſtantiall doctrine. I *Meletius* biſhop of Antioche, do ſubſcribe and allow of all the parts and parcells of the aforeſaid ſupplication and creede aboue written. Euen ſo do I *Eusebius* biſhop of Samofata, *Enagrius* biſhop of Sicilia, *Vranus* biſhop of Apamea, *Zoilus* biſhop of Lariffa, *Acacius* biſhop of Caſarea, *Antipater* biſhop of Roſſe, *Abramius* biſhop of Vria, *Aristonius* biſhop of Seleucobelus, *Berlammus* biſhop of Pergamus, *Vranus* biſhop of Melitine, *Magnus* biſhop of Chalcedon, *Eutychius* biſhop of Eleutheropolis, *Iſacocis* biſhop of Armenia the greater, *Titus* biſhop of Boſtra, *Peter* biſhop of Sipus, *Pelagius* biſhop of Laodicea, *Arabianus* biſhop of Antros, *Piſo* biſhop of Adana, by his ſubſtitute *Lamydrio* the Elder, *Sabinianus* biſhop of Zeugma, *Athanaſius* biſhop of Ancyra by his ſubſtitutes *Orphius* and *Aetius* the Elders, *Irenio* biſhop of Gaza, *Piſo* biſhop of Auguſta, *Patricius* biſhop of Palſum by his ſubſtitute *Lamyrio* the Elder, *Anatolius* biſhop of Bercea, *Theotimus* biſhop of Arabia, and *Lucianus* biſhop of Arce. This ſupplication haue we ſounde in the booke of *Sabinus* intituled The collection of the Councells. The Emperour who determined with him ſelfe to pacifie with gentle and curteous languages all quarells and contention, made anſwere that he would not moleſt any, what faith or religion ſouer they profeſſed, but aboue all others that he would honour and reuerſe ſuch as ſhewed them ſelues peacemakers, and went about to maintaine the bonde of vntie and concord. *Themisius* the philoſopher doth report theſe thinges in this ſort of him. For in the oration intituled Conſul, the which he wrote of him, he extolleth him vnto the ſkies, becauſe that in graunting euery man free choice and libertie to profeſſe this or that kind of religion, he ſtopped the mouthes of all flattering parasites and ſycophants, which kinde of men (ſayeth he nipping wiſe) as it is knowne vnto the whole world, worſhip not the King of heauen, but the earthly crowne and ſcepter, much like vnto *Enrius* carped headlong ſome times this way, ſome times that way.

The ſubſcription of the biſhops.

Flatterers are likened vnto the ſea Eurip^{us} which ebbeth and floweth leue times a day.

CAP. XXII.

The death of Iouianus the Emperour.

THe Emperour when he had appeaſed the ſedition of contentious perſons, in ſuch ſorte as we haue ſayd befoze, remoued with ſpede from Antioche, and got him to Tarſus in Cilicia, where after the wonted ſolemnitie of honozable funeralls he buryed the corpes of *Julian* his predeceſſor, immediatly after he is proclaimed Conſul. Thence he toke his voyage towardes Conſtantinople, and came vnto a place called Dedafana, lying in the middeſt betwene Galacia and Bithynia. There was he met of *Themisius* the philoſopher, together with other Senators and noble perſonages, who then pronounced befoze him his oration intituled Conſul. The which afterwards alſo he vttered at Conſtatinople in the hearing of the whole multitude. The Empire of Rome had enioyed great proſperitie: the ſtate of all people both high and lowe, the Eccleſiaſticall affaires of the church of God, by reaſon of ſo vertuous an Emperour, had flouriſhed exceedingly: had not death vnlooked for, pearced his breaſt with her poiſoned dart, and depriued him of all his princely ioy: ſo he died in the aforeſaid place in winter, of the longues being ſtopped with deadly obſtructions, the 17. of Februarie: he him ſelfe together with his ſonne *Varonianus* being Conſul. He was Emperour ſeuen moneths, and departed this life being thre and thirtie yeare olde. This booke comprizeth the ſpace of two yeares and ſixe moneths.

Iouianus the Emperour departed this life Anno Dom. 365.

The ende of the third booke of Socrates.



THE FOVRTH BOOKE OF THE ECCLESIASTICALL HISTORIE OF SOCRATES SCHOLASTICVS.

CAP. I.

How that after the death of Iouian, Valentinianus was chosen Emperour, who ioyned with him his brother Valens. Valentinianus him selfe was a true Catholicke, but Valens was an Arian.

The fourth booke compriseth the historie of 16. yeares ending anno Dom. 381. Valentinianus created Emperour anno Dom. 368. Valens the Arian was fellow Emperour with Valentinian, Anno Domi. 368.



When Iouian the Emperour had runne the race of his natural life, and departed out of this world at Dadastana, (as we said before) the seuentieth of Februarie, being Consull him selfe together with *Varonianus* his sonne: the souldiers which came from Gallatia the seuenthy day after, into Nicæa a citie of Bithynia, proclaimed with vniforme consent and one voice *Valentinianus* for their Emperour, the fine and twentie of the said Februarie, and in the aforesaid Consullship. This *Valentinian* was by birth of Pannonia, and of the citie Cimate, who applying him selfe to seates of armes, proved both a skilful and a valiant warrior. He was a man of a noble minde, and seemed alwayes to deserue farre greater honoz and dignitie then he enjoyed. As soone as he was created Emperour, he got him with all speede to Constantinople, and thirtie dayes after his coronation, he made his brother *Valens* fellow Emperour with him. And though they were both Christians, yet did they disagree in pointes of religion. *Valentinian* embraced the faith established by the Councell of Nice: but *Valens* after a certaine tyme conceaued in his braines, cleaued vnto the *Arian* heresie, the which opinion toke roote in his breast, by reason he was baptized of *Eudoxius* the *Arian* Bishop of Constantinople. They were both earnest followers of the faith which they embraced, and being created Emperours, the one was farre unlike the other in condition and trade of life. For though before that time vnder the raigne of *Iulian*, the one being Tribune, I meane *Valentinian*, the other being of the ordinarie garde and daily about the Emperour, I meane *Valens*, they both declared vnto the world the zeale they bare vnto Christian religion (for being constrained to sacrifice, they chose rather to sing from them their sword girdels, then to forsake the faith of Christ, so that the Emperour *Iulian* deposed nere nother of them from their dignities, no moze he did not *Iouian*, who immediately succeeded him in the Empire, perceauing they were profitable members of the common wealth) yet afterwaies hauing gotten the supremacy and the imperiall scepter, notwithstanding their diligence and care was alike in the administration of the publicke weale at the beginning of their raigne, for all that touching the faith (as I said before) they varied one from an other, and shewed a contrarie and diuers countenance vnto the professors of Christian religion. *Valentinian* as he honozed and reuerenced the fauourers of his faith and opinion: so he molested the *Arians* not at all: yet *Valens* endeavored not onely to encrease the number of the *Arians*, but also (as hereafter shall moze manifestly appeare) grauiously to persecute the contrarie opinion. About that time *Liberius* was bishop of Rome, and at Alexandria *Athanasius* was ouer the congregations which addicted them selues vnto the faith of *One substance*: but ouer the *Arians* was *Lucius*, whom the heretickes chose to their bishop immediately after the deafe of *Georgius*. The *Arians* inhabiting Antioche had *Enzoius* to their bishop. Such as maintained there also the faith of *One substance*, were deuinded into two partes, ouer the one was *Paulinus*, ouer the other *Meletius*. *Cyrillus* was then bishop of Ierusalem, and *Eudoxius* the *Arian*, bishop of Constantinople. The defenders of the creede which contained the clause of *One substance*, were saine to mete in a litle chapell within the said citie, and there to celebrate their wonted solemnitie. The sect of the *Macedonians* which varied from the *Acacians* in Seleucia, enjoyed their churches throughout euery citie. And thus went the affaires of the church in those dayes.

Liberius,
Athanasius,
Lucius,
Euzoius,
Paulinus,
Meletius,
Cyrillus,
Eudoxius.

CAP. II.

When Valentinianus abode in the West, the Macedonians repaired vnto Valens at Constantinople, and obtained of him to summe a counsell. How that Valens being an Arian, persecuted the true Christians.

THe Emperour Valentinian tooke his iourney with all speede into the West, whether he was constrained, by reason of earnest businesse, to remoue. But Valens, as he remained at Constantinople, was visited of the bishops, which were of the sect of Macedonius, and requested to summe an other Synode, for the establishing of the true faith. The Emperour thinking verily they were of one opinion with Acacius and Eudoxius, gaue them licence to call a counsell together. They from euery where, cited the bishops to mete at Lampfacum. But Valens with all celerity got him to Antioche in Syria, fearing lest the Persians should breake the league of thirty yeares made in the raigne of Iouianus, and invade the Romaine dominions, where he founde that the Persians were quiet and meant no harme. The Emperour therfore lining in peace, and enioying quietnesse raised great & grievous persecution, against them which embraced the faith of One substance. And although he molested not Paulinus the Bishop, for his rare vertues and singular giftes, yet banished he Meletius. But others of the Churches of Antioche that would not communicate with Euzoius, he vered diuersly, and plagued with sundry penalties, & punishments. It is reported moreouer that he threwe many into the riuer Orontes, which runneth by the citie, and there drowned them.

The coun-
cell of Lamp-
facum gathe-
red together
of Macedo-
nian here-
tiques.

CAP. III.

*While Valens the Emperour persecuted the true Christians in the East, Procopius the ty-
rant rebelled at Constantinople, then also were seene great earthquakes, and
ouerswimming of the sea, which destroyed many cities.*

When Valens exercised such practices in Syria, Procopius the tyrant rebelleth at Constantinople. Who when in short space he had gathered great power, marched forwarde to geue battell vnto the Emperour. Valens understanding of this, was in a soe taking, and by reason of this sturre, his tyrannie and crueltie rested a while from persecuting of the true Christians. In the meane space while the smoke of this tumult waied hot, there rose vpon a sodaine, a great earthquake, which scattered the building asunder, and destroyed many cities. Moreouer the sea kept not within his boundes, brake ouer the bankes and drowned the countries. For it fell out in many places, that where a litle before men went a foote, all then was afloate, botes, barkies and shippes were vsed: againe the sea went so farre from it selfe in other places, that it left much drie land, much sandy ground, and many fishes to swimme without water. These thinges happened in the first consullship of these two Emperours.

Anno Dom.
369.

Earthquakes

The sea ou-
erflowed.

CAP. IIII.

*In the trouble some state of the Church, the Macedonian sect, in the counsell of Lampfacum, ratified the
creede of the counsell held at Antioch: accursed the faith of the counsell summoned at Ari-
minum, and confirmed the deposition of Acacius and Eudoxius.*

In the time of the aforesaid calamities, neither enioyed the comen weale peace, neither were the Ecclesiasticall affaires in prosperous estate. For such as had procured licence of the Emperour, to summe a counsell, met together at Lampfacum in the same Consullship, that is the seuenth yeare after the counsell of Seleucia, and there after they had confirmed afresh the forme of faith, which of olde was published at Antioche, (they had also a litle before subscribed vnto the same at Seleucia) they accursed the creede of the Bishops, which with vniforme consent in religiō, they had lately established at Ariminum. Againe they gaue sentence against Acacius and Eudoxius, as of right deseruing to be remoued. Eudoxius Bishop of Constantinople could in no wise resist their doings, the commotion and warres then in hand raised by the tyrant Procopius, was a cause and let that he could not reuenge him of them. Wherefore Eusebius Bishop of Cyzicum hauing gotten the vpper hand, maintained for a while together with his complices the Macedonian opinion, the which also a litle before was disclosed, and made moze manifest at the counsell of Lampfacum. I suppose verily the said counsell to haue bene cause why Helle-spontus (for Lampfacum is a towne on the sea side of Hellespontus towarde Asia) is so full of the Macedonian heretiques. The aforesaid counsell was ended as you read before.

The coun-
cell of Lamp-
facum helde
of Macedo-
nians 7. yea-
res after the
counsell of
Seleucia.

CAP. V.

How the Emperour and the rebell Procopius pitched their fieldes, by Nacola a citie of Phrygia. The rebell was betrayed by his owne captaines, and executed together with them.

Anno Domi.
370.

Angelo and
Gomarius
the captai-
nes of Pro-
copius were
sawed asun-
der.
Procopius
dieth mise-
rably.

The yeare following in the consullship of *Gratianus*, and *Dagalephus*, the warre began. For *Procopius* the tyant left Constantinople, and made expedition against the Emperour: *Valens* understanding of it remoued out of Antioch and with all speede went to meete *Procopius*, toynd with him at Nacola a citie in Phrygia, and there pitched the battell. In the first skirmish he had the worse, his side was the weaker, in a while after he tooke *Procopius* alive, for *Angelo* and *Gomarius* his owne captaines had betrayed him, whom (I meane all thre) he executed with new and straunge kindes of tormentes. The traitors for contemning their allegiance and othe past betwene them, he sawed asunder in the midst. The tyants thighe he tyed to the toppes of mighty boughes growing not farre asunder, the which first of all with certaine Engines he wrested to the ground, afterwarde loosed them which lifted *Procopius* on high, and pulled him in paces. The rebell being thus toyne in two partes dyed miserably.

CAP. VI.

How the Emperour, after his victory against Procopius, went about to compell the Macedonian councill of Lampfacum, and all Christians, to the Arian opinion.

The Emperour being puffed up with his prosperous and lucky successes, turned himselfe againe to molest and persecute the Christians, because he determined with him selfe, to preferre euery where the Arian opinion. And first of all the councill held at Lampfacum lay on his stomache not onely because they deposed the Arian bishops, & depriued them of their Churches, but also because they accursed the forme of faith lately established at Ariminum. Wherefore after his coming vnto Nicomedia a citie of Bithynia, he called before him *Eusebius* Bishop of Cyzicum, who as I said before was of the Macedonian opinion. The Emperour called together a councill of Arian bishops, and compelled *Eusebius* to subscribe vnto their faith. Who though at the first he denied utterly, that he would agree therunto, yet afterwards being soze threatned of the Emperour with banishment, and confiscation of all his substance, he yielded vnto the Arian opinion: Immediately after his subscription he was in a great agony and torment of conscience: he returned thence to Cyzicum: In the face of the congregation he made a pitifull complaint with relation of the iniurie which the Emperour had done vnto him: how he had condescended not with his will, but by compulsion vnto the Arian heresie: he requested they would get them an other bishop, because that he was constrained to deny his owne opinion, but the inhabiteurs of Cyzicum for the great loue and affection they bare towarde him, neither would acknowledge an other bishop ouer them, neither yeld by the gouernement of their Church. Wherefore they both tooke him for their superiour, and kept still their former opinion.

CAP. VII.

How that Eunomius after the deposition of Eusebius the Macedonian, was made Bishop of Cyzicum. The originall of Eunomius, and how that he, being the scribe of Aetius the Atheist, followed his steps.

When the former deposition was heard of, the Bishop of Constantinople chose *Eunomius* to be bishop of Cyzicum, who being an eloquent man, was thought able with his gift of perswasion easily to induce them to embrace his opinion. After that *Eunomius* was come thither, the Emperour sent his commaundement, that *Eusebius* should be remoued, & *Eunomius* placed in his roome. Whereupon the fauozers of *Eusebius* builded them a church without the walls of the citie, and there had their priuate conuenticles. But of *Eusebius* so farre. And now let vs returne vnto *Eunomius*. This *Eunomius* was a scribe of *Aetius*, who was surnamed the Atheist, of whom we spake before. And liuing with this *Aetius* he learned of him captious fallacies & quircks of Logick, the which Sophisters do highly embrace, and exercised him selfe therein continewally. Whereouer he was delighted with baine speeches, and epithetons: he learned vnto

Eunomius
was a scribe
of *Aetius* the
hereticke.

advisedly to frame sophisticall arguments: he took great pride therein and ranne headlong into
 of blasphemy. He embraced the heresie of *Arians*, & impugned the trueth in *Christ*. And although
 he was in maner ignorant as touching holy Scriptures and the understanding thereof: yet was
 he able to decline the words & vary the phrase, but he could neuer attaine unto y^e marks he shot
 at, as his seven bookes of commentaries, vpon the epistle of *S. Paule* vnto the *Romaines*, foolishly
 written do declare. When he had vttered many vaine and frivulous expositions of that epistle,
 his capacity could not cōpise neither attaine vnto the drift of the Apostle. There are extāt cer-
 taine other bookes of his not unlike the former, the which if any be disposed to peruse, he shall
 finde many words, but little matter. It was this *Ennomius* that *Endoxius* preferred to the bishop-
 ricke of *Cyzicum*. When as he after his wonted maner fed the eares of his auditors out of the
 pulpit with sophisticall arguments and reasons of Logick, he amazed his auditors, so that ther-
 upon there was raised a great tumult at *Cyzicum*. For the citizens of *Cyzicum* when they
 could not away with his arrogant & insolent maner of preaching, they banished him their citie.
 Thence he got him to *Constantinople*, liued with *Endoxius* and plaid the bishop no longer. Yet
 lest we seeme in the way of slander onely to report these thinges of him, let vs heare the blas-
 phemous wordes of *Ennomius* him selfe, wherewith most impiously after his sophisticall maner
 he derogated from the maiesty of Almighty God. He said as followeth: God of his owne essence
 understandeth no more then we do, neither is the same better knowen or understood of him
 then of vs: and whatsoeuer we know of it, the same knoweth he, and loke what his capacity
 reacheth vnto, the same thou shalt finde in vs. These and many other such lewde fallacies lin-
 ked *Ennomius* together, but after what sort he fell from the *Arians*, I will hereafter declare.

The blasphemies of *Ennomius* the hereticke.

CAP. VIII.

Of the oracle that was founde ingrauen in a stone, when the Emperour *Valens* vpon dis-
 pleasure overthrow the walls of *Chalcedon*.

THE Emperour vpon displeasure gaue cōmaundement that the walls of *Chalcedon*, lying
 ouer against *Byzantium*, should be overthrowen. For he took an othe that if he got the v^p
 per hād of *Procopius* the tyrant, he would do it because the citizens of *Chalcedon* took *Pro-*
copius part; and reuiled him as he passed by the walls of their citie with spitefull & cōtumelious
 languages, & shut vp their gates against him. So it fell out that the walls of the citie, by the com-
 maundement of the Emperour, were throwen downe to the ground. The stones thereof were car-
 ried to the cōmon baths at *Constantinople*, called *Constantian*. In one of the said stones there
 was an oracle found ingrauen the which of olde lay in secret, & the first came to light. Wherby
 it appeared that the walls should be take to the vse of the baths, whē great plenty of waters were
 sent in the citie: and that when infinite of the Barbarian nations inuaded the Romaine domi-
 nions, they should wonderfull y molest the empire of Rome, & in the ende be overthrowen them-
 selues, there is no cause to the contrary but that the reader may haue the oracle laid befoze him.

VWhen Nymphs with noyse and royall feasts, when mirth in citie raygnes,
 VWhen walls with woe keepe streamy bathes, that boyle vp filth and staynes
 A people strong in number great shall passe Danuby streames
 Callio eke, the Scythian Ile and Misan craggy realmes
 The Thracian banks with armour bright all couered men shall see
 This nation fierce though armour fight in armour foyld shalbe.

An oracle
 founde en-
 grauen in a
 stone when
 the wall of
 Chalcedon
 was throwne
 downe.

The oracle is in this sort. For not long after, the conduit which *Valens* made, yelded great
 plenty of water vnto the citie of *Constantinople*: at the same time also (as hereafter shal more
 manifestly appeare) certaine of the Barbarian nations took armour against the Empire of
 Rome. Yet the oracle may otherwise be understood. For *Clearchus* the Lieutenant of the city,
 after the conueyance of the conduit, made a great pipe in *Theodosius* market, the which was cal-
 led the plentiful pipe, where also for ioye thereof the citie kept a solenne feast, and this perad-
 venture was it which the Oracle meant when he said:

VWhen Nymphes with noyse and royall feasts, when mirth in citie raygnes
 VWhen walls with woe keepe streamy bathes that boyle vp filth and staynes.

But these circumstances and knowledge of the oracle fell out afterwards. When the walls
 of *Chalcedon* were a throwing downe, the citizens of *Constantinople* made humble sute vnto
 the Emperour that he would not so deface the citie of *Chalcedon*. The like did the *Bithynians*,

Nicomediens, and Niczans, who by chaunce then were at Constantinople. But the Emperour being thoroughly incensed against them, took their sate in very ill parte: & to the ende he might keepe his othe, he commaunded the wall should downe, and the foundation should be filled up with litle pelting stones, so that as yet there is to be seene in some places of the wal, how slender and what new building of no account was raised, upon so auncient and substantiall a foundation. But of the walls of Chalcedon so much shall suffice.

CAP. IX.

How the Emperour Valens persecuted the Nouatians, who embraced the clause of one substance, no lesse then the true Christians. How the Emperour Valentinianus begate a sonne and called him after his owne name, for his sonne Gratianus was borne before Valentinianus enioyed the Empire.

The Emperour moreover ceased not from persecuting such as embraced the crede containing the clause of *One substance*, but banished them out of Constantinople, and together with them the Nouatians, who addicted them selues vnto the same opinion: their Church doyes he commaunded to be nailed up: their Bishop *Agellus* a man that led a precise life, and ruled the Church euen from the raigne of *Constantine*, he exiled. This man all his life time went barefoote, and according vnto the commaundement of the Gospell, he had but one coate. At that time *Martianus* who sometime was a souldier in the Emperours pallace, a zealous and an eloquent man, appeased the displeasure of the Emperour conceaued against the Nouatians. He was then a Priest of the Nouatian Church, and trained by *Anastasia* and *Carosis* the Emperours daughters in the precepts of Grammar: in whose name the common bathes builded by *Valens* at Constantinople were consecrated, the which as yet are there to be seene, bearing the name of the Emperours daughters. Wherefore by reason of his sate, and because of the reuerende opinion which the Emperour conceaued of this priest, the Nouatian Churches being shut up for a while, were set wide open and frequented a new, yet were they not rid of the Arians, nor deliuered from their persecution. The Arians abhorred them because they loued entirely such as embraced the faith of *One substance*. The state of the Ecclesiasticall affaires then was at this point. This one thing we may not leaue vntouched, how the battell betwene the Emperour and *Procopius* the tyrant was fought, about the latter ende of May, in the Consulship of *Gratianus* and *Dagalephus*. In a while after the said battell, the aforesaid men being Consulles, the Emperour *Valentinianus* had a sonne borne him in the West, whom he called after his owne name, for his sonne *Gratianus* was borne before he was crowned Emperour.

CAP. X.

Of the great hayle that fell at Constantinople, and the earthquakes which happened, in Bithymia and Hellepontus.

Great haile.

Terrible earthquakes

The yeare following in the Consulship of *Lucinus* and *Ionianns*, the second of Iulie, hayle of a wonderful bignesse, like vnto stones lighted at Constantinople. It is rise in euery mans mouth, that God sent that great hayle in token of his displeasure against the Emperour, for banishing many Priests and Bishops, which refused to communicate with *Eudoxius* the Arian. Not long after in the aforesaid consulship, the foure and twentieth of August, *Valentinianus* created his sonne *Gratianus* Emperour. The yeare following, being the second Consulship of *Valentinianus* and *Valens*, the eleuenth of October, there was in Bithymia a great earthquake, which uerthrew the citie of Nice. It was the twelf yeare after the ruine of Nicomedia. Immediately after many peeces of Germa, a citie in Hellepontus were turned upside downe with an other earthquake. For all these dreadfull sights were beheld in the open face of the world, the lewde disposition of *Eudoxius* the Arian bishop, & the peruered minde of the Emperour *Valens* was nothing moued, to incline vnto piety & right reformatiō of true religiō. For they obserued no meane, but furiously raged against all such as held the contrary faith & opinion. These earthquakes were no other wise to be taken, the for manifest tokens of the schisme & tumults the raised in the Church. And though many of the priestly order were depriued of their dignities, yet of all the rest *Basilus* bishop of Cæsarea in Cappadocia, & *Gregorius* bishop of a small & meane citie bordering vpon Cæsarea, by the prouidence of God for their great pietie, were not banished their native soile.

Of whom I shall haue occasion hereafter to discourse moze at large.

CAP. XI.

Howe the sect of Macedonius being put to their sists, by reason of the Emperours displeasure, sent their letters vnto Liberius bishop of Rome, where they subscribed vnto the faith of one substance.

When as at that time such as cleaued stedfastly vnto the clause of one substance, being true Christians, were vered aboue measure: the Macedonians also were pursued of the wicked & godlesse persecutors. These men, partly for feare, and partly for their faith, being brought to their witts end, wrote letters, & sent messengers from their bishopricks one vnto the other, signifying that of necessity, they must fly for refuges both vnto y^e emperours brother, & to Liberius bishop of Rome, and subscribe rather vnto their faith, then condescend to communicate with Endoxius the Arian. Wherefore they send Eustathius bishop of Sebastia, one that had bene often times deposed: Silvanus bishop of Tarsus in Cilicia, and Theophilus bishop of Castabala, a citie likewise of Cilicia: these men are charged not to disagree as touching the faith with Liberius, but to communicate with the Church of Rome, & to ratifie by their subscriptions the faith of one substance. When these men had receaued their letters, which impugned the faith at Seleucia, in all the hast they post to old Rome. They shewe not them selues vnto the Emperour (for he was in Fraunce, busily occupying him self about the battell against the Sarmatians) but deliuer their letters vnto Liberius. Liberius refuseth to giue their letters the reading, he told them they were Arians, and therefore in no wise to be entertained of the Church, because they had abrogated the crede of the Nicene councill. Vnto whom they make answer that his words were true, yet that they repented the afterwards of their folly: that they acknowledged the truth: that of late they had condemned the opinion which affirmeth the sonne to be vnlike the father: that they confessed the sonne in all thinges & in all respects to be like the father, and that the clause of likenesse differed nothing from the sense of one substance. When they had made this protestation by word of mouth, he requireth them to do the same in writing. They immediatly exhibite vnto him a supplication wherein the forme of faith published and established by the councill of Nice, was comprized. And lest that I seeme ouer tedious vnto the reader, my purpose is to omit the letters they wrote, from one company to another, namely from Smyrna in Asia, fro Pisidia, Ilauria, Pamphilia and Lycia: only here to lay downe the supplication, which Eustathius sent from his lodging vnto Liberius, it was written as followeth:

Vnto their Lord and brother, their fellow minister Liberius: Eustathius, Theophilus and Silvanus, send greeting in the Lord.

To the ende we may remoue all suspicion of heresie, and partaking with sectes whatsoever, which heretofore haue molested the quiet estate of the catholick church: presently we do allow of the synods & assemblies of bishops, which met at Lampfacum & Smyrna, & at sundry other places, maintaining the right & sound faith. That these our words may seme for no other the our true meaning, we are legats, & haue brought letters vnto your holines, vnto all the bishops of Italie, & to the other churches whatsoever of the west corrie, whereby it shall manifestly appeare that we are of the Catholicke faith: that we defend the sacred canons of the Nicene councill, established in the happie raigne of the holie Emperour Constantine, by three hundred and eightene Bishops, the which vnto this day, haue bene continuallie obserued and vniuolablie retained: where the clause of one substance was godly enterlaced, to the ouerthrow of the poisoned opinion of Arius. For by subscribing with our owne hands, we do plainly protest, that we are of no other opinio, the these fathers were of: but that heretofore, & presently also, we embrace the same faith with them, & mind firmly to continue therein vnto our last houre. Moreouer we condemne Arius, his detestable opinion, his disciples, his complices: the whole heresie of Sabellius, all the Patropassians, Marcionists, Photinians, Marcellians, & to be short, the wicked sect of Paulus Samosatenus. We pronounce these mens doctrine for accursed, together with all that holde with them, all heresies likewise, which are contrarie vnto the aforesaid sacred faith, generally & godly framed by those holy fathers, assembled in the city of Nice. We accurse also the forme of

The hereticall Bishops of Macedonius sect, now do recant & exhibite this supplication vnto Liberius b. of Rome.

The Nicene
Creede.

faith that was repeated at the councell of Ariminum, partly for that it impugneth the Nicene Creede, and partly for that diuers were fraudulently brought to subscribe vnto the same at Constantinople, through wiles and perurie mistaking the title, for they tooke Nice a citie of Thracia, for Nice in Bithynia. The beliefe & faith we are of, & of them likewise whose lagats we are, is as followeth: We beleue in one God the father almighty, maker of all things visibible & inuisibible, & in one onely begotten God our Lorde Iesus Christ the sonne of God, begotten of the father, that is of the substance of the Father: God of God light of light: very God of very God begotten not made: being of one substance with the father by whom all things were made, either in heauen or in earth, who for vs men & for our saluation came downe from heauen, was incarnate & made man, he suffred & rose again the third day, he ascended into heauen & shall come againe to iudge both the quicke and the dead. And we beleue in the holie Ghost. Such as saie there was a time when he was not: or that he was not before his incarnation: or that he hath his being of nothing: or that he consisteth of anie other essence or substance then of the fathers: or that the sonne of God is conuertible and mutable, them we say, the holie & Catholick Church vnder heauē doth hold for accursed. I *Eustathius* bishop of Sebastia, *Theophilus* & *Silvanus* legats of the councells of Lampfacum, Smyrna, with others, haue voluntarily with our owne proper hands subscribed vnto all the premiffes & to euerie parcell within comprised. If anie man after this our protestatiō commense anie sute or accuse either vs or them which sent vs, let him come with your holines letters vnto some of the catholick Bishops whome you thinke best, and there pleade against vs in their preſence & so let the punishment light vpon his head that is faultie. *Liberius* hauing bound the legats with the subscription of their owne hands, receaued them into the communion, gaue them these letters following and sent them away.

Cap. 1. after
the Crocke.

*The epistle of Liberius Bishop of Rome, vnto the Bishops of the Macedonian
ſect inhabiting the Eaſt countries.*

Vnto our welbeloued brethren and fellow bishops, *Hysimus*, *Cyrius*, *Hyperichius*, *Yranus*, *Heron*, *Elpidius*, *Maximus*, *Eusebius*, *Encarpus*, *Heortasius* &c. vnto all the catholicke bishops of the East churches: *Liberius* bishop of Italie, together with other bishops of the west, send greeting alwaies in the Lord. Your letters (welbeloued brethre & men that are bedecked with the bright beames of faith) we haue receaued by the reuerend brethren & bishops *Eustathius*, *Silvanus*, & *Theophilus*, containing quietnes & concord of the catholick church, which confirmed in vs fully our desired ioy & gladnes. And first of all because that therby we perceaued your faith & opinion to be in all points agreeable, both with mine, which am the meanest of you all, with the other bishops of Italie, and the rest of the West countries: nay not only this, but also your legats haue confirmed it with the testimonie of their owne hands. This Catholicke & Apostolicke faith we do acknowledge, which from the councell of Nice hitherto, hath firmly and vniolablie continued. This was the faith that your legats protested: in this faith with notable courage they haue accursed all the croked steps of cankred opinions, & quenched all the fire sparkles that flashed thereof. This faith not onelie by preaching vnto the people, but also by penning of it in paper, they haue published vnto the world. The copie whereof, we thought good to annex vnto these letters, lest the heretickes finde meanes hereby to cauill: euen as some heretofore haue gotten lighter occasion then this, to leuell at the Church of God, the darts of their despitefull mind, and the flaming fire brands of contention. For our most reuerend brethren *Eustathius*, *Silvanus*, and *Theophilus*, confesse the same, and withall them selues, together with your fatherhood, to haue bene euer of this faith, and now with free purpose, to continue firme in the same vnto the last houre: that is in the faith which was approued of three hundred & eightene Catholick bishops, assembled in the citie of Nice: which containeth the absolute and perfect truth: which stoppeth the mouths of hereticks, and vterly ouerthroweth their counterfeit doctrine. Neither came it to passe by hap hazard, that so great a heape and multitude of bishops met together: for it was the will & providence of Almighty God, that assembled them to the suppression of the fury & rage of the heretick *Arius*. It was with the same number that blessed *Abraham* ouercame through faith so many millions of mē. The which faith being comprised in the force & vertue of one substance, is so firme & inuincible a bulwark, that it foileth all the sleights & crafty inuention of the Arian heresie. And although the cursed & abominable Arians caused all bishops frō euery where to
assem-

Gen. 14.

assemble at Ariminum, to the end that either through perswasion or rather (to tell the truth) by the commandement of the Emperour, that which was the principall point of the creede might by them be blotted out, or at least wise leudly peruerred: yet for all their spitefull deuises, they preuailed not. For all the Bishops in maner which met at Ariminum, and were either allured by their fraudulent enticements, or compelled by force, and so fell at that time from the faith: now hauing remembred them selues better, accursed the faith set forth by the bishops at Ariminum: ratified by subscription the Catholick & Apostolicke faith, confirmed by the bishops of the Nicene councell, & now they communicate together with vs: once I say againe all they presently are earnest & zealously bent against the hereticall opinion of *Arius* & his followers. The which thing when your legats had thoroughly examined & deeply weyed with them selues, they freely subscribed in your names, & accursed *Arius*, together with the canons concluded vpon at Ariminum, contrarie vnto the Nicene faith, vnto the which sometimes you your selues being trained through fraude & wiles, haue by oth subscribed. Wherefore it seemed good vnto vs, to write vnto your louing brotherhood, & to assist you in such reasonable requests: especially seeing we are giuen to vnderstand by the protestation of your legats, that the bishops of the East are now come into the right way, & embrace one faith, together with the catholick bishops of the west. Neither would we haue you ignorant, that they who sometime were craftely & violently drawne from the truth, to establish the blasphemous decrees, against the maiestie of the sonne of God, at the councell of Ariminum: now haue wholly & vnfaignedly condemned the same, & with vniforme consent of them all, to haue embraced the Nicene creede. Moreouer you haue to certifie all men by your letters, that they which hertofore vniwittingly swarued frō the faith, & now wander in the wast desert, & darke mist of heresie, may at length returne vnto the bright & celestiaall beames of Christian libertie, shining in the world to the comfort of their soules. All which let them know for surety, that if they will not after this damnable councell purge them selues, and vomit out the deadly poyson of this detestable doctrine: if they will not remoue from among them all the blasphemies of *Arius*: if they will not abhorre him from the hart roote, and accurse him for ever: that they them selues are cut of, & excommunicated from the communion of the faithfull as aliens & foreigners, (for the Church nourisheth no bastards) together with *Arius* and his disciples, & all such vipers broode as the Sabellians, Patropassians, & all other hereticall opinions whatsoever. God haue you in his tuition welbeloued brethren. The legats of *Eusebius*

The councell of Ariminū recanteth & accuseth *Arius*.

The councell of Sicilia.

CAP. XII.

How *Ennomius* the heretick fell from *Eudoxius* the Arian: how by the procurement of *Eudoxius*, *Athanasius* was faine to flie & hide him selfe, so that there rose a great tumult, and to appease the same, the Emperour wrote louingly vnto the people of *Alexandria*, & commanded that *Athanasius* should quietly enioy his bishopricke.

Cap. 13 after the Greeke.

ABout that time *Ennomius* deuided him self from *Eudoxius*, & raised seneral conuenticles: because that after he had made long and tedious sute vnto *Eudoxius* in the behalfe of his maister *Aetius*, he would not receaue him into the Church. Neither did *Eudoxius* that of him self (for he misliked not at all with the opinion of *Aetius*, in so much that his owne differed not from his) but all the whole faction of *Eudoxius* abhorred *Aetius*, for one that was of a contrary opinion vnto them. It is knowne very well, that this was the cause which moued *Ennomius*

The one heretick falleth out with the other.

to disagree and vary from *Endoxius*, for we learned of a truth, these things to haue thus fallen out at Constantinople. But at Alexandria, the writ that was sent thither by the gouernours, through the procurement of *Endoxius*, molested wonderfully the quiet estate of the Church. *Athanasius* mistrusting the heady & rash motion of the common people, fearing if any mischief were wrought by them, that it would be layd to his charge: hid him selfe in his fathers priue closet, the full space of foure moneths. The Emperour hearing that the people was all on an vproue at the departure of *Athanasius*, for the loue and longing they did for him, was wonderfully incensed, & signified vnto the people of Alexandria by his letters, that his pleasure was, that *Athanasius* should quietly, as they wished them selues, enioy his bishopricke. By this means it came to passe, that the Church of Alexandria had peace and tranquillity vnto the death of *Athanasius*. But howe the Arians possessed that Church after his death, we will hereafter declare.

CAP. XIII.

Cap. 14. in
the Greeke.

How that after the death of Endoxius, the Arians chose Demophilus bishop of Constantinople: the Catholicks chose Enagrus, whom Eustathius bishop of Antioch did consecrate, but by the commaundement of the Emperour Valens, they were both exiled, so that afterwards the true Christians were wonderfully afflicted. Of the fourescore priests that were burned in the ship, and the great famine that fell in Phrygia.

*Cap. 15. in
the Greeke.

The Emperour *Valens* hastening againe to Antioch, left Constantinople, & coming to Nicomedia in Bithynia, was faine to make there his abode for a while, his cause was as foloweth, *Endoxius* the Arian bishop, hauing enioyed the bishopricke of Constantinople, the space of nineteene yeares, departed this life immediatly after the emperours removing out of the city, in the third Consulship of *Valentinianus* & *Valens*. Wherefore the Arians placed *Demophilus* in his roome. But such as embraced the faith of one substance, supposing now they had got fit opportunity, chose *Enagrus*, a man of their owne opinion. He was consecrated bishop by *Eustathius*, who of old had bene bishop of Antioch, & then lately, had bin by *Iouianus* called home from exile, & at that time by chance remained (though in secret) at Constantinople, for to confirme such as were of the faith of one substance. This being done, the Arians began againe with furious motion to persecute the faithfull christians, so that tidings thereof came quickly to the emperours eares. He fearing greatly, lest the seditious tumult of the vulgar sort, should ouerthrow his city, sent out of Nicomedia into Constantinople, great power of armed souldiers: & commaunded withall, that both the consecrator & the consecrated bishop, should be banished, one to one place, the other into another country. Wherefore *Eustathius* was exiled into Bizya a city of Thracia, & *Enagrus* was conueyed into another city. When the world fauored the Arians in this sort, they set vp themselves, they crowed insolently ouer the true christians, they scourged, reuiled, imprisoned, mearced, they laid vpon the all the grievous & intollerable burthens they could deuise. The true Christians being thus oppressed with extreme dealing, went vnto the emperour, besought most humbly of him, that if not altogether, yet at least wise he would ease them of some part of their troubles: but where they thought to haue solid saue, there were they souly deceaued, inasmuch they hoped to obtaine iustice at his hands, which was their deadly so, & his cause of all their wofull calamity. For whē as those goodly & religious men of the priestly order, being in number 80. & sent in the name of all the rest into Nicomedia, (namely as the most famous, *Urbanus*, *Theodorus*, & *Menedemus*) made supplication vnto the emperour, opened vnto him their grief, certified him of the iniuries they sustained at the hands of the Arians: he although he was then wonderfully incensed against the, yet concealed his displeasure, vntill that priuily he had commaunded his Lieutenant *Modestus* to lay them in hold, & punish them with death. The kind of death inasmuch it was new & strange, I think best to paint it forth in paper to the knowledge of the posteritie in time to come. The Lieutenant fearing greatly lest if he would execute them in the open face of the Citizens, the common people would be on an vproue, and set vpon him: made them beleene that he would banish them the countrey. They toke the threats of exile in good part. The Lieutenant commaunded them to hasten vnto the roade, to go on board, and take shipping, as if they were to be conueyed into sozen & farre countreies: yet charged he the mariners, then when as they came into the maine sea, they should set the ship afire, so that dying in that sort, they should haue none for to bury them. And so they did. For immediatly after their coming vnto the *Aflacen* sea, they conueyed them selues into a cockbote, fired the ship and

*Cap. 16. in
the Greeke.

Fourscore
true christians
were sett

retur

returned home. There rose by chaunce a mighty easterne wind, which dreane the ship with violence, swiftly to sulcate the seas, & continued so long untill she arined at the haven called Dacizus: where in the end, together with those godly men, she was utterly consumed to ashes. Yet the report goeth, & rise it is in euery mans mouth, that this cruell & horrible act was not long after unreuenged. For immediatly all Phrygia was plagued with a soze & lamentable famine: so that many of the inhabitants of that countrey, were constrained of necessitie to fly vnto Constantinople, & to other prouinces for necessary foode. The city of Constantinople though it find & relieue an infinite multitude of men, yet there is great plenty & abundance of all things, partly by reason that all necessities are caried thither by sea, & partly also that *Enxiens* is so nigh, and conueyeth thither great store of graine.

in a ship, and
fired by com
maudemēt
of Valēs the
Arian Em-
perour.

CAP. XIII.

How the Emperour went to Antioch, and persecuted all them that professed the faith of one substance: of his doings at Edessa, and the great constancie of a Christian woman.

Cap. 17. in
the Greeke.

The Emperour *Valens* weyed not at all this grieuous famine, went forth on his iorney to Antioch: continuing there, pursued with deepe hatred such as detested the Arian opinion: he depoued of their churches for no other crime, then because they were enemies vnto the Arians, all that embraced the faith of one substance, not only throughout all the Easterne parts of the world, but also not satisfied with this punishment, tormented them with diuerse grieuous deuises, and executed a farre greater number, then we spake of before, with sundry kinds of death, but specially with drowning of them in the surging waues of the sea. Furthermoze let vs here call to remembrance, the horrible act committed by him at Edessa a city in Mesopotamia. Where I meane in that city, there is godly and gorgeous temple called Saint Thomas the Apostles, where infinite tropes of men, for the reuerent opinion conceaued of the holy place, are wont to frequent. *Valens* being desirous to see it, although he knew full well that all those flocking assemblies detested his hereticall opinion: as the report goeth, gaue the Lieutenant a blowe with his fist, because he had not scattered those conuenticles, as he had charged him before. When the Lieutenant, for all this grieuous contumely, framed him selfe with vniwillling mind, to obey the Emperours wrath and displeasure: gaue notice priuily hercof vnto them (it was farre from his minde to fall a murdering of so many godly citizens) that none should shewe his face in the temple, that none should be found rayling of any conuenticle: but not one made account of his aduise, neither weyed of his threats: for the day following all flocked in great companies to the temple. And while the Lieutenant hastened with great power of armed souldiers vnto the temple, to the end he might delay the boyling heate of the Emperours stomache, which breathed out anger and displeasure: a simple woman leading a child in her hand, all in hast brake the ray, and thrust her selfe into the throng of armed souldiers to passe on her voyage. The Lieutenant being moued therewith, calleth the woman before him, reasoneth with her in this sort, thou sond & vnforsunate woman, whither runest thou so rashly? thither (said she) where others do hasten. Hast not thou heard (saith he) that the Lieutenant will execute as many as he finds there? I heard it (sayd she) & therefore I go thither in all the hast, that I may be found there. But whither (sayd he) leadest thou this child: that he also (said she) may be accounted in the number of Martyrs. When the Lieutenant heard this, he considered thereafter of the rest. Thereupon he got him vnto the Emperour, & giueth him to vnderstand, that all from the highest vnto the lowest, prepared them selues to dy in the quarell & in defence of their faith: he added mozeouer, that it was very rash and without all reason that so great a multitude in so short a space should so sodenly be executed, in so saying, he fell a perswading of the Emperour so long untill that his words preuailed, & the Emperour was with reason appeased. Thus the Edessians auoyded the ouerthrow pretended of the Emperour towards them.

*Cap. 18. in
the Greeke.

Ruffinus re-
porteth this
storie lib. 2.
cap. 5. eccles.
hist.

CAP. XV.

How the Emperour Valens put many to death, whose names began with Th, by reason of certaine Necromancie, wherunto he gaue some credit.

Cap. 19. after
the Greeke.

About that tyme a certaine pestilent spirit vsed the tyrannicall cruelty of the Emperour to the satisfying of his deuellish lust and pleasing mind. For he allured certaine sond &

Do it

curious kinde of people, to search and sift out by Necromancie, who should succcede *Valens* in the Empire. The deuell after his wonted guise, gaue no perfect and plaine, but a very darke and doubtfull aunswer vnto the coniuers, that his name began of foure letters *Th, E, O, D,* which should succcede *Valens* in the Empire, & that his name was compound. The same thereof was spred so farre that it came to the Emperours eares. He as it fell out, neither attributed casualties, neither referred the knowledge of things to come, neither admitted the bestowing of scepters to lie in the power of God, whose prouidence ruleth all things: but laying aside the principles of Christian religion, the which colozably he pretended, executed diuers, whom he suspected after him should enioy the Emperiall scepter. So that he dispatched out of the way as many as were called *Theodorus, Theodorus, Theodosius, Theodulus,* & after any such like names. Of which number was *Theodosiolus* a noble man, & sonne of a Senatoz, being brought vnto *Valens* from Spaine, who lost his head. Many for feare chaunged their names, which their parents had giuen them, at their comming into the world, and denied them selues and their owne names, being in great perill and daunger of their liues. But of this matter thus much shall suffice.

CAP. XVI.

Cap. 10. after
the Greeke.

After the deafe of Athanasius, Peter became his successor: but the Arians by the commaundement of the Emperour clapt Peter in prison, and placed Lucius in the bishopricke.

Athanasius
died Anno
Dom. 375.

*Cap. 11. in
the Greeke.
Peter b. of
Alexandria.

Here we haue to learne that while *Athanasius* bishop of Alexandria liued, the Emperour through the prouidence of God, tempered him self from troubling of Alexandria and Egypt, because he vnderstood that there was a great multitude which would liue and die with *Athanasius*: & therfore he feared if Alexandria were set on an vpzore (for it is a hote & hasty kind of people) lest the comon weale should thereby greatly be molested. *Athanasius* in the end, after many skirmishes endured in the quarell of the Church: after he had bene bishop six & forty yeares not without great hazard of his life, departed out of this world in the Consulship of *Probus* and the second of *Gratianus*, & left behind him *Peter*, a goodly & a zelous man to succcede him. Immediately the Arians set vp them selues, they brag and boast of the Emperours religion, & in all the hast they certifie the Emperour, who then continued at Antioch, of *Athanasius* death. *Enzoius* also the Arian being then at Antioch, determined with him selfe, by reason of the opportunity of the time, in all the hast to ride into Alexandria, for to confirme *Lucius* the Arian in the bishopricke. The same likewise seemed good vnto the Emperour. Wherefore he prepareth him selfe, and taketh his voyage into Alexandria, together with great power from the Emperour. There accompanied him *Magnus* the Emperours treasurer. The Emperour sent with him a commaundement vnto *Palladius* Lieutenent of Alexandria, that he should ayde the enterpryse of *Enzoius* with armed souldiers. Being come to Alexandria they lay hand on *Peter*, and clapt him in prison: the rest of the clergie they banished, some vnto one place, some vnto an other: but *Lucius* they staled bishop.

CAP. XVII.

Cap. 11. in
the Greeke.

Howe Sabinus the Macedonian made no mention of the mischiefs committed by Lucius the Arian: howe Peter Bishop of Alexandria fled vnto Damasus Bishop of Rome & saued his life: of the crueltie which the Arians exercised vpon the worshippers which lined in the desert.

Although *Sabinus* being halfe an Arian, & therfore a concealer of the hainous faults of his friends, made no mention of the horrible acts, committed immediately after the stalling of *Lucius* in the bishops sea of Alexandria, against such as inhabited the rest of Egypt, by imprisoning of some, toymiting of others, exiling of the rest: yet *Peter* after he had escaped out of prison, signified how great they were, by his epistles, writte vnto all the Christian churches vnder heauen. Also as soone as he got out of prison, fled vnto *Damasus* bishop of Rome. Wherefore the Arians though they were few in number, yet fauored the world the so much, that they held all the churches of Alexandria. Not long after the emperours edict was proclaimed, by vertue of which as many as held the faith of one substance, were banished not only Alexandria, but all Egypt. *Enzoius* the Lieutenent was commaunded, to pursue with power of armed souldiers, all such as *Lucius* should

should appoint him. These were the religious houses in the desert & wilderness, spoiled, overthrowen & without all compassion turned downe to the ground. For the armed souldiers set upon these sely & unarmed soules, which stretched out not as much as a naked hand, to their owne defence: they were miserably slaine. The manner of the slaughter was so lamentable, yet it can not sufficiently be painted vnto the world by pen & written paper.

CAP. XVIII.

Of Ammon the monke, and diuerse religious men inhabiting the desert.

Cap. 23 after the Greeke.

So much that we haue made mention of the monasteries in Egypt, there is no cause to the contrary but that we may discourse somewhat thereof. The places commonly called religious houses, though peradventure the originall of them was many yeares before: yet were they very much augmented and amplified by Ammon an holy man. Who though in the prime of his flourishing youth he disdained of wedlock: yet at the intreaty & earnest request of his deare friends, which exhorted him not to inuey so bitterly against marriage, but to take a wife, he yielded vnto them and was married. Immediately he led the new married spouse by the hand out of the parlour, with the wonted pompe & solemnity, into the wedding & bed chamber: whi their friends were gone, he took the new testament in his hand: read the epistle of Saint Paul vnto the Corinthians: expounded vnto his wife out of the Apostle, such doctrine as concerned wedlock: enterlaced many other exhortations, borrowed out of other writers: layd before her the discommodities of marriage, how heauy a case was the company of man & wife together, what bitter pangs & griping griefs women great with child haue at the deliuerance of their burth. He added moreover vnto these, the care & sorrow incident to the education & bringing up of children: last of all, he rehearsed the vertues & commodities annexed vnto virginity: how the pure life, the vndefiled & vnstained vessel, was free from all the aforesaid annoyances & tribzances: & that virginity commended vs highly, & presented vs next vnto God. When he had vsed these & the like reasons with his wife, as yet being a virgine: they preuailed so much, that she was perswaded before their coming together, to forget the wonted familiarity of man & wife. Wherefore both they hauing concluded among them selues touching the premises, got they immediately vnto the mount Nitria, where for a season they led a monastical life in a blind cottage, without respect of sex, not thinking either on man or wife, for they were as the Apostle saith, one bodie in Christ. In a while after his new married spouse, the vndefiled virgin, reasoneth thus with Ammon. It becometh not you, inso much you haue vowed temperance & chastity, to haue a woman in your sight in so narrow & strait a roome. Wherefore if you think my aduise any thing to the furtherance of continency & vertuous life, let vs both seuerally leade solitarie & monastical lines. Thus they agreed among them selues, they parted a sunder one from the other, & so spent out their dayes, both abstained from wine & oyle, their foode was dry bread, they fasted sometimes one whole day, sometimes two, some other times more. Antony who liued in those dayes (as Athanasius bishop of Alexandria writeth in his life) saw the soule of Ammon after his deale carried up of the Angels into heauen. Wherefore many became earnest & zelous followers of Ammons trade of life: so that the mount Nitria & Scitis were full of religious men, whose liues seuerally to pene, would require a pecaliar volume. But in so much there were of them many singular & rare men, renowned for their monastical discipline, & partly also for their Apostolike trade of life, famous also for many notable acts & sage sentences, worthy of immortall memory: It shal not be amisse in my opinion, to cull out & here lay downe diuers things, which may seme commodious for the profit of the studious readers. The report goeth that Ammon neuer beheld his naked body: that he was wont to say: that it was a shamefull thing in a monk, to delight him selfe with the sight of his bare skin. Of the same man it is reported, that he going about by chaunce to passe over a river, & very loth to shift him self, to haue prayed vnto God, that he might not be soiled, neither hindered of his enterprise: an Angell to haue come & conueyed him ouer vnto the further bank. Didymus also an another monk hauing liued 90. yeares, is said in al that space, neuer to haue kept company with man. Arsenius of the same vocation, was neuer wont to excommunicate any longer sort when they had offended, but such as profited very much in the monastical discipline. His reason was this: A yong man when he is chastised (saith he) with excommunication, forthwith he will disdain, & take the matter in a snuffe: but he that profiteth will quickly perceau the grieue & be sore pricked with punishment. Prior as he walked was wont to eate, & being demanded, why he did so: made this answer: that he tooke not feeding for a seuerall work, but as an od or superfluous

Ammon a Monke, yet married.

Antonie.

Didymus.

Arsenius.

Pior.

Isidorus.

Pambo.

Psal. 38.

The idle
Monke is a
thiefe.
Petirus.

2. Macarius.

Eusagrius.

Eusagrius in
his booke
entitled the
Monke.

thing. Unto another that asked of him the like, he gaue this aunswer: My behauiour is as you see, lest the mind by pampering of the carkasse, be pult vp with fleshly pleasure. *Isidorus* affirmed, that for the space of forty years, his mind had not consented to sinne, that he had neuer yielded to fleshly lust, or furious anger. *Pambo* a simple & an vnlearned man, came vnto his friend for to learne a Psalm, and hearing the first verse of thirtieth and eight Psalm, which is thus read: I saide I will take heede vnto my wayes, that I offend not in my tongue, would not heare the second, but went alway saying: This one verse is enough for me, if I learne it as I ought to do. And when as his teacher blamed him, for absenting him selfe whole fire monethes, he aunswered for him selfe, that as yet he had not well learned the first verse. Many yeares after that, when as one of his acquayntance demanded of him, whether he had learned the verse: sayd againe: that in nineteene yeares he had scarce learned in life to fulfill that one line. The same man when as one deliuered him money to the reliefe of the poore, & sayd tell the summe, made aunswer: we neede no counters, but a sound minde and a setled conscience. The report goeth that at the request of *Athanasius* the bishop, he came from the desert into Alexandria, and seeing there a certaine light woman, sumptuously attyred and gorgeously arrayed, to feede the eyes of fond people, to haue burst out into teares. And being demanded what the cause was, and wherefore he wept, to haue aunswered, that two thinges moued him to lament very sore. One was that he saw the gay & painted woman to runne headlong into destruction: the other was, that he was not so carefull and earnest in pleasing of God, as she busied to baite & entrap men, already burthened with sinne & iniquity. Another sayd: the monke that lued idly and labored not for his liuing, was no otherwise to be taken, then for a thiefe, a roge, or a vagabond. *Petirus* a man of great skill in metaphysicall and diuine contemplation, gaue out one precept or other continually vnto such as conferred with him, his maner was to conclude euery sentence with a prayer. Among the aforesayd religious men of that time, there were two of equal fame, and renowne, of like piety and vertue, of one name and appellation, either was called *Macarius*, the one of the vpper part of Egypt, the other of Alexandria it selfe: both flourished & excelled in many things, as monasticall discipline, institution of godly life, right conuersation, & straunge miracles. The Egyptian *Macarius* cured so many men, cast out so many deuells out of such as were possessed of the, that all the wonderful acts he wrought, desire a peculiar volume. He mingled austere severity, with temperate reuerence & gravity towards them which reasoned or dealt with him. The Alexandrian *Macarius*, although in all other things he fully resembled him, yet in this one point was he farre from his disposition, for he behaued him selfe cheerefull & pleasant towards all them that talked with him, so that with his courteous ciuility, & comely mirth, he allured many yong men vnto the monasticall trade of liuing. *Eusagrius* was a disciple of theirs, who at the first was a philosopher in word, but afterwards in dede & truth it selfe. This man was first made deacon at Constantinople by *Gregorie Nazianzen*: thence toges ther with him wnt he into Egypt, & there had conference with the aforesaid religious men: he became an earnest follower of their trade of life, & wrought as many miracles as both the *Macariuses* befoze him. He wrote learned bookes, one intituled the monke, or of that trade of life, which consisteth of practise: another called *Gnosticus* of science or knowledge, deuided into fiftie chapters: a third *Antirreticus*, that is a confutation collected out of holy Scripture, against the temptatiō of deuells, deuided into eight parts, resembling very fitly the number of the eight deuises or imaginations of mans mind. Moreover he wrote six hundred problemes, to the vnderstanding of things to come. Unto these are added two bookes in verse, one vnto the monks inhabiting the monasteries & publicke assemblies: the other vnto him that leadeth a virgine life: what singular booke these are, I refer it vnto the iudgement of the reader. Yet opportunity serueth (in my opinion) presently to alleage here, some part of his booke called the monke, and to linke it with this our history, for thus he writeth: The institution & trade of life, laide downe by the monkes of old, is necessarily to be knowne of vs, & furthermore we haue to direct our wayes thereafter. For they vttered manie sage sentences, and did many notable and worthie acts. Of which number, one saide, that a drie and spare kinde of diet, at all times preciselike kept, (mingling brotherly charitie and loue withall) woulde quicklie purge mans minde, of all perturbation and fond humour of humane and earthlie affection. The same man deliuered a certaine brother that was wonderfully tormented in the night season with spirits, for he charged him alwayes with deuotiō to minister vnto the poore, fasting. Being demanded why: there is no way (saith he) to quench

quench the fire heate of perturbation, as soone as by almes & charitie. One of them which at that time were called wise, came vnto *Antonie* the iust, and reasoned with him, saying: O father howe can you prolong your dayes, being bereaued of that solace and comfort, which is by reading of bookes, and perusing of holie writers? My booke *o* Philosopher (said *Antonie*) is the contemplation of all the creatures vnder heauen, in the which, as often as I am disposed, I may reade the wonderfull workes and writings of God. The olde Egyptian *Macarius*, the chosen vessell, demaunded of me the reason whie, when we remember the iniuries that men do vnto vs, we do weaken the seate of memorie ingrafted in the minde: when as wee call to remembrance, such spite as the deuell oweth vs, the memorie taketh no hurt: & when I mized what to aunswere, and requested him to resolue me the doubt, he sayd: that the former perturbation was contrarie to nature, the later agreeable with the heate and anger of nature. Furthermore, when I came vnto the holie father *Macarius*, about noone time, in the heate of the day, being fore athirst, and requested of him a draught of water: be content (saith he) with the shade, for manie that trauell on earth, and manie that trafficke by sea, haue not that. When that I reasoned with him of continencie: God sende thee well to do *o* sonne (saith he) these twentie yeares haue not I taken my fill, either of breade, or water, or sleepe. For I eate breade by weight, and dronke water by measure, and slept fewe houres, my manner is to leane vnto a wall, and so take a nappe. A certaine Monke vnderstanding of his fathers death, told him that brought him the tydinges thus: Holde thy peace (friende) vtter no such blasphemie, for my father is immortall. A certaine brother soulede the newe Testament, being his onely booke, and gaue the money to releuee the poore, and vttered a worthie saying withall: I haue soulede the same booke which sayeth, Sell all that thou hast, and geue to the poore. There is a certaine isle not farr from Alexandria northward, situated ouer the brooke of Marie, where there dwelled a Monke, of the sect of Gnostici, a notable man, he saide that all whatsoeuer the Monkes did, were done for siue causes: for God, for nature, for custome, for necessitie, and for handie worke. At another time he sayde, that naturallie there was but one vertue, yet because of the powers and faculties of the soule, where her seate resteth, the same one was deuided into sundrie partes and members. The light of the Sunne (sayeth he) wanteth forme and figure, yet by reason of the windowes and chinkes, through the which it pearceth, it is sayde to haue a figure. It is reported of him, that vnto an other Monke he sayde thus: I do therefore cutte of all occasion and baytes of fleshlie pleasure, to the ende I may expell euerie humour that tendeth to heate of anger. I am verilie perswaded, that this heate of anger contendeth for pleasure, disquieteth the quiet disposition of my minde, and bereaueth mine vnderstanding of her force. Another fatherly olde man saide: That loue or charitie could neuer hoord or lay vp great store of meate and money. Againe he sayde, that to his knowledge, the deuell neuer deceaued him twise in one thing. **These among other things hath *Eugrius* remembred in his booke entituled,** The trade of life, which consisteth of practise. **In his booke called Gnosticus, he writeth thus:** That there are foure vertues, and so manie offices or functions belonging vnto them, we haue learned of *Gregorie* the Iust: Prudencie, Fortitude, Temperance, and Iustice. The office of Prudencie, is to contemplate those faculties, that appertaine vnto the minde, (these he affirmed to proceede of wisdome) without intermeddling with wordes. The office of fortitude, is firmly to persist in the truth, and though therefore thou suffer grievous torment, yet it is thy part, neuer to yeeld vnto falshood. The office of Temperance, is to receaue seedes of the highest, and supreme husbandman, and to put him by, that poppeth in anie other seede. Last of all, the office of Iustice, is to render an accompt of euerie thing worthely, he sayd that this vertue acknowledged some thinges obscurely, signified other thinges darkely, explicated some thinges openlie, to the profit of the ignorant and vnlearned. *Basilus* of Cappadocia, the pillar of truth sayde: that the knowledge which one man learneth of another, is made perfect by continuall vse and exercise: but that which through the grace of God is ingrafted in the mind of man, is made absolute by iustice, gentleness, and charitie: And that they which are subiect vnto perturbation, may be partakers of the former, but of the later, they onely which are purged of all such heate and motion, who also while they pray vnto God, do behold the proper & peculiar light of the mind shining to the comfort of their soules. Blessed *Athanasius* like wise the light and mirrour of all Egypt, that *Moser* was commaunded to set the table northwarde: let them therefore which are in contemplation remember alwayes, who the aduersarie is, which

Antonie.

Macarius.

Eugrius in
his booke
intituled of
Science or
knowledge.
Prudence.
Fortitude.
Temperance
Iustice.

Basilus.

Athanasius.

Serapion.

Didymus.

Ammonius a religious mā cut of his eare & fledd away bicause he would not be bishop. Eusagrius refused a bishopricke.

assaulteth them, and see that they endure manfully all temptations: & that they refresh, and releeue cheerefullie all such as frequent vnto the. *Serapion* bishop of Thmuis spake much like an Angell, that the minde which feedeth vpon spirituall knowledge, mult thoroughly and wholly be cleansed: that the partes of the minde, which boyle with fire heate of furious rage, mult be cured with loue and brotherlie charitie: and that the leude motion and lust of the flesh, being crept into the inner closet of the minde, is to be suppressed with continencie. *Didymus* that great doctōr, and beholder of heauenlie thinges was accustomed to say: Ponder with thy selfe alwayes the preceptes of the prouidence and iudgement of almightie God, endeouour to retaine in thy memorie the summe of them, for manie do erre therein: the preceptes of iudgement thou shalt easilie discerne in the varietie of bodies, and in the alteration of all the creatures vnder heauen: the preceptes of prouidence thou shalt perceaue, in those meanes whereby we are drawn from vice & ignorance vnto vertue and knowledge. These thinges haue we borrowed out of *Enagrios* booke, and alleadged here for the profit of the studious reader. Another monke there was a very notable man, his name was *Ammonius*, who by chaunce being at Rome together with *Arhanasius*, was nothing curious, he desired to see nothing, of all the gay and gorgeous building of the city, saue the temple of *Peter and Paule*: The same man being bled with a bishopricke, fled away secretly, cut of his right eare, that the deformity of his body might be a canonicall impediment, so that he should not be chosen bishop. Afterwardes when that *Enagrios* being chosen bishop by *Theophilus* bishop of Alexandria, had rūne away, without maiming any part of his body, and by chaunce met *Ammonius*, whome he merely taunted for committing so hainous an offence in cutting of his eare, and that he should answer for it before God: *Ammonius* made answer: And dost thou thinke *Enagrios* to escape punishment, for that of selfe loue, thou hast shut by thy mouth, and vled not the gift and grace, which God hath given thee: There were at that time sundry other rare and singular men of those religious houses, to rehearse all would be very long, inasmuch that if we should runne over their severall lines, and the strange miracles wrought by them, by reason of their singular vertue and holinesse, we should farre digresse from our former discourse. Wherefore if any man be desirous to knowe further of the actes, to vnderstand moze of their trade of life, to learne their profitable sayings and sentences, to be instructed howe they strove with beasts, and ouercame them: let him reade the booke of *Palladius* the monke, who was the disciple of *Enagrios*, the which he wrote onely of them. For all that appertayned vnto them, is fully layde downe there, where also there is a discourse of the women which leade the like trade of life, with the aforesayd holy men. *Enagrios* and *Palladius* flourished in a while after the death of *Valens*. But nowe let vs returne thither where we left.

Cap. 24. after the Greeke.

CAP. XIX.

Of the religious men that were exiled, and howe that God wrought miracles by them, and drew all men vnto him.

Ru. li. i. ca. 8

When the Emperour *Valens* had proclaimed against all them that maintained & saith of One substance, throughout Alexandria & all Egypt, that they should looke for no other then fire and fagot, and deadly foes: all was destroyed, whilst that some were brought before the barre, some clapt in prison, some others diuerly tormētēd, for they vered the with sundry punishmentes which lead a peaceable & quiet life. When these things were practised at Alexandria, according vnto *Lucius* his pleasure, whē that *Enzoins* also was come backe from Antioch, the captaine with great power together with the company of *Lucius* the Arian (who was nothing behind, but without all pitie & compassion vered these holy men farre moze grievous then the souldiers did) marched forwarde, towards the monasteries of Egypt. Whē they came to the place, they found the men after their wonted maner, potting out of prayers vnto God, curing of diseases, casting out of deuils. These men making no accōpt of miracles, would not suffer the in their accustomed places to accomplish their vsuall iyturgie, but chased them away. Neither were they content with this, but they proceeded forwarde in the raging furie of their mind, and set vpon them with the heady and rash trope of souldiers. This, *Ruffinus* reporteth him selfe to haue scene, & to haue bene partaker with the of the same calamity. Furthermore the things specified in the Apostle, seemed in them to be fulfilled anēw. For many of them were set

set at nought, scourged, spoiled of their rayment, settred in prison, crushed with stones, beheaded with bloody swords, shut up in the desert, couered with sheepe & goats skinnes, destitute of ayd & succour, grievously afflicted, wondrously troubled with aduersity, whō the world was not woorthy to enioy, neither the earth, to beare so holy a burthen: many wandred in deserts & dangerous wayes, they hid themselves in mountaines, in denms, in caues, & hollow rocks. These afflictions they suffered for their faith, for their works, for their gift of healing, the which God miraculously wrought by them. Yet as we haue to coniecture, it pleased his prouidence of almighty God, that they should endure such great calamities, to the end their misery might be a medicine to reduce other vnto his health of their soules, purchased by God him self, the end proued that the premises were no lesse. For after that these notable men, through their inuincible pacifce & sufferance, had overcome these sundry & manifold torments, *Lucius* being deceaued of his purpose, perswaded his captaine, to erile the fathers & ringleaders of these religious mē, by name *Macarius* his Egyptian, & *Macarius* his Alexandrian. These men were banished into an isle, where there was not a Christian. In this isle there was an idoll groue, whom all his inhabitants worshipped for their god. Whē these holy men came thither, all his denils that were conuerlant there, began to tremble for feare. At that time such a miracle as soloweth, is said to haue bin wrought. The priests daughter was suddenly possessed of a deuell. She raged out of measure, & kept a soule stir, neither could her fury any kind of way be mitigated, but she exclaimed & cried out against these godly men, saying: Why came ye hither to chase vs away? Then the holy men reuealed & made manifest vnto all those inhabitants, the gift which God had bestowed vpon them. For they cast the deuell out of the maide, they deliuer her safe & sound vnto her parents, & conuert both priest & people vnto the Christian faith. Immediately they chaunged their religion, & were baptized, & willingly embraced the seruice of almighty God. Wherefore those holy men being grievously persecuted for the faith of *One substance*, were proued, and sufficiently tried them selues, ministered both health and saluation vnto others, and also confirmed that holy and reuerend sayth.

A miracle.

CAP. XX.

Of *Didymus* a blind man, yet of great skill and knowledge.

Cap. 25. after the Greeke.

Didymus

A Bout that time God raised in the world, another rare & singular mā, by whose means he made his faith to flourish. For *Didymus* a notable mā, excellling in all kind of literature, was famous at that time. Who being a yong man, & entring into the principles of learning, was wondrously plagued with sore eyes so long, vntill that at length he was bereaued of all his sight. But God in stead of the outward sense of his eye, endued him of his goodnes with rare gifts & vnderstanding of the mind. For loke what he could not attaine vnto by the eye, that got he by the eare. Because that of a child he was of great towardnes, sharp witted, & singular capacity, he farre excelled all the famous wits of his time. For he was quickly scene in all the precepts of grammar: Rhetorick he rūne ouer sooner then the other: it was a wonder to see in how short a space, he profited greatly in philosophy: first he learned Logick, next Arithmerick, the Musick, afterwarde the rest of the liberall artes, the which he so applied, that he was able to encounter with them, who by the help of their eye sight had profited very much therein. He was so perfect in the old & newe testament, that he made thereupon many commentaries. He published three booke of the Trinity. He interpreted the booke of *Origen*, intituled Of principall beginnings, lest commentaries thereof, commended the booke highly, condemned for soles, such as not vnderstanding what he wrote, found fault with the works, & accused the writer. Wherefore if any be desirous to know the profound skill & great study of *Didymus*, let him peruse his works, & there he shalbe fully perswaded. The report goeth, that *Antonie* a god while a go, in the time of the Emperour *Valens*, comming out of the desert, because of the Arians, into the city of Alexandria, had conference with this *Didymus*, & vnderstanding of his great skill & knowledge, he sayd vnto him: Let it not grieve thee at all (o *Didymus*) that thou art bereaued of the corporall eyes & carnall sight, for though thou want such eyes, as commonly are giue to flies & gnats for safety, yet hast thou greatly to reioyce, that the eyes wherewith the Angells do behold, wherewith God him selfe is scene, wherewith the cleare shining of the celestiall godhead is comprehended, are not digged out of thy head. These, as they say, were his words of *Antonie* vnto *Didymus*. At that time *Didymus* was a great patron, and defender of the true faith against the Arians: he withstood them, he dissolved their captious fallacies, & confuted their leude & false argumentes.

Elen as *Didymus* by the appointment of God him selfe, withstood the Arians at *Alexādia*, so in other cities did *Basilins* of *Cæsarea*, & *Gregory* of *Nazianzū*, of whom now fit opportunity is ministred to discourse. Although the fame of them is rise in euery mans mouth, & the great profit that riseth by their workes, is of great force, to their praise and commendation: yet seeing that then the Christian faith was greatly furthered by them, as by two great lights, it is our part to say somewhat of them. If in case that any will compare *Basilins* with *Gregorie*, & with long discourse, conferre the life & learning of the one with the other, it will be long ere he shalbe able to discern, whether to preferre of them both. They were both equally matched for right trade of life, for both kinde of knowledge, diuine and prophane. Being yong men in the floure of their youth, they heard at *Athens* the famous *Rhetoricians*, *Himerius* and *Proceresius*: afterwards at *Antioch* in *Syria*, they frequented the schole of *Libanius*, in the end they excelled in *Rhetorick*. When they were thought worthy men, to deliuer vnto the world the precepts of philosophy, & were intreated of many, to take that function vpon them: when as also others perswaded with them to become *Orators*: they set nought by both those trades, they despised the maner & guise of *Rhetoricians*, and gaue them selues vnto solitary and monasticall life. Wherefore as soone as they had sufficiently profited in philosophy, vnder a certaine reader, who then was a professor at *Antioch*: they provided for them selues the commentaries of *Origen* (who then was famous throughout the world) & learned out of them, to expound & interpret the holy & sacred scripture. Being exercised in the, they valiantly encountred with the Arians, And whē as the Arians alleaged out of *Origen*, for the confirmatiō of their hereticall opinion, they refuted their ignorance: & shewed by plaine demonstrations, that they vnderstood not the mind and meaning of *Origen*. For *Eunomius* a fauourer of that sect, and as many Arians as were of greatest reputation, and accounted the profoundest clerkes, in respect of all the rest: when they disputed with *Gregorie* & *Basil*, proued them selues starke fooles, & vnlearned persons: *Basil* first of all being ordained *Deacon*, of *Meletius* bishop of *Antioch*, afterwards bishop of *Cæsarea* in *Cappadocia*, where he was boine: gaue him selfe wholly to the furtherance and profit of the Church of God. When he feared greatly, lest the newe deuise of *Arius* baine, would crape throughout the prouinces of *Pontus*, he got him into those parts in all the hast, & ordained there, the exercise of monasticall life, instructed men in his opinion, & confirmed the wauering mind of weaklings in the faith. *Gregorie* also being made bishop of *Nazianzum*, a meane city of *Cappadocia*, (whereof his father had bene bishop before him) did the like vnto *Basil*: doings. As he passed throughout the cities, he confirmed the faint, & weake in the faith: by oft visiting of *Constantinople*, he settled with his graue lessons & great learning, the mindes of all them that embraced the faith of *One substance*. Wherefore in a short while after, he was by the voices & consent of many bishops, chosen bishop of *Constantinople*. When the same of them both was blased so farre, that it came to the Emperour *Valens* eares, in all the hast he gaue forth commaundement, that *Basil* should be brought from *Cæsarea* before him to *Antioch*. He was no sooner come, but the Emperour charged he should be brought before the tribunall seate of the president. When the President demanded of him, why & wherefore he liked no better of the Emperours religion: *Basil* vnfeignedly and freely, spake his mind of the Emperours opinion, yet highly commended the faith of *One substance*. When the President threatned him with present death: I would to God (saith *Basil*) it would fall out so well on my side, that I might leaue this carkasse of mine in the quarell of *Christ*, in the defence of my head and captaine. When the president aduised him againe & againe, to remember him selfe better, the report goeth that *Basil* said vnto him. As I am to day, so shalt thou find me tomorrow, but I pray God thou alter not thy mind. The lay *Basil* in prison that whole day. In a while after the Emperour *Valens* sonne, by name *Galates*, of youthly and tender yeares, fel to so dangerous a disease, that the physicians gaue him vp, & despaired of his recovery: whose mother *Dominica* the Emperesse told her husband the Emperour, that the same night she was wonderfully disquieted in her sleep with vnglesome shapes, & dreadfull visions of deuels and wicked spirits: that the child was visited with sickness, because of the contumely & reproch he had done vnto *Basil* the bishop. The emperour marking diligently the

wordes

Basil bishop
of *Cæsarea* in
Cappadocia.
Gregorius
first bishop of
Nazianzum,
afterwards of
Constanti-
nople.

Basil reason-
eth with the
Arian presi-
dent of *An-*
tioch.

words of his wife, mized a while, & pōdered thē with him self, at length resolued him self what was to be done, sent for *Basil*, & because he would know y^e trueth, reasoned thus with him: if thy faith & opinion be true, pray that my sonne dye not of this desease. The *Basil* answered, if thou wilt promise me to beloue as I do, & if thou wilt bzing the church vnto vnitie and conoord thy child no doubt shall liue. When the Emperour would not agree vnto this, let God (sayth *Basil*) deale with the child as pleaseth him. Immediately after this conferce *Basil* was set at liberty, & forthwith y^e child died. Thus much haue we runne ouer of both these mēs doings. They both left behind thē vnto the posterity many notable booke, whereof *Ruffinus* repozteth him self to haue translated some into the Latine tongue. *Basil* had two bzyethzen *Peter* & *Gregorie*. *Peter* lead the solitarie life, after the example of *Basil*: *Gregorie* was a teacher, & finished after the desease of his bzyother, the Commentaries which *Basil* had left vnperfect, vpon the Six daies workes. The same *Gregory* preached at Constantinople a funerall sermon vpon the death of *Meletius* bishop of Antioch. There are extant many other notable orations and sermons of his.

The conferce
of Basil and
the Arian
Emperour
Valens.

CAP. XXII.

Of *Gregorie* byshop of *Neocæsarea*.

Cap. 17. in
the Greeke.

Asomuch that many are deceaied, partly because of the name, & partly because of y^e woꝝks attributed vnto *Gregory*: we haue to learne y^e there was an other *Gregory* boꝝne in *Neocæsarea* a city of Pontus, who was the disciple of *Origen*, & farre moze auncient thē the former mē we spake of euen now. This *Gregory* is much spoken of not only at Athens, and at Berytus, but throughout Pontus, & in maner throughout the whole woꝝld. As soone as he had left the famous schole of Athens, he gaue him selfe at Berytus vnto the study of the ciuill lawes: hearing there that *Origen* professed diuinitie at *Cæsarea*, got him thither in all the hast. When he had bin the auditoꝝ of the heauenly doctrine of holy scripture, made no accōpt of y^e Romaine lawes, but lea- ned thenceforth vnto that. Wherefoze hauing learned of him the true philosophie at y^e cōmañdement of his parents he returned vnto his natieue cōtreꝝ. Being a lay mā he woꝝought many miracles, he cured the sick, he chased deuells away by his epistles, he cōuerted y^e gentils & Ethe- nicks vnto the faith, not only with woꝝds, but with deedes of far greater foꝝce. *Paphilus Martyr* made mention of him in his booke wꝝtten in y^e defence of *Origen*, where y^e oration of *Gregory* in the praise of *Origen* is laid downe in wꝝiting. To be shoꝝt, there were foure *Gregories*: first this auncient father, the disciple sometimes of *Origen*, next *Gregorie Nazianzen*, thirde *Gregory* the bzyother of *Basil*, & the fourth of *Alexandria*, whome the *Arians* after the exile of *Albanasius*, chose to their bishop. Thus much of these men.

Gregorie b.
of *Neocæsarea*.
Gregorie b.
of *Nazianzu*
Gregory the
brother of
Basil.
Gregorie b.
of *Alexandria*
an Arian.

CAP. XXIII.

The original of the *Novatian* hereticks, and how that as many of them as inhabited *Phrygia*, celebrated the feast of Easter after the Iewish manner.

Cap. 28. in
the Greeke.

About that time the *Novatians* inhabiting *Phrygia*, chaunged the daies appointed by the councell of Nice, for the celebration of Easter, but how that came to passe I wil declare, if that first I lay downe the cause & originall why so seuer a canon of y^e *Novatian* church preuailed so much with the *Phrygian* & *Paphlagonian* nations. *Novatus* the priest seuered him selfe from the church of Rome, because y^e *Cornelius* the bishop receaued into the cōmunion after repentance the faithfull y^e fell frō the church, & had sacrificed vnto Idols in y^e persecution vnder *Decius* the Emperour. When he had deuided him selfe frō y^e church for the aforesaid cause, first he was made bishop of such bishops as were of his opinion: next he wꝝote epistles vnto all churches euery where, that they should not receaue as mæte partakers of the holy misteries, such as had sacrificed vnto Idols, but exhoꝝt them vnto repentance, referring y^e foꝝgeuenes & remissiō vnto God, who is of power & authoꝝity sufficient to remit sinne: whē the letters were brought into euery pꝝouince, euery one iudged therof as pleased him best. Because *Novatus* had signified y^e such as after baptisime cōmitted a sinne vnto death, were not after wards to be admitted vnto the communion: the publishing of y^e canon seemed vnto some too seuer, vnto others but right & reason available also for the direction of godly life. Whē this controuerſie was tolled to & fro, the letters of *Cornelius* were sent abroad, signifying y^e there remained hope of pardō for such as had sinned after baptisime. They both wꝝote contrary letters, and cōueꝝed them vnto the churches abroad. And whilest that both went about to confirme his opiniō with testimonies of holic

Ec

The Phrygi-
ans.
Scythians
Thracians.
Paphlagoni-
ans.

Adultery ab-
ominable.

A Councell
of Nouatian
bishops held
at Pazum, a
peking vil-
lage, where
contrary to
the Nicene
Councell they
keepe Easter
with the
Iewes.

Cap. 29. in
the Greeke.

Damasus b.
of Rome.

Ursinus a
Deaco of the
church of
Rome, aspi-
red vnto the
bishoppick.

Cap. 30. after
the Greeke

Scripture, euery man (as the maner is) looke where affection lead him, there he addicted himselfe. For such as were geuen to sinne, toke occasion by the liberty & fauour that was graunted the, went forthwards headlong into euery shamefull crime. The Phrigians are a nation farre more temperate & modest then others, for they sweare very seldome. The Scythians and Thracians are hotter & more prone vnto anger. For they that are nearer vnto the rising of the sunne, are set more vpon lust & concupiscence. The Paphlagonians & Phrygians are inclined to nere nother of these perturbations. For at this day they vse no running at tilt, no such warlike exercise, neither do they vse to pastime themselves with spectacles & stage playes. Wherefore these kind of men in myne opinion, draw nearest vnto the drift & disposition of *Nonatus* letters. Adulterie is counted among them for a detestable and horrible sinne. It is well knowen that the Phrygia & Paphlagonian trad of life is farre modester, & more chaste & continent, then any other hereticall sect whatsoeuer. I coniecture that they shot at the same modest trad of life, which inhabited the west parts of the world, & leaned to *Nonatus* opinion. *Nonatus* himselfe though he varied from the church of Rome, by reason of a certaine seuerer trade of liuing: yet altered not he the tyme appointed for the celebration of Easter. For he alwayes obserued the custome of the west churches, & celebrated it as they did. For such as liue there, since they were Christians kept alwayes that feast after the Equinoctiall springe. And though *Nonatus* himselfe was put to death in the persecution vnder *Valerianus*: yet such as in Phrygia are so called of him, for all they are fallen from the faith of the Catholick church, were licenced to become partakers of his communion, at what time they altered the celebration of Easter day. For in y^e village Pazū, where the springs of the flood Sangarius are found, there was a councell summoned of few, and the same very obscure *Nonatian* bishops, where they decreed, that the maner & custome of the Iewes, who kept the daies of unleavened bread, was to be obserued, & that the time appointed by them was not to be broken. This haue we learned of an old man who was a priests sonne, & present at y^e Councell with his father: whereat *Agellus* the *Nonatian* bishop of Constantinople was not, neither *Maximus* of Nice, neither the *Nonatian* bishop of Nicomedia, neither the bishop of Cotiaium, who was of the same opinion with the rest, for these were they that chiefly laid downe the canons of the *Nonatian* churches. These things were of old in this sort, not long after because of this Councell (as it shall be shewed in an other place) the *Nonatian* church was deuided within it selfe.

CAP. XXIII.

Of *Damasus* bishop of Rome, and *Ursinus* his deacon, of the great sturre and slaughter that was at Rome because of them.

NOW let vs returne vnto the affaires of the west that were done at the same time. When the Emperour *Valentinianus* lead a peaceable and quiet life, molesting no kinde of sect: *Damasus* succeeded *Liberius* in the bishoppick of Rome, at what time the quiet state of y^e Romaine church was wondrously troubled, the cause, as I could learne, was as followeth. *Ursinus* Deacon of y^e church, in the vacancie of the see, made sute for himselfe against *Damasus* to be chosen bishop. Who seeing that *Damasus* was preferred, & him selfe put back, seeing also that all his canuasse was to no purpose: fell from the church to raising of priuate & particular conuenticles, & perswaded certaine base and obscure bishops to consecrate him bishop. Wherefore they created him not in the open church, but in an odde corner of the cathedral church called *Sicona*. This being done, the people was all on an vprouse. The tumult was not touching the faith or heresie, but whether of them both by right should be bishop. The heat of thronging multitudes was so grievous, & the contention so great, that it cost many their liues. For which schisme and rebellio many both of the laye & cleargie were grievously tormented by the commaundment of *Maximinus* the gouernour, & so was *Ursinus* foiled, & the enterprises of his faction suppressed.

CAP. XXV.

After the death of *Auxentius* the Arian bishop of *Mediolanum*, when there rose a great schisme about the election of a bishop, the which *Ambrose* Lieutenant of that province suppressed, he him selfe by the voyce of all that were present and by the consent of the Emperour *Valentinianus* was chosen Bishop.

About

About that time an other strange act fell out at Mediolanum. When *Auxentius*, whome the *Arians* chose to be bishop of that sea, departed this life: all was there on an uprore about the election of a bishop, and great strife ther was whilist that some would preferre this mā, some other that man vnto the bishoprick. The tumult being raised, *Ambrose* Licutenant of the citie, who also was a Cōsull. fearing greatly lest that schisme would breed mischief in the citie, came purposely into the church for to appeale the sedition. After that his presence had preuailed very much with the people, after that he had geuen them many notable exhortations, after he had mitigated the rage of the heady and rash multitude: all of a sodaine with one voice and with one mouth nominated *Ambrose* to their bishop. For in so doing there was hope that all would be reconciled, and that all would embrace one faith and opinion. The bishops that were present, thought verily that the vniforme voyce of the people, was the voyce of God him selfe. Wherefore without any further deliberation they take *Ambrose*, and baptize him (for he was a Catechumenist) and stall him bishop. But when *Ambrose* came willingly to the baptisme, yet denied utterly he would be bishop, they make the Emperour *Valentinianus* prīuie to their doings. He wondering at the consent and agreement of the people, supposed that which was done, to be the worke of God him selfe, & signified vnto the bishops that they should obey the will of God, and commaunded they should create him bishop, that God rather then men preferred him vnto this dignitie. When that *Ambrose* was thus chosen bishop, the citizens of Millayne, who afozetime were at discorde among themselues, thenceforth embraced peace and vnitie.

S. Ambrose
was chosen
bishop of
Millayne an.
Dom. 378.

unbaptized
+ age

CAP. XXVI.

Cap. 31. in
the Greeke.

Of the death of *Valentinianus* the Emperour.

After the aforesaid sturre was ended, when the Sarmatians assaulted the Romaine dominions, the Emperour raised great power, and made expeditiō against the. The Barbarians vnderstanding of this, & foresēeing their owne weakenes, that they were not able to encounter with so great a power, sent embassadours vnto the Emperour, crauing of him that he would toyne with them in league, & establish peace betwene the. As soone as the embassadours had presented themselues befoze him, and seeing that they were but abiects and raskalls, de-maunded of them, what be the rest of the Sarmatians such men as you are? When the Embassadours had answered: yea O Emperour, thou seest the chieffest of the Sarmatians befoze thee, *Valentinianus* was wonderfully incensed against them, and brake out into vehement language: y the Empire of Rome had ill luck to fall into his hands, vnder whose raigne so beggerly and so abiect a kind of Barbarians could not quiet & cōtent theselues with safety within their owne borders, but they must take armour, rebell against the Romaine Empire, & so boldly proclaim open warre. He strained him selfe so much in exclaiming against them, that he opened euery vaine in his bodie, and brake the arteries asunder. Whereof there gushed out such a streame of blood, so that he died in the Castell commonly called Bergitium, in the third Consulshippe of *Gratianus*, together with *Ecatius* the sixtieth of Nouember. He liued foure and fiftie yeares, and reigned thirtiē. The first daie after the deafe of *Valentinianus*, the souldiers of Italie proclaimed Emperour *Valentinianus* the yonger so called after his fathers name, who was of very tender yeares, at Aconicum a citie in Italie. The rest of the Emperours vnderstanding of this, toke the matter very grievously, not because *Valentinianus*, who was brother to the one, & brothers sonne to the other, was chosen Emperour, but because he was appointed without their consent, vnto whome it belonged to create him Emperour. But both gaue their consents that he should be Emperour, and thus was *Valentinianus* the yonger set in the imperiall seat of his father. We haue to learne that this *Valentinianus* was got vpon *Iustina*, whome his father married for all that *Seuera* his first wyfe was algye, and that for this cause. *Iustus* the father of *Iustina*, who a god while ago in the raigne of *Constantinus* the Emperour, was Licutenant of *Picenum*, saw in his sleep that his right side was deliuered of the Imperiall purple robe. When that he awoke, he told his dreame to so many, that at length it came to the Emperour *Constantinus* eare. He thereby was geuen to coniecture, that there should one be bozne of *Iustus*, which should be Emperour, and therefore he sent from him that should dispatch *Iustus* out of the way. Wherefore *Iustina* no longer bereaued of her father, continueth a virgine. In proceesse of time

Valentinian*
dyed Anno
Dom. 380.

she became acquainted with *Seneca* the Emperesse, and had often conference with her. When that there grew greates familiaritie betweene them, they vsed both one bath for to bayne them selues. *Seneca* seeing the beautie of this virgine as she bayned her selfe, was wonderfully in loue with *Iustina*, she told the Emperour also what a godly mayde she was: that the daughter of *Iustus* passed for beautie all the women in the world, that she her selfe, though she were a woman, yet was wonderfully enamored with her sweet face. The Emperour printing in his hart the wordes which seemed onely to pearce but the eare, deuised with him selfe how he might compasse this beautifull *Iustina* to his wyfe, not diuorcinge *Seneca*, vpon whom he had gotten *Gratianus*, whome also he had made Emperour a little before. Wherefore he made a law, that as many as would myght lawfully haue two wyues, the which he proclaimed throughout euery citie. When the law was proclaimed, he took *Iustina* to his second wyfe, vpon whome he gotte *Valentinianus* the yonger, and three daughters, *Iusta*, *Gratia*, & *Galla*. Of the which, two lead they lyues in virginity, the third *Galla* by name, was maryed to *Theodosius Magnus*, on whome he got his daughter *Placidia*. For he gotte *Arcadius* and *Honorius* of *Placidia* his former wyfe. But of *Theodosius* and his chyldren in an other place.

A wicked
law.

Cap. 32. in
the Greeke.

CAP. XXVII.

After that Themistius the Philosopher had made an Oration in the hearing of Valens, the Emperour relented from persecuting of the Christians: and how the Gothes in the tyme of Valens embraced the Christian faith.

Valens making his abode at Antioch, although he warred but litle with forayne nations (the Barbarian nations kept them selues within their boundes) yet pursued he continually such as held the faith of One substance, and ceased not dayly to inuent new deuises and straunge toyments, wherewith he might plague them: vntill that his fierce and cruell minde was somewhat mitigated with the Oration which *Themistius* the Philosopher pronounced before him: where he admonished the Emperour not to maruayl though the Christians varied among them selues in religion: that if Christianitie were compared with infinite multitudes of opinions raigning among heathen philosophers (sure he was that there were about three hundred opinions, and great dissention about rules and preceptes, wherunto euery sect necessarily addicted them selues) it would seeme but a very small thing: and that God would set forth his glorie by the diuersitie and discord in opinions, to the end euery one might therefore the more stand in awe of his maiestie, because it was not easie for euery one to know him perfectly. Although he beganne to be somewhat the milder after these and other such like perswasions which the philosopher vsed, yet laid he not aside all his venemous spyte and anger: for in steede of death he punished the cleargie men with exile and banishment so longe, vntill that his mischieuous enterpryse was stopped vpon such occasion as followeth. The Barbarians inhabiting beyond Istrum, commonly called Gothes, by reason of ciuill warres, were deuided into two partes: the one side was lead by *Phritigernes*, the other by *Athanasius*. When that *Athanasius* seemed to get the vpper hand, *Phritigernes* fledde for aide against the enemy vnto the Romaines, *Valens* the Emperour vnderstandinge of this, commanded the souldiers of Thracia to aide the one side against the other. The souldiers putting the enemy to flight, spoiled *Athanasius*, and got the victorie. Which was a cause that manie of the Barbarian nations receaued the faith of Christ. For *Phritigernes* to requite the Emperour for the curtesie shewed vnto him, embraced his religion, and perswaded his subiectes to the same. Wherefore many Gothes, who then addicted them selues vnto the Arian opinion, partly for to feede the Emperours bayne, and sully to please him, neuer left it vnto this daie. When also *Vlphilas* bishop of the Gothes found out the Gothick letters, and as sone as he had translated holie Scripture into that tongue, he determined with him selfe, that the Barbarians should learne the blessed word of God. Immediately after that *Vlphilas* had instructed in the Christian religion, as well the faction of *Athanasius*, as the followers of *Phritigernes*, *Athanasius* toymented grievously many that professed the Christian faith, as if his countrey lawes and ordinances had bene corrupted by their meanes: so that diuers Barbarians of the Arian sect then suffred Martyrdom. *Arius* because he could not withstande the error of *Sabellius* the

Vlphilas translated the Bible into his owne tongue.

The difference betwene Arius & the Arian Goths

Aphrick

Aphrick fell fro the right faith, saying that the sonne of God was but lately created: but these men receauing the Christian faith with simplicity of minde, sticke not to spend their lines in the quarrell. Thus much of the Gothes conuerted as afoze vnto the faith of Chyist.

CAP. XXVIII.

Cap. 34. in
the Greeke.

*How the Gothes being drinen out of their owne countrey fled vnto the Romaine dominions, who being entertained of the Emperour fell out to be the overthrow of the empire, and the destruction of the Emperour him selfe
& how the warres with the Gothes wrought quietnes to the true Christians.*

In a short while after, the aforesaid Barbarians being reconciled & at one among themselves, were overcome by other Barbarians their owne neighbours called Hunni, & drinen out of their owne countrey, so that they were faine to fly vnto the Romaine empire, they crached vnto the Romaines, they protested loyalty & subiection. Valens hearing of this not foreseeing what was like to ensue thereof, commaunded they should curteously be entertained, & herein onely shewed him selfe clement. Wherefore he appointed them certaine countreies of Thracia to inhabit, & thought him selfe happy for their conuining. He thought to haue of them at hand alwayes ready an exercised army and speedy host against the enemy: Forerouer that the Barbarian watch would be a greater terror vnto the aduersary then the Romaine souldier. Thenceforth he neglected the trayning of Romaine souldiers in seates of armes: he set at nought old wether beaten warriers, valiant & couragious captaines. In steede of the souldiers which were mustered & pycked throughout euery village of the seuerall prouinces he required money, commaunding that for euery souldier they should pay fourescore crownes. This he did when that he had first released them of their tribute. This was the originall cause that the Romaine affaires prospered not in a long time after. For the Barbarians now possessing Thracia, & enioying with ease & security the Romaine prouince, were immoderately puffed vp & swollen with prosperity: they took armour against the Romaines which had bene their deare freindes, & benefitted them diuersly: they beganne to ouerrunne and destroy all the countreies about Thracia. When Valens heard of this, it was high time for him to leaue exiling of the true Christians, and to turne him selfe vnto these rebels. Now mused he, & cast doubts with him selfe, immediatly he left Antioch and got him to Constantinople. By this meanes the heat of persecution kindled against the Christians was wholly quenched. Then also died Enzoms the Arian Bishop of Antioch, the fift Consulship of Valens, the first of Valentimanns the yonger: in whose royme Dorotheus succeeded.

*Cap. 35. in
the Greeke.
Thus dealt
the Saxons
with the Brit
taines.

CAP. XXIX.

Cap. 36. in
the Greeke.

How the Saracens under the raigne of Mania their Queene, tooke one Moses a Monke, a godly & a faithfull man to their Bishop and embraced the Christian faith.

When the Emperour had left Antioch, the Saracens who before time were fellows, friends, & in league with the Romaines, then first beganne to rebell: being gouerned & guided by a woman called Mania, (whose husband had departed this life a little before) they took armour against them. Wherefore all the prouinces of the Romaine dominions that lay towards the East had then wholly ben ouerrunne by the Saracens: if the diuine prouidence of God had not withstoode their enterprises. The meanes were these. Moses a Saracene bozne, lead in the desert the monasticall trade of life: for his zeale & godlines, for his constant faith, for the straung miracles wrought by him he was famous among all men. Mania Queene of the Saracens required of the Romaines this Moses to be her Bishop, & in so doing she would cast of armour and wyne in league with them. The Romaine captaines hearing of this, thought them selves happy if peace were concluded vpon such a condition: laying all delayes aside, they bid the Queene bying her purpose to passe. Moses was taken from the wilderness and sent to Alexandria for orders. When Moses was come in the presence of Lucius who then gouerned the Churches of Alexandria, he refused his ceremonies and laying on of handes, reasoning with him in this sort I thinke my selfe unworthy of the priestly order, yet if it be for the profit of the common weale I be called vnto the function, truly thou Lucius shalt neuer lay hand vpon my head. For thy right

Moses the
Monke rea-
soned thus
with Lucius
the Arian
Bishop.

band is imbued with slaughter & bloodshed. When *Lucius* said againe that it became him not so contumeliously to reuile him, but rather to learne of him the precepts of christia religion, *Moses* answered: I am not come presently to reason of matters in religion, but sure I am of this & thy horrible practises against the brethren proue thee to be altogether void of the true principles of Christian religion. For the true Christian striketh no man, reuileth no man, fighteth with no man: for the servant of God should be no fighter. But thy deeds, in exiling of some, throwing of others to wild beasts, burning of some others, doe cry out against thee: yet are we euer surer of the things we see with our eyes, then we heare with our eares. When *Moses* had uttered these & other such like sayings, his friends brought him vnto a certain mountaine to be made Priest of such as were there exiled. After that *Moses* had thus bene consecrated, the Saracen warre ended, *Mania* thenceforth was in league with the Romaines, & married her daughter to captaine *Victor*. Thus much of the Saracens.

Cap. 37. in
the Greeke.

CAP. XXX.

When Valens was gone from Antioch, the Catholicks throughout the East, specially of Alexandria, thrust out Lucius, and placed Peter in his roome which came with Damasus the Bishop of Romes letters.

ABout that time as some as *Valens* had left Antioch, as many as were tossed with & grievous sorrowe of persecution, specially at Alexandria were comforted exceedingly & greatly refreshed, because that *Peter* was come thither with *Damasus* the bishop of Romes letters, confirming both the religion of *Moses* and the creation of *Peter*. The people boldning them selves upon the sight of these letters, thrust *Lucius* out of the bishoppicke and placed *Peter* in his roome. *Lucius* being deposed got him in all the hast to Constantinople; *Peter* prolonging his life but a short time died, and left his brother *Timothe* to succede him in the bishoppick.

CAP. XXXI.

After the returne of Valens into Constantinople, being reuiled of the people because of the Gothes, left the city and went against the Barbarians. He ioyned with them at Adrianoplis a city of Thracia, and was slayne the fiftieth yeare of his age, & the sixtenth of his raigne.

THe Emperour *Valens* entring into Constantinople, in his first Consulship, & the second of *Valentinianus* the thirtieth of May, found the citizens in great heavines. For & Barbarians who lately had overrunne Thracia, now began to set upon & suburbs of Constantinople, because there was then no power already prepared to repell their violence. When & Barbarians were come nigh vnto the wals, the city was wonderful soe, they lamented their case: & soothly with they flew vnto the Emperour, & charge him that he entertained within his owne dominions, such as now were ready to cut his owne throte: they blame him that he withheld them no soner: they condemned him because he proclaimed not open warres against them. As they runne at tilt, & exercised such warlike & triumphant pastime, all with one consent ranne vnto & Emperour & cried out against him, that he had set such exercise at nought, saying: give vs armour & we our selves will deale with them. While they exclaime in this sort, the Emperour began to boyle within him selfe for anger, he left the city the eleuenth of Iune threatening them, that if he returned home againe safe and sound, he would plague the city of Constantinople, partly because they reuiled him, & partly also for the treason they committed against the empire, in aiding the rebell *Procopius*. When he had threatned he would utterly destroy the city, make it even with the ground, turne it to eareable land, for the plowe to passe through the bowells therof: he took his voyage against the Barbarians, made them recole & geue backe farre from the citie: he dyane them as farre as Adrianoplis a city of Thracia, lying in the confines of Macedonia. As he ioyned there with the enemy he was slaine the ninth of August, & the aforesaid Consulship, the fourth yeare of the two hundredth egypte & ninth Olympiade. Yet some say that as he fled into a certaine village, the which was set on fire by the Barbarian enemy, he was burned to ashes. Some other say that he threw aside the imperiall robe, & thrust him selfe among the throng of footemen, & when the horsemen had yielded without any great fighting, the footemen after the breaking of the ray, as they stood confusely to haue bene all slaine, the Emperour also after thow

throwing away of the princely habite, when none could discern who he was, to haue layen among them and not known. He departed out of this life the fiftieth yeare of his age, after that he had reigned thirteene yeares together with his brother, and thre yeares after his deafe. This booke continueth the history of fiftene yeares.

Anno. Dom.
381.

The ende of the fourth booke of Socrates.



THE FIFT BOOKE OF THE EC- CLESIASTICALL HISTORIE OF SOCRATES SCHOLASTICVS.

The Proöme.

BEfore that we enter into the discourse of our fift booke of ecclesiastical history, our will is first to forewarne y reader not to blame vs, for all our special duty was to deliuer the posterity in writing, y ecclesiastical affaires after our simple hability, and as farre forth as we could learne: that we haue mingled therewithall battells & bloody warres at seuerall times waged in sundry parts of y world. We haue so done for diuers causes. First that the noble & valiant feats of armes should not be hid from the posterity in time to come: againe lest the Reader by perusing continually of the Bishops affaires & the practises of the one against the other inculcate euery where, be overcome with tediousnes and lothsome tying together of one matter: last of all that we may vnderstand when the common weale hath bene tossed & turmoiled with trouble, some dissention and discorde, the Church of God likewise as infected with the same contagious disease hath bene altogether out of quiet. For whosoener with diligent obseruation will remember the aforesaid times, without doubt he shall perceaue that when the common weale was on burlybutly, the Church in like sort was shaken with the stormes of aduersity. Either he shall find that both at one time were out of square, or that the ones miserie ensued immediatly after the others misfortune: and sometime when the Church beganne to vary about religion, the common weale immediatly followed after with rebellio, and some other times of the contrary: so that I am easily brought to beleue that the interchangeable course of these calamities cometh not to passe by happ hazard but by reason of our horrible sinne: that these mischiefs are sent in sterde of punishments: or as the Apostle writeth: some mens sinnes are open before hand hastening before vnto iudgment, & in some they follow after. For the aforesaid causes we haue mingled temporall with ecclesiastical, prophane with diuine stories. And though we could not attaine vnto the knowledg of such battells as were waged in the raigne of Constantine by reason it is so long ago: yet haue we enterlaced such acts as befell since that time as well as we could learne of aged and long liued men. We haue therfore throughout our history made mention of the Emperours because that since they beganne to embrace christian religion, the ecclesiastical affaires seemed very much to depend of them: so that the chiefest counsell were in times past & are at this day summoned through their consent and procurement. We haue therfore also remembered paganisme and the Idolatricall seruice of the Ethnicks, because it wonderfully molested the quiet estate of the Catholick Church. Thus much I thought good to lay downe by way of preface, and now to the history.

This fift booke containeth the history of sixteene yeares & eight moneths ending Anno Domini. 397.

1. Timoth. 5.

The counsell were summoned by Emperours & not by Popes.

CAP. I.

How that after the death of Valens when the Gothes marched towards Constantinople, the city went out to meete them together with a few Saracens whome Mania their Quene had sent to aide them.

Et iiii

Dominica.
Maia.

When the Emperour *Valens* was dispatched out of the way in such sort as no man was certain of, the Barbarians marched apace towards the walls of Constantinople, & began to destroy the suburbs thereof. The people being moued with this went forth of their owne accord to withstand the Barbarian enemy, & euery one took that weapon which came first to his hand. *Dominica* the Emperesse gaue hye vnto euery one & went forth to battell out of the Emperours treasury, as the couenant was with & souldiers. *Mania* also the Queene of the Saracens (of whom we spake a litle before) being in league with & Emperesse sent of her subiects to aide them. Thus & people gaue them battell & drove back the Barbarians farre from the city.

CAP. II.

How Gratianus the Emperour called home from exile the godly Bishops, banished the Hereticks, and made Theodosius his fellow Emperour.

Anno 383.

Theodosius
was Empe-
rour toge-
ther with
Gratianus &
Valentinian
the younger

Gratianus governing the empire together with *Valentinianus* the younger, condemned the cruelty which his uncle *Valens* practised against the Christians: called home againe such as he had exiled: made a law & euery sect & opinion should thenceforth freely without any molestation frequent their wonted assemblies, except the Eunomians, Photinians & Manichees. And when he foresaw that the Romaine empire dayly diminished, & the Barbarians wared strögg & multiplied exceedingly, & that he stood in great neede of a valiant & worthy man to gouerne the common wealth, he ioyned with him *Theodosius*, a noble man of Spayne, trained vp in seates of armes, one that was by the vniforme consent & common voice of all men thought fit to rule, yea before *Gratian* him selfe was created Emperour. He proclaimed him Emperour at Sirmium a city of Illyrium in the Consulship of *Anfonius* and *Oshyrius* the sixteenth of Ianuary, & diuideth with him the charge of the battell against the Barbarians.

CAP. III.

Of the Bishops which then gouerned the Churches.

Damasus.
Cyrill.
Dorotheus.
Paulinus.
Meletius.
Lucius.
Timothee.
Demophilus

At that time *Damasus* the successor of *Liberius* was bishop of Rome, & *Cyrill* of Ierusalē. The Church of Antioch as I said before was deuided into thre partes. For *Dorotheus* & Arian bishop which succeeded *Enzoins*, gouerned the Arian Churches, the rest were partly vnder *Paulinus* & partly vnder *Meletius* who then was lately come from exile. Of the Churches of Alexandria, the Arians were vnder *Lucius* who then was a banished man, such as embraced the faith of one substance had *Timothee* & successor of *Peter* to their bishop. The Arian Church at Constantinople had *Demophilus* to their bishop who was chosen immediately after & deale of *Eudoxius*. They that detested his doctrine & opinion frequented private & seuerall conuenticles.

CAP. IIII.

How the Macedonians who a litle before sent legats vnto Damasus Bishop of Rome for the establishing of the faith of one substance fell againe into their former error.

A counsell
of Macedo-
nians.

The Macedonians for all the embassie sent vnto *Liberius*, and for al they communicated a good while throughout euery church without difference & exception with such as cleaued from the beginning vnto the Nicene creede: yet when & Emperour *Gratians* law gaue liberty vnto euery sect to frequent their senerall assemblies they seuered themselues fro & church. Wherefore after & a company of them had met at Antioch in Siria, they decreed that henceforth for altogether the clause of one substance should neuer be receaued: & that they ought no more to communicate with the professors of the Nicene faith. But their wauering minde attained not vnto so prosperous a successe as they hoped it would: for many of their owne sect, seeing that they did say & vnay, that they ratified and abrogated the self same constitution, condemned them in their owne opinions, fell from them and embraced the faith of one substance.

CAP. V.

Of the sturre at Antioch by reason of Paulinus & Meletius, how that Gregory Bishop of Nazianzum by the consent of all the Catholick Bishops was translated vnto the see of Constantinople.

At

AT Antioch in Siria about y^e time there was raised a great tumult & seditioⁿ about *Meletius*, the occasioⁿ was as followeth. The said before how that *Paulinus* Bishop of Antioch because he was a graue, & a godly father was not exiled: y^e *Meletius* was first called home from banishment in y^e raigne of *Julian*, afterwards being exiled by *Valens* returned in y^e time of *Gratian*. After his returne into Antioch he found *Paulinus* so old y^e he seemed ready to lye in his graue. Immediately all the friends of *Meletius* endeouored to ioyne him felow bishop with *Paulinus*. Wh^{ch} *Paulinus* affirmed it to be contrary vnto the canons of the Church, y^e any being created of Arian bishops should be made college in any Bishoprick: the people endeouored to copasse it by force. In the end they make preparation to stail him bishop in a certaine church of the suburbs. Wh^{ch} it was done all the citie was on an vpproze. In procelle of time the people were reconciled vpoⁿ such conditioⁿs as followe. All that stood for the Bishoprick were sir in n^uber, wherof one was *Flavianus*, being called together, they depose^d them vpon a booke that none of them should aspire vnto the Bishoprick during the liues of *Paulinus* & *Meletius*, & when either of the departed this life, the Bishoprick to remaine vnto the suruiuer of them both. Wh^{ch} the oth was ministred, the people were quiet & thenceforth made no sturre at all. The fauozers of *Lucifer* were offended with this maner of dealing & fell from the church because that *Meletius* being ordered of the Arians was admitted to the gouernement of that sea. At that time when the affaires of Antioch were thus out of frame, *Gregorie* by vni^us^ume cōsent of all the Catholick Bishops was translated from the Bishoprick of Nazianzum vnto the sea of Cōstantinople. Then *Meletius* got him in all the hast to Constantinople.

CAP. VI.

How Theodosius the Emperour, after the foiling of the Barbarians, came to Thessalonica where being sick he was baptized of Ascholius the Bishop.

By that time *Gratianus* & *Theodosius* had gottē y^e victorie of the Barbarians, whereupō *Gratianus* immediately made expeditioⁿ into Fraunce: because the Germanes had destroyed part of that countrey: but *Theodosius* after the creatioⁿ of the signe, in toke that y^e enemies were vanquished, made hast towards Cōstantinople & came to Thessalonica. There after y^e he fell into a dangerous disease he was very desirous of baptisme, for of old he was trained vp in Christian religion & addicted himselfe wholly vnto the faith of one substāce. Being soze sick & speeding to baptisme he gaue charge that the bishop of Thessalonica should be sent for to minister the sacramēt. Being come, first he demaunds of the bishop what faith he was of: when the bishop made answer that the opinioⁿ of *Arius* preuailed not throughout Illyrium, & that the new found inuētiō of his pestilent haine was not planted in the churches of y^e countrey, but that all the christiāns throughout those coasts retained & euer obserued continually y^e autentick & ancient faith deliuered of the Apostles, & confirmed by the councell of Nice: the Emperour with willing mind was baptized of *Ascholius*, for so was the bishop called. A few daies after when that he had somewhat recovered, he went towards Constantinople the foure & twentieth of Nouber in his first Consulship and the fift of *Gratian*.

CAP. VII.

How that Gregorie Nazianzen vnderstanding that diuerse Bishops did stomacke him, refused the bishoprick of Constantinople. The Emperour sent vnto Demophilus the Arian Bishop, that either he would subscribe vnto the faith of one substance, or depart the citie, & he which he doe.

Gregorie being the t^raslated fro the city Nazianzū gouerned a certain litle church within y^e walls of Cōstantinople. Vnto y^e which y^e Emperour afterwards annexed a godly t^riple & called it the resurrectioⁿ. *Gregory* a famous mā excelling in vertue & godlines al y^e florished in his time, when he perceaued that some did murmur & obiect vnto him y^e he was a cōtrey bishop & a forainer, for all that he reioyced at the Emperours cōming, he refused vterly to continue longer at Cōstantinople. The emperour, seing the church out of square, endeouored with all meanes possible to reduce it vnto peace, to establish vni^us^uty & to enlarge the churches. Wherefore immediately he geueth *Demophilus* y^e Arian bishop to vnderstand of his pleasure, & in plaine words demaundeth of him whether he would embrace the Nicene creed, set the people at vni^us^uty & embrace conoord himself. Wh^{ch} he refused so to do, y^e emperour said vnto him: if thou refuse

Sozomenus
lib. 7. cap. 5.
sayth that the church was called the resurrectioⁿ because the faith which of a lōg time seemed to be suppressed by the Arians for dead, was the reuined

Mat. 10.

to embrace peace & unity I commaund thee to vould the church. *Demophilus* hearing this, aduised himselfe that it booted not for him to withstand the sentence of the higher power, he assembled together a great multitude in the church, stood vp in the middell & brake out into these wordes: brethren it is wrytten in the Gospell, if they persecute you in one citie sie into an other. In so much y^e the Emperour banisheth vs y^e churches: I would haue you knowe y^e tomozo^u you must meete together out of the city. While he had made an end of speaking he went forth. He vnderstood not that such as sie the trade of life, which wordlinges follow after (soz so must we take y^e wordes of the Gospell) haue to seeke the higher Ierusalem. He meant it otherwise & thenceforth raised conuenticles without the walls of y^e citie. There departed together with him *Lucius*, who as I said befoze was banished Alexandria, enioyned to liue in exile, & the lead his life at Cōstantinople. Wherefoze the Arians which held the churches for the space of forty yeares, refusing y^e unity & concord which *Theodosius* the Emperour exhorted them vnto, departed the citie in y^e first Cōsulship of *Gratian* & the first of *Theodosius* the first and twentieth of Nouember. When such as were of the faith of one substance came in their rowmes and toke possession of the Churches.

CAP. VIII.

Of the hundreth and fifty Bishops which at the commaundement of the Emperour Theodosius met at Constantinople, their decrees and how they concreatred Neclarius Bishop of that sea.

The coucell
of Constantinople Anno Dom. 385.

The Emperour without long deliberatioⁿ summoned a coucell of such Bishops as were of his faith: to the end the canons of y^e Nicene coucell might be confirmed & a Bishop chosen of Constantinople. And in hope to reconcile the Macedonians with the bishops which embraced the faith of one substance, he cited also the bishops of the Macedonian sect. Wherefoze there met there of them which embraced the Nicene Creede: *Timotheus* Bishop of Alexandria; *Cyrillus* bishop of Ierusalem, who the after his late recatatioⁿ, addited him wholly vnto the faith of one substance; *Meletius* who was called thither in a while befoze to the calling of *Gregory Nazianzen*; *Ascholius* Bishop of Thessalonica with many others, to the number of a hundredeth and fifty Bishops. The chiefe of all the Macedonian bishops was *Elenius* bishop of Cyzicum and *Marcianus* bishop of Lampfacum. The number of that sect came to a thirtie and six whereof the greater part came out of Hellespontus. The coucell met together in the Consulship of *Eucharides* and *Enagrus* and the moneth of May. The Emperour together with the Bishops of his opinion first vsed all meanes possible with *Elenius* and the rest of the Macedonians for to recōcile them vnto the catholick church: they not onely bzing the in remembrance of the embassy which *Enstatius* together with many others did in their names to *Liberius* late bishop of Rome: but also that not long befoze without exception they communicated throughout euery church with such as professed the faith of one substance: and that they behaued themselves neither godly, neither religiously, sithence that afoztyme they ratified the selfe same opinion, & faith with the, if now again they endeouored to ouerthrow such things as they had aduisedly decreed befoze. For al they could doe, it was neither faire meanes neither soule meanes that would preuaile. They sayd flatly rather then they would subscribe vnto the faith of one substance, y^e they would hold with the Arians. When they had made this answer they left Constantinople & sent their letters abroad into euery city that they should in no wise consent vnto the faith of the Nicene coucell. The bishops that were of the other side continuing at Constantinople consulted together about the election of a Bishop. For *Gregorie* as I said befoze had refused that sea and returned to *Nazianzu*. There was at that time one *Neclarius* of noble lineage whose aunceto^z had ben Senato^z, a man he was of god life & godly conuersation, who though he were by office a Prator, yet did the people chose him to their Bishop, in the end, by the consent of a hundredeth and fiftie Bishops then present, he was stilled Bishop of Constantinople. When was it decreed that the Bishop of Cōstantinople should haue the next prerogative after y^e bishop of Rome, the reason was because that citie was called New Rome. Again they ratifie the faith of the Nicene coucell: they deuide prouinces & ordayne Patriarches: they decree that no Bishop shall leaue his owne diocesse and intermedle with sozaine churches, for vnto that time by reason of the great heat & stozme of persecutioⁿ it was sufferable at euery ones choice and liberty. *Neclarius* bishop of Constantinople had that great city together with all Thracia allotted to his iurisdiction. The Patriarchship

Neclarius
chose by the
councell Bi-
shop of Con-
stantinople.

The canons
of the coun-
cell held at
Constanti-
nople.

archbishop throughout Pontus was assigned vnto *Helladius* Bishop of Caesarea in Cappadocia after *Basil*: vnto *Gregorie* the brother of *Basil* besell Nyssa a city also in Cappadocia: vnto *Otreius* the bishoprick Meletina in Armenia. *Amphilochius* bishop of Iconium & *Optimus* bishop of Antioch in Pisidia take the Patriarchship of Asia. The prouince of Egypt fel vnto *Timothe* bishop of Alexandria, *Pelagius* bishop of Laodicea & *Diodorus* bishop of Tarsus are appointed ouer the Easterne diocesse, reseruing the prerogatiue of honoꝝ vnto the church of Antioch the which the presently they graunted vnto *Meletius*. They decreed mozeouer that if necessity did so require that a prouincial synod should determine prouinciall affaires. The Emperour gaue his assent vnto all the aforesaid, and thus the councell was dissolued.

The Institution of prouinciall cōsells.

CAP. IX.

How the Emperour Theodosius caused the corps of Paulus late Bishop of Constantinople to be brought from exile with great honor: at what time Meletius Bishop of Antioch departed this life.

ABout that time the corps of *Paulus* the bishop (whome as I said before *Philip* the Emperours Lieutenent through the procurement of *Macedonius* sent to exile vnto Cucusu a city of Armenia & there stilled to death) was conueyed by the Emperours commaundement from Ancyra to Constantinople, & ther receaued with great honoꝝ in the church which beareth his name vnto this day: the which church was vnto that time frequented of the *Macedonians*, who seuered theselues fro the Arians, but then were thrust out by the Emperour because they refused to be of his faith & opinion. At y time *Meletius* bishop of Antioch fell sick & died. *Gregory* the brother of *Basil* preached at his funerall. His corps was caried of his familiar friends into Antioch & there interred. Againe the fauozers of *Meletius* would not be vnder *Paulinus* iurisdiction but chose *Flavianus* to their bishop in the rowme of *Meletius*. Whereup the people again were at discoꝝd & fell to raising of tumults and dissention. And because of that, the church of Antioch was deuided againe, not about the faith but about their fond contention in choosing of bishops.

CAP. X.

How the Emperour, when his sonne Arcadius was created Augustus summoned together a Synode of all sectes and opinions: He banished all hereticks the Nouatians onely excepted, because they embraced the faith of one substance.

When the Arians were banished the churches the flame of tumult & schisme flashed about in euery congregation. I can not chuse but wonder at the Emperours aduise and pollicy therein. For he suffered not this sedition to raigne very long throughout y cities, but with speed he summoned a cōsill charging y all sectes & opinions whatsoeuer should meet together, supposing verily that by conference and communication had betwene theselues they would at length be brought to establish one faith and opinion. The which drift & good meaning of his as I suppose was cause and director of all his prosperous successes. For then it fell out through the prouidence and procurement of almighty God that all the Barbarians were at peace within his dominions, rebelled not at all but yeldd theselues vnto the Emperiall scepter, for example *Athanarichus* the valiant captaine of the Gothes came in withall his power & shortly after died at Constantinople. The Emperour created *Arcadius* his sonne *Augustus* in y second Consulship of *Merogandus* and the first of *Saturninus* the sixtieth of Ianuarie. Shortly after all Bishops of euery sect out of all prouinces came thither in the said Consulship but the moneth of Iune. The Emperour sent for *Nectarius* bishop of Constantinople, reasoned with him how he might rid the Christian religion of that discoꝝd and dissention, how it were possible to reduce the church vnto vnitie: he said further that the controuersies and quarells which molested the quiete state of the church and rent asunder the members of Christ were to be sifted out and the punishments to light vpon their pates that were found the authoꝝ of schisme & disturbers of peace and quietnes. *Nectarius* hearing of this was wonderfull sadde and p̄sine: he called vnto him *Agellus* the Nouatian bishop who embraced together with him the faith of one substance & opened vnto him y mind & purpose of y Emperour. He although other wise a rare & singular man yet was he no body in cōtrouersies of religion & disputatio of ecclesiastical matters,

but appointed *Sisinius* a reader of his church to reason with them in his stead. *Sisinius* an eloquent man, well experienced in all things, a skilfull interpreter of holy Scripture, a notable philosopher, knowing full well that disputations would not only not rectifie schismes, but also fire the flame matter of contention reigning in the rotten bowells of hereticks: therefore he advised *Nectarius* in this sort: that it was not best to deale with them logicall wise with the frubushing of schole points, but to lay flat before them the formes of faith established by our auncetors (he knew of a surety that the Elders had taken heed lest they should assigne vnto y^e sonne of God a beginning of essence, because they were of the opinion y^e the sonne of God was coeternall with the father) and that the Emperour should demaund of the ringleaders of the hereticks whether they made any accompt of those auncient fathers, who gouerned the church godly & prudently before the schisme and diuision, or whether they condemned the as aliens and farre estranged from the Christian faith: If they reiect them, then let them boldly pronounce them accursed: if they presume so bold an enterprise, then will the common people crye out against them. This being done the truth after such triall no doubt will preuaile. If they reiect not the auncient fathers the let vs alleadge their works and writings and confirme the matter in controuersie out of the.

Nectarius being thus counselled by *Sisinius* got him with speede vnto the Emperours pallace made the Emperour priuey vnto these circumstances. He thinketh well of the aduise and cōspaseth the matter circumspectly. At the first he concealed his drift & required of the to tell him whether they esteemed and allowed of the fathers which gouerned the church before the diuision, or no: When as they confessed as much in effect and said that they highly reuerenced the for their maisters: the Emperour demaunded of them again whether they would be tryed by their testimonies touching the true and right faith: the sectes and factious Bishoppes together with the Logicians then present (for they had brought with them many well prepared for disputation) hearing this, knew not what answer to make. They were deuided among themselves, while that some held with the Emperour and some other affirmed that it was altogether contrary to their mind & purpose, for y^e diuerse opinion they conceaued of the auncient fathers distracted their mindes one from the other. So y^e not only the opinion was diuerse among contrary sects, but also such as were of one opinion were deuided among themselves. Wherefore their linked malice was no other wise then the confuse language of those auncient Giants & the turrett of their spitefull inuention was turned downe to the ground. When the Emperour vnderstood of their manifold dissentio & y^e they builded not vpon y^e auncient fathers erpositio of the faith, but trusted to their sophisticall quirkles of Logick dealt an other way with them, & had euery sect lay downe their faith and opinion in writing. Then the principall of euery sect tooke penne in hand and wrote his opinion. There was a day appointed for the purpose. All the Bishoppes beinge called met at the Emperours pallace. There came thither *Nectarius* and *Aeglius* fauoringe the faith of one substance; *Demophilus* of the Arians; *Eunomius* himselfe in the name of the other Eunomians and *Eleusius* bishop of Cycicum for the Macedonians, first of all the Emperour saluted them courteously: next he receaued euery ones writing: the he went aside & lockt in himself: fell downe vpon his knees and prayed vnto God that he would assist him in the choise and reuealing of the truth. Last of all hauing perused euery ones opinion he condemned & toze in peeces, all such Creedes as derogated from the vnitie which is in the blessed Trinitie: he allowed & highly commended only of all the rest, the Crede containing the clause of one substance. This was the cause that the Nouatians were fauored & thenceforth suffred to celebrate their woted assemblies within the walles of the citie. The Emperour widdering at their consent & harmony touching y^e faith, made a law that they should enioy their owne churches with securitie, and y^e their churches should haue such priuiledges as the other churches of the same opinion & faith were wont to haue. The Bishops of other sects because there raigned among them selues mutuall discord & dissentio they were set at nought yea of y^e people comitted to their owne charge. When though at their departure they were all sorrowfull & pensive, yet fell they a cōsoling of their charge by letters: exhorting the not to shrink at all from the because many had left them & fell to embracing the faith of one substance. For many were called but few chosen. This they vttered not when y^e greatest part of the people cleaued vnto the higher power, and zealously embraced their faith. Yet for all this were not they which held the faith of one substance voyd of disturbance & molestation. For the controuersie that fell out in the church of Antioch deuided such as were of the counsell into two factions, for the Egyptians, Arabians, & Cyprians held together, & thought

Gm 21.

The zeale of
the Empe-
rour Theo-
dosius for
the sifting
out of the
truth.

good

god to remoue *Flavianus* out of the bishops sea of Antioch: but the Palæstinians, Phœnicians, & Syrians took his part. The issue & end of this controuersie I will lay downe in another place.

CAP. XI.

How that *Maximus* the tyrant through wiles slue the Emperour *Gratian*. And howe that *Iustina* the Emperesse, the mother of *Valentinianus* the younger, left persecuting of *Ambrose* bishop of *Millaine*, because she feared *Maximus* the tyrant.

When the counsell was held at Constantinople, we haue learned such a broile as folloppeth to haue bene in the West parts of the world. *Maximus* a Brittain took arms against the Empire of Rome, & conspired the death of *Gratian*, who now was weakened together with his power, by reason of the battell he waged with the Germanes. *Probus* sometimes a Consul, was chiefe gouernour of Italy, during the nonage of *Valentinianus*, who with great prudence ruled the common weale. *Iustina* *Valentinianus* the Emperours mother being infected with the filth of Arianisme, while her husband liued, could no kind of way molest such as embraced the faith of one substance: yet after his dealea remouing to *Mediolanum*, & her sonne being of tender yeares, she rapled such tumults against *Ambrose* the Bishop, that in the end he was exiled. But when the people, for the singular loue & affection they bare vnto *Ambrose*, withstood her act, & hindered their force that wet about to conuey him to exile: tidings came that *Gratianus* through the wiles & sleight of *Maximus* the tyrant, was put to death. *Andragathius* the captaine of *Maximus*, hiding him selfe in a chariot, resembling the forme of a lictor borne of mules, gaue his souldiers charge to signifie vnto the Emperours gard, that the Emperesse rode therein, & went to meete the Emperour, who passed ouer *Rhodanus* a flood that runneth by *Lions* a city of Fraunce. The Emperour thinking verely that his wife was there in daide, anoyed not the conspiracy, but fell vnto the enemies hand, as a blind mā fallth into the ditch. For *Andragathius* lighted downe out of the chariot, & slue *Gratianus* presently. He died in the Consulship of *Merogandus* & *Saturninus*, after he had reigned fiftene yeares, & liued foure & twenty. The which newes coled the heate of the Emperours mother kindled against *Ambrose*. Therefore *Valentinianus* the time constraining him thereunto, receaued *Maximus* with vniwilling mind to be his fellowe Emperour. *Probus* the gouernour of *Italie* fearing the power of *Maximus*, determined with him selfe to remoue into the East. With all speede he left *Italie*, & hastening towards *Illyrium*, made his abode at *Thessalonica* a city of *Macedonia*.

Maximus a Brittain.

Gratianus the Emperour died Anno Dom. 387 *Maximus* the Brittain is made Emperour.

CAP. XII.

Theodosius the Emperour left *Arcadius* his sonne and Emperour at Constantinople, went towards *Millaine*, to wage battell with *Maximus* the Brittain.

T*Theodosius* the Emperour for the aforesaid cause was wonderfull soyr: he gathered great power to go against the tyrant, & feared greatly lest *Maximus* would conspire the death of *Valentinianus* the younger. Then came also legates from the Persians, to conclude peace betwene them & the Emperour, it was the very same tyme that his sonne *Honorius* was borne by his wife *Placidia* the Emperesse, in the Consulship of *Richomelanus* and *Clearchus* the ninth of September. A litle before, when the aforesaid men were Consuls *Agellus* the Nouatian bishop finished & most tall race of his natural life. The yeare following being the first Consulship of *Arcadius Augustus* & *Vadon*, after that *Timotheus* bishop of *Alexadria* departed this life, *Theophilus* succeeded him in the bishoprick. The second yeare when *Demophilus* the Arian bishop had chaunged this life, the Arians sent for *Marinus* out of *Thracia*, a man of their owne crue & appointed him their bishop. *Marinus* in whose time the Arians were deuided among them selues, (as it shall be shewed hereafter) liued not many dayes after, wherefore they call *Dorotheus* out of *Antioch* in *Syria*, and assigne him their bishop. The Emperour leaning his sonne *Arcadius* at Constantinople, marched so:wards to giue battell vnto *Maximus*. As he came to *Thessalonica* he found the souldiers of *Valentinianus* all dismayd and quite discouraged: because that necessity had constrained the to take the tyrant *Maximus* for an Emperour. *Theodosius* shewed him selfe openly to some of nere nother side. For when *Maximus* had sent embassadours vnto him, he neither receaued neither reiected the: yet was he soyr that the Empire of Rome should be oppressed with tyranny vnder colour of & Imperiall title. Therefore he gathered his power together, and made hast to *Millaine*, for *Maximus* was lately come thither.

Anno Dom. 388.

AT the very same time when the Emperour made all the expeditio he could to wage this battell with the tyzant: the Arians raised a wonderfull great surre at Constantinople, the maner was as followeth. Men comonly are wont to fitten & faune leasings of things they know not, & if that by chaunce they get hold of any tale, forthwith they brute abrode false rumors and reports according to their fond, vaine and foolish desires, euer chatting of netwes, and harkening after chaunge. The which then was scene in the city of Constantinople. For of the warres that were so farre of, they blased abrode of their owne bzaire, one this thing, an other that thing: hoping in their traiterous harts, that the godly emperour had every day worse successe then other. For although there was nothing as yet done in the warres: neuerthelesse they anouch that tidings (being coyned in the closet of their gyled bzaire) they knew not, to be as true as if they had scene them with their owne eyes: they reported that the tyzant soyled the Emperours power: that there were slaine so many hundreds, & so many thousands of his souldiers, and that the tyzant had almost taken the Emperour him selfe. The Arians being verie much troubled in mind ready to burst for grieffe (that they whom they persecuted afozetime nowle enioyed the churches within the walls of the city) scattered sundry false rumors abroade. And because that diuers other reportes perswaded the first authoys of these false rumors, that their figments were most true (for others which learned it onely by hearesay, affirmed vnto the authoys thereof, that it was euen as they at the first had reported vnto them) the Arians plucke vp their harts, they beginne to venter a fresh, and they set on fire the pallace of *Nectarius* the Bishop of Constantinople. These things were done in the second Consulship of *Theodosius*, but the first of *Cynegius*.

Anno Dom.
392.

Maximus the
Brytaine
which slue
the Empe-
rour *Gratian*
& was crow-
ned Empe-
rour in his
stead is now
betrayed of
his owne me
& executed
by *Theodo-
sius* the Em-
perour. This
Maximus
was highly
commended
by a Consul
of Rome,
which wrote
a booke in
his praise.

When the souldiers of *Maximus* the tyzant understod of the Emperours coming, & his great power, they could in no wise digest the rumoz thereof: they were take with sudden feare, they bound the tyzant their maister, & brought him vnto the emperour who presently executed him in the aforesaid Consulship, the 28. of August. But *Andragathius* who slue the Emperour *Gratian*, hearing the discomfiture of *Maximus*, ranne headlong into the next river & drowned him self. Wherefoze the Emperours now hauing gotten the victorie, toke their voyage to Rome. *Honorius* of tender yeares went together in their company. For his father after the foyle of *Maximus*, had sent to Constantinople for him. They solemnized the triumph at Rome. At what time the Emperour *Theodosius* yelded forth a notable signe of his singular clemency, in the trouble of *Symachus* the consull. This *Symachus* was head Senatoy of Rome, & for his great skill & eloquence in Romane literature had in great estimation. He had written many books, among the rest one in praise of *Maximus* the tyzant, repeated in his hearing while he liued, the which afterwards being extant, charged the anthoy with treason. Wherefoze he fearing death, ranne vnto the Church for refuge. The Emperour according vnto the great zeale & godly affection he bare vnto the Christian faith, reuerced not only the priests of his owne beliefe & opinio: but also intreated curteously the Nouatians, who embraced together with him the sayth of one substance, & to the end he might gratifie *Leontius* bishop of the Nouatian Church at Rome which made sute for him, he graunted *Symachus* his pardon. Afterwards he wrote an Apology vnto the Emperour *Theodosius*: Thus the warres which at the first threatned great calamity to ensue were quickly ended.

AT the same time we haue learned such things as follow, to haue ben done at Antioch in Syria. After the deafe of *Paulinus*, the people of that Church abhorred *Flavianus*, & therefoze chose *Enagrinus* a man of their owne disposition to their Bishop. He liued not many dayes, & after him there was none chosen to the ronne: for *Flavianus* through his deuise brought that to passe. As many then as detested *Flavianus* for the breaking of his oth, had their pinate conuenticles. But *Flavianus* rolled (as commonly we say) euery stone, put euery deuise in vze to

to the end he might bring them vnder his iurisdiction, the which not long after he brought to passe. For the spite & grudge betwene him and Theophilus bishop of Alexandria was laid aside, & by his meanes Damasus bishop of Rome was reconciled vnto him. They had both bene offended with him, not only because he forswore him self: but also for that he had broken the league concluded betwene them, and the linke of peace and vntity. Wherefore Theophilus being now pleased with him, sent Isidorus a priest for to appease the displeasure which Damasus had conceived against Flavianus: & to instruct him that it was according vnto the vse & manner of the church, if (respecting the vntity and concord to be retained among the common people) he would not thinke amisse of Flavianus for so doing. When Flavianus was thus restored vnto the communion of the faithfull, the people of Antioch in proceesse of time were brought to lone and amity one with another, & the affaires of Antioch had such an end as you heare before. The Arians then being thrust out of the churches, raised conuenticles in the suburbs. In the meane space when Cyrill bishop of Ierusalem had departed this mortal life, Iohn came in his roine.

Cyrill.
Iohn.

CAP. XVI.

*How the Idolgroues and temples of the Ethnicks were overthrowne at Alexandria
and of the skirmish betwene the pagans and the Christians.*

ABout that time there was a lamentable sturre at Alexandria & the maner as follooweth. By the procurement & industry of Theophilus the bishop, the Emperour commaunded that all the Idolgroues of the Ethnicks within Alexandria should downe to the ground, and that Theophilus should oversee it. Theophilus being thus authorized omitted nothing, that might tend to the reproch & contumely of heathenish ceremonies: downe goes the temple of Mithra, his foule closets being full of Idolatricall filth & superstition, are cleansed & rid out of the way: downe goes the God Serapis temple, the embued & bloody misteries of the God Mithra are publicly derided: the vaine & ridiculous practises both of Serapis & others are shewed forth vnto the open face of the world: he caused such things as among them resembled the yardes of men, to be caried throughout the market place, to their utter shame & ignominy. The Ethnicks inhabiting Alexandria, & about the rest such as professed philosophy, beholding the maner of the dealing, could no longer containe neither rule them selues: but heaped new & also farre more grieuous offences, vnto the former acts of theirs, being both tragicall & exceeding in cruelty. For all ioyntly ranne vpon a head, they set vpon the Christians, they sought to dispatch them euery kind of way: the Christians went about to withstand their violence, they defend themselves, & so mischiefe was heaped vpon mischiefe, the skirmish was so soze, and the fray continued so long vntill either side was weary, had their fill of bloodshed & manslaughter, and could now kil no longer. There died but a few of the Ethnicks, yet a great number of Christians, of either side there was wounded an infinite number. When all was ended the Ethnicks were woderfully afrayd of the Emperours displeasure. Wherefore hauing committed such leude actes as their horrible wickednesse led the vnto: & hauing quenched their boyling rage & fury with running streams of blood & wounded bowels, they ranne away, & hid themselves some in one place some in another. Many gaue slip out of Alexandria, & being dispersed, led their liues thenceforth in diuerse other cities: of which number were Helladius & Ammonius both Gramarians, whose scholar I my selfe was at Constantinople in my youthly years. Helladius was sayd to be a priest of Iupiter and Ammonius the Priest of the Ape, which they worshipped for God. Wherefore the slaughter being thus ended, the gouernour of Alexandria and the captaine of the host, came to ayd Theophilus in the overthrow of their temples, the temples went downe, the Idolles of the Gods were turned into caldrons, and into other necessary vessels for household stuffe. For the Emperour had given the images of the Gods throughout all the Idolatricall temples of Alexandria to the reliefe of the poze. Theophilus going about to deface all the pictures of their Gods, commaunded that one of some certaine God should be reserved & set vp in some publike place of the citie, to the ende the Ethnicks in proceesse of time, should not be able to deny but that sometimes they worshipped such Gods. I haue knowen Ammonius the Gramarian to haue bene very much offended with that act, & to haue sayd that the religio of the Ethnicks sustained great iniury & reproch, because that one image was not in like sort translated, but kept of set purpose to the contumely of their religion. Helladius boasted in the hearing of many how that in the skirmish he slue nine men with his owne handes. These were then the broyles at Alexandria.

Mithra.

Serapis.

Phall.

Socrates was
the scholler
of Helladius
and Ammonius.
The Egyptians
worshipped the Ape.

CAP. XVII.

Of the hieroglyphicall letters found engrauen in the temple of Serapis, letters they were which yielded no sense, by coniunction of syllable, or knitting of sentence, but were to be construed by the signification of the beastes which they resembled.

In the temple of Serapis now ouerthrowne and rised throughout, there were found ingraue in the stones, certaine letters, which they call Hieroglyphicall. The maner of their ingrauing resembled the forme of the crosse. The which when both Christians and Ethnickes beheld befoze them, euery one applied them to his proper religion. The Christians affirmed that the crosse was a signe or token of the passion of Christ, & the proper cognizance of their profession; the Ethnickes auouched that therein was contained some thing in common, belonging as well to Serapis as to Christ: that the signe of the crosse signified one thing vnto the Ethnickes & another vnto the Christians. While they contend thus about the interpretation of the letters, many of the Ethnickes became Christians, for they perceaued at length the sense and meaning of the Hieroglyphicall letters, that they prognosticated saluation & the life to come. The Christians perceauing that this made very much for their religion, made great accompt thereof, & were not a little proude of it. When as by other Hieroglyphicall letters it was gathered that the temple of Serapis should go to ruine, when the signe of the crosse therein ingrauen came to light (by that, life to come was foreshewed) many more embraced Christian religion, confessed their sinnes and were baptized. Thus much haue I learned of the crosse. But verily I am not of the opinion, that the Egyptian priestes foreseeing that which should come to passe of Christ, should ingraue in stone the signe of the crosse (for if the mystery of Christs incarnation was hid from the beginning of the world, and from many generations, as the Apostle witteeth, and concealed from the deuell the prince of all impiety, how much more from the Egyptian priestes his ministers) but that in sitting out of the sense & vnderstanding of those charaters, it came to passe by the prouidence of God as in times past with the Apostle Saint Paul. For he being inuoued from aboue with the spirit of wisdome, dealt with the Athenians in like sort, & conuerted many of them vnto the faith, while he read the sentence that was ingrauen vpon the Altare vnto the vnknewen God, & applied it to his purpose. Unless that peradventure some man will say that the word of God wrought so forcibly in the Egyptian priestes as it did in Balaam & Caiphas. For they were constrained against their wills to prophesy of god things. So farre of these things.

CAP. XVIII.

Howe the Emperour Theodosius during the time of his abode at Rome, did the city much good, by removing the theenish dennes of the bakehouses and the infamous ringing of bells at the deede doing in the strewes.

The Emperour Theodosius although he continued but a litle while in Italie, yet in that space did he much good vnto the cite of Roine, partly by geuing that which was god, and taking away that which was ill. For as he shewed him self bountifull & liberall towards her in many thinges, so hath he removed two thinges, which were great blemishes vnto that city. The one was in this sort. There was at Rome an huge and a great house, of auncient building, where all the bread that serued the city was baked. The maisters of this house the Romanes called in their owne tongue *Mancipes*, such they were as serued all with bread by Great, who in proesse of time turned those large romes to dennes of theues. For by reason the bakehouse that belonged vnto that building, was vnder ground, and because that on euery side there were vittailers, tauernes and tipling houses full of harlots and naughtypackes: many that resorted thither, partly for food and vittails, and partly also for the satisfying of their filthy lust, were craftely spoiled of all they had, & most comonly dispatched, so that their friends could neuer heare tidings of them againe. A certaine priuie conueyance there was deuised to throw the downe headlong from those bawdy tauernes into the blind bakehouse, by this means many, specially of the straungers which inhabited Rome, were cast away. For aboue they were spoiled, and beneath they were made bondslaues, & constrained to grind in the bakehouse: most of the were neuer permitted to depart, but continued their life time in dundgery, making their friends

Coloss. 1.

AII. 17.

Num. 22. 23.

24.

John. 18.

A bakehouse
vnder ground.Blind ale-
houses.

friends believe they were not in this world. It fell out that one of the Emperour *Theodosius* soldiers was throwne into this hole, being in the close bakehouse, and could not get licence to depart, he drew out his dagger and slue them them which stopped his passage, the rest being afraid of their lives, let the soldier go. The Emperour vnderstanding all the circumstance, sent for the millers & bakers, punished the maisters with extreme torment, overthrow those blind houses, which were receptacles of thieves and harlots, and thus rid he the princely city of this one shamefull dealing. The other was as followeth. If a woman were taken in adultery, the Romanes vsed such a kind of punishment as remoued not the sinne, but increased the vice. For they shut her vp in narrow stewes, and compelled her beastly without all shame to play the harlot, yea they procured ringing while the deede was adoeing, that the neighbours might vnderstand of it, and that by the sound of the tingling bells, all might be made prying to that filthy & shamefull kind of correction. When the Emperour heard of this horrible custome, he thought it in no wise to be winked at, but caused *Seltra* (so were the stews called) to be overthrowen and suppressed, and made other lawes for the correction of Adulterers. Wherefore Rome by the benefit of *Theodosius* the Emperour, was deliuered from both these beastly and foule vses. After that he had set other things in order, he left the government of that city vnto *Valentinianus*, toke thence his voyage together with his sonne, towards Constantinople, and came to his journeyes end at that time, when *Tatianus* and *Symachus* were Consuls, the tenth of Nouember.

Theodosius tooke away this filthy lawe, & suppressed the stews.

CAP. XIX.

Of the Priests appointed to heare confession, and why shewing was forbidden in the Church.

About that time it seemed good vnto the Church to take away the office of such priests, as were appointed throughout euery Church, to receaue penitents after the confession of their sinnes, vnto the company of the faithfull, and that for this occasion. Since the time that the Nouatians deuided them selues from the Church, and refused to communicate with such as fell in the persecution vnder *Decius*, the bishops added vnto the ecclesiasticall canon, that in euery church there should a priest be appointed for the admission of penitentes: to the end such as had fallen after baptism, should in hearing of the priest appointed for the purpose, confesse their sinne and infirmitie. This Canon is as yet of force among other sects: onely the true Christians embracing the faith of *One substance*, together with the Nouatians which therein hold with them, haue banished this penitentiall function out of the Church. Neither did the Nouatians at the beginning allowe of this addition: yet the Bishops which now adayes gouerne the churches, although they retained this custome of a long time, notwithstanding remoued it out of the Church in the time of *Nectarius* bishop of Constantinople; by reason of an haynous offence, committed in the Church in such sort as followeth. A noble woman came vnto the Priest whose office was to heare penitentes, and confessed orderly the sinnes she had committed after baptism. The Priest enioyned her to giue her selfe wholly to fasting and continuall prayer, that together with her confession in world, she might shewe forth the workes of repentance in deede. As she continued a while longer a shewing, she accuseth her selfe of another crime, and declareth that a certayne Deacon of that Church had abused her body. For which offence by this meanes come to light, the Deacon was banished the Church, and thereupon there was much ado among the people. They were wonderfully incensed, not onely because of the haynous offence that was committed, but also that thereby the Church was blemished with reproch and infamie. When the priests were sharply rebuked, & the aforesayd crime objected vnto them, *Eudemon* minister of that Church, by birth of Alexandria, counselled *Nectarius* the bishop to take away the function of the shewing Priest, and graunt free libertie vnto euery one as his conscience serued him, to become partaker of the holy mysteries. For in so doing there was hope that the church should no longer be slandered. In so much that I heard these thinges of *Eudemons* owne mouth, I doubted not to annere it vnto this our historie. For as I haue often admonished the reader, it was euer my duty and purpose, to learne the histories of such as knewe them very well, and diligently to sift out the trueth, lest that at any time my penne should passe the boundes of a faithfull historiographer. I of late reasoned thus with *Eudemon*: Thy aduise and counsell, O Priest, whether it shall auayle the Church or no, God knoweth: yet I see plainly that thou hast ministred occasion, that one may not

The original of confession

The removing of confession and shewing out of the church. A deacon abused a certaine matrone of Constantinople.

repheend anothers vice, neither obserue the aduise of *Paul*: Haue nothing to do with the vnfrutefull works of darknesse, but rather rebuke them. Of these things thus much shall suffice.

CAP. XX.

How that *Arians* with *Arians*, *Nouatians* with *Nouatians*, together with other hereticks fell out among them selves. This title is specially handled in the 22. and the 23. chapters following.

*Cap. 21. in
the Greeke.
Agellus.

Marcianus.

Sisinius.

Sabbatius.

A counsell
of Nouatian
bishops at
Angaris.

I thinke it necessary to lay downe in writing such thinges as fell out among others also, I meane the *Arians*, *Nouatians*, *Macedonians*, & *Eunomiās*. For the church being once deuided, rested not vpon one schisme & diuision, but men fell out among them selues, one seuered him selfe from another, vpon light and trifling occasion, they brake a sunder the bond of loue and amity. Wherefore, how, when, and vpon what occasion they varied, I am now about to declare. First of all we haue to learne, that *Theodosius* molested none of all the aforesaid sectes, *Eunomius* onely excepted: whom the Emperour exiled, because he rayled conuenticles at his priuate house within Constantinople, published abrode certaine leude booke of his owne, and infected many with the filth of his hereticall opinion. He disquieted not the rest, neither constrained the to his communion, but licenced euery of them to frequent seuerall conuenticles, to embrace what opinion liked them best in Christian religion. And as he gaue leaue to all other sectes for to erect their churches without the walls in the suburbs: so he commaunded that the *Nouatians* (as we sayde before, mainetayning together with him the sayth of *One substance*, should freely without disturbance and molestation, enioy and recover their former Churches within the cities. Of whom now occasion is ministred to vtter a fewe lines, the which I will briefly runne ouer. *Agellus* was bishop of the Nouatian Church at Constantinople the space of forty yeares, that is (as I sayd before) from the raigne of *Constantine*, vnto the first yeare of *Theodosius*. At his last end he appointed *Sisinius* to succede him in the bishopricke, a priest of his owne Church, and a man very well sene in prophane literature, trayned vp in philosophy together with *Inlian* the Emperour vnder *Maximus* the Philosopher. And when the *Nouatians* charged *Agellus* for appointing them *Sisinius* and not *Marcianus*, who was a goodly man, by whose meanes they were rid from trouble and molestation in the time of *Valens*: he for to pacifie their heate, & to satisfie their minde, assigned *Marcianus* vnto them. In a while after, although he was verie weake, yet went he into the Church, and sayd thus vnto the people: Immediately after my decease you shal haue *Marcianus* to your bishop, after *Marcianus*, *Sisinius*. When he had said thus, he toke his leaue of them, and not long after died. But *Marcianus* being bishop of the *Nouatians*, their Church was deuided vpon such an occasion as followeth. *Sabbatius* a certaine Iewe embracing Christian religion, whom *Marcianus* preferred to the function of priesthod, notwithstanding his conuersion & preferment, he sauozed of the old infection, & addicted him selfe vnto Jewish obseruations, neither was he only contented with this, but needes he would be made a bishop. Wherefore after he had gotten of his side a couple of priests, men of like disposition & aspiring minds, by name *Theodotus* & *Macarius*, he went about to reuiue the time & maner of solemnizing the feast of Easter, euen as (according vnto our former relation) the *Nouatians* attempted vnder *Valens* at *Pazus*, a pelting village of *Phrygia*. And though at the first he seuered him selfe from the Church, vnder pretence and colour of the monastickall trade of life, affirming that certaine men were stumbling blockes vnto his conscience, whom he thought vnto: they of the holy mysteries: yet in pprocess of time whilst that he rayled priuate conuenticles, his doct was manifestly perceained. *Marcianus* vnderstanding of this, misliked very much with him selfe that he had not taken better aduise in giuing of orders, that he had preferred such baine-glorious persons & aspiring minds, vnto the function of priesthod: he fretted within him self for anger, and wished that his hands had bene set vpon pricking thornes, when they were layd vpon *Sabbatius* head. To be short, he summoned a counsell of *Nouatian* bishops at *Angaris* the mart towne of *Bithynia*, adioynning vnto *Helenopolis*: he cited *Sabbatius* to appeare before the, and expostulated with him in presence of the counsell, the cause that gaue him occasion of offence. As sone as he had pleaded for him selfe, the variance touching the celebratio of Easter to haue layen vpon his stomacke (for he was of the opinio that therein it behoued them to obserue the Jewish custome, & the order prescribed by such as afore that time met for the same cause at *Pazus*) the bishops suspecting that he had enterprised the same in hope of a bishopricke, made him sweare that he would neuer take vpon him to be bishop. When he had taken his oth, they read to him

him the Canon containing a matter of indifferencie, that it was not a sufficient cause to part asunder the unity of the church about the celebration of Easter: & that their assembly at Pazus, was no prejudice unto the generall Canon. They sayd moreover that the elders which immediately succeeded the Apostles, varied among them selves about this feast, yet brake not asunder the bond of unity: & that the Novatians inhabiting the princely citie of Rome, for all they never retained the maner of the Jewes, but alwayes kept Easter after the Equinoctiall space, yet communicated notwithstanding with such as were of the same faith, & observed a contrary custom. When they had used these & other such like reasons to the same purpose, at length they concluded, that the canon of Easter was an indifferent matter: that it was lawfull thenceforth for every one to celebrate that feast even as he had sometime determined with him selfe: moreover there was a prouiso layd downe for the removing of dissention, that if some varied about the celebration of Easter, notwithstanding they should be at unity & concord in the Church of God. These things were then in this sort layd downe of them for the rooting out of variance from among them about the celebration of Easter. *Sabbathus* being bound with an oth, for all the celebration of that feast was variable and diuers, was beset hand with them alone for fasting and vigils, for he kept Easter upon the saturday: yet met he the day following with others in the Church, & was partaker together with them of the holy mysteries. What did he for the space of many yeares, & therefore could not be concealed from infinite multitudes of men. By occasion whereof many simple & ignorant soules, especially in Phrygia & Galatia, hoping verily to be iustified thereby, became earnest followers of him, & observed in secret his celebration of Easter. In the end *Sabbathus* rayse private conventicles, & forgetting the oth he had taken, was chosen bishop (as hereafter shal more manifestly appeare) of such as admitted themselves to his kind of discipline.

CAP. XXI.

The diuersitie of observations in diuers places, touching Easter, fasting, marriage, service, with other Ecclesiasticall rites.

Cap. 11. after the Greeke.

Presently me thinks fit opportunity serueth to discourse of Easter. For neither had the elders of old, neither the fathers of late dayes, I meane such as sawed the Jewish custome sufficient cause, as I gather, so egerly to contend about the feast of Easter, neither weyed they deeply with them selves, that when Jewish formes & figures were translated into Christian faith, the literall obseruation of *Moses* lawe, and the types of things to come wholly vanished away. The which may evidently be gathered, when as there is no lawe established by Christ in the Gospell, which alloweth of the obseruation of Jewish rites: nay the Apostle hath in plaine words forbidden it, where he abrogated circumcision, and exhorted vs not to contend about feasts & holydayes. For writing unto the Galatians he sayth in this sort: Tell me you that desire to be vnder the lawe, do ye not heare what the lawe sayeth? When that he had discoursed a while thereof he concludeth that the Jewes were become seruants unto the lawe, & that such as were called vnto the Christian faith, were thereby made free: he admonisheth vs further not to obserue dayes, neither moneths, nor yeares. And vnto the Colossians, he is as plaine as may be, saying, that the obseruation of such things was nothing but a shadow: his words are these: Let no man therefore iudge you in meate or in drinke, in a peece of a holiday, or of the newe moone, or of the Sabbath, which are but shadowes of things to come. And in the epistle to the Hebrews he confirmeth the same, where he sayth: Inasmuch the priesthood is translated, of necessitie there must be a translatiō of the law. Wherefore neither doth the Apostle, nor the Euangelists presse the Christians with the yoke of bondage & seruitude: but left the remembrance of the feast of Easter, & the obseruation of other holidayes to their free choice & discretion, which haue bin benefited by such dayes. And because men are wont to keepe holidayes for to refresh their wearisome bodies, already pining with toile & labor: therefore it cometh to passe, & every one in every place of a certaine custome do celebrate of their owne accord & remembrance of Christs passion. For neither our Saviour, neither his Apostles haue commanded vs any where to obserue it, neither haue they laid it down as a law: neither haue the Euangelists and Apostles threatned vs, or enioyned vs a penaltie or punishment, as the lawe of *Moses* hath done vnto the Jewes: but onely the Euangelistes make mention of this feast, partly to the great shame of the Jewes, who defiled their bodies, & prophaned their solemne feasts with blood & slaughter: and partly also to signifie that our Saviour suffered death for the saluation of mankind, in the

Easter

Gal. 4.

Coloss. 2.

Heb. 7.

dayes of vnleauened bread. The dytt of the Apostles was not to lay downe canons & decrees concerning feasts and holydayes, but to become paternes vnto vs of piety, of god life, & godly conuersation. I am of the opinion, that as many other thinges crept in of custome in sundry places: so the feast of Easter to haue preuailed among all people of a certaine priuate custome and obseruation, insomuch that (as I sayd befoze) not one of the Apostles hath any where prescribed to any man as much as one rule of it. The successe and euentes haue manifestly declared vnto the woꝛld, that of old time it was obserued not by canon, but of custome. The greater part throughout the lesser Asia haue solemnized this feast of old vpon the fourteenth day of the moneth, without any accompt made, or haue taken of the sabboth day. For all that, while they did so, they were not at discorde with such as retayned a contrary obseruation of that feast, asfoze that *Victor* bishop of Rome through boyling heate & choler, had excommunicated all Asia, I meane such as obserued the feast of Easter the fourteenth day of the moneth. For which act *Irenaeus* bishop of Lions a city in Fraunce, inuoyed bitterly in his letters against *Victor*, rebuked him for his furiuosity dealing and furious rage, put him in remembrance that the elders & auncient fathers, who varied among them selues about the obseruation of this feast, communicated neuertheless one with another: and also that *Polycarpus* bishop of Smyrna, which suffered martyrdom vnder *Gordianus*, communicated with *Ambrosius* bishop of Rome, neither fell he out with him at all (as *Eusebius* reporteth in the fift booke of his ecclesiasticall history) for all that he kept the fourteenth day of the moneth, as the custome of Smyrna, where he abode, did preuaile. Some (as I said befoze) in the lesser Asia, do celebrate that feast the fourteenth day of the moneth: some againe inhabiting the farthest parts of Asia eastwards, vary in the moneth, yet hold the feast vpon the saturday: they think that the Iewes are herein to be folloved, for all they curiously marke not the time of the feast: these men do solemnize it after the Equinoctiall space, yet do they detest the time limited by the Iewes for the celebration thereof: for they thinke that Easter is euer to be kept when the sunne is in Aries, after the Antiochians in the moneth Xanthicus, but with the Romanes in Aprill. That also therein they folloved (as *Iosephus* writeth in his third booke of Iudaical antiquities) not the Iewes of the later age, who foully erred therein, but the eldest & most auncient. And as these men varied thus among them selues about the obseruation of the feast of Easter: so is it manifest that all other contreys throughout the west parts of the woꝛld, whose banks are beaten with the surging waues of the Ocean sea, of old traditio, & prescribed custome, haue celebrated this feast after the Equinoctiall line. And for all that these contreys, these nations & languages thus varied one from the other, yet they neuer deuided the communion of the church, neither brake they asunder the bond of vniuity. Neither is that true which is rise in the mouthes of malicious men, that the counsell summoned in the time of *Constantinus Magnus*, peruerter & set quite out of order the maner & custome retained about the celebration of this feast. For *Constantinus* him selfe wrote vnto such as varied from others, exhorting the fewer multitude to follo the greater number, the which epistle of the Emperour, thou shalt find wholly in *Eusebius* third booke of the life of *Constantine*. But some portion thereof, which specially concerneth the feast of Easter, is read in this sozt. In my simple iudgement that is a notable custome, the which all the churches, West, South, and North, together with many countreyes of the East doe retaine: and therefore it cometh to passe, that all presently do thinke verie well of it. I my selfe haue presumed so much vpon your discrete wisedomes, that what custome soeuer is obserued with vni forme consent in the citie of Rome, Italie, Aphricke, and all Egypt, Spaine, Fraunce, Brittain, Libya, and all Greece, in the prouinces of Asia, Pontus, and Cilicia, you most willingly would approue the same: weying with your selues aright, that there are not onelie more churches, but a greater number of people in those parts, & that all of duety should wish and earnestly desire, that thing to be most religiouslie established, which right and reason requireth, which also hath no fellowship with the open periurie of stubburne and stiffnecked Iewes. This is a peece of the Emperours epistle. They that keepe Easter the fourteenth day of the moneth, bying soztly *Iohn* the Apostle for their authoz: such as inhabit Rome, and the West parts of the woꝛld, alleadge *Peter* and *Paule* for them selues, that they should leaue them such a tradition. Yet there is none that can shewe in writing, any testimony of theirs, for confirmation and prooff of their custome. And hereby I do gather, that the celebration of the feast of Easter came by more of custome, then by any laue or canon. Euery sect and religion hath sundry & diuerse rites & ceremonies, yet conceane they no woꝛse opinion of others therfoze then of themselves.

for

*Euseb. eccl. hist. li. 4. ca. 15
sayth that
Polycarpus
suffred martyrdom vnder Ver^{us} the Emperour.

The epistle
of Constantine: Euseb. lib. 3. de vita Constant.

for they which are of one sayth and opinion, varie among them selues in rites and obseruations. Wherefore occasion is now ministred, to discourse of the diuersity of ceremonies and customs, throughout all countreys and Christian congregations. The maner of fasting vsually obserued before Easter, as it appeareth vnto the whole world, hath diuersly bin obserued. Such as inhabite the princely city of Rome doe fast three weekes together before Easter, excepting the Saturday and the Sunday: Illyrium, all Greece together with Alexandria, beginne their fasting dayes six weekes before Easter, & that space they call forty dayes fasting or Lent. Other some contrary to the aforesayd customes, beginne to fast seuen weekes before Easter, yet in all that while they vse abstinence but onely fiftene dayes, pausing betwene euery of them, and these fewe dayes they call forty dayes fasting, or Lent. So that I can not chuse but maruell-for all that they differ in number of dayes, yet all ioyntly do call euery of their obseruations, fortie dayes fasting, or Lent. Others some haue deriued the Etymology of this word as it pleased them best, and accordyng vnto the inuention of their owne brayne. Neither is this difference onely about the number of the dayes, but also a great diuersity in the kinds of meate. For some do abstaine from euery liuing creature: some other, of all the liuing creatures feede onely vpon fish: others together with fish, feede vpon the foules of the ayre, affirming as Moses doth write, that their originall is of the water: others some eate neither nutts, neither apples, neither any other kind of frute, nor egges neither: some feed only vpon dry bread, some other receaue no not that. There are some, that when they haue fasted vntill nine of the clock, they refresh nature with diuerse sorts of meates. Other nations haue other customes, the maner and causes are infinite. But in so much there is no man able to shewe a president or record thereof in writing: it is plaine that the Apostles left free choyce and liberty vnto euery man at his owne discretion without feare, compulsion and constraint, to addi him selfe vnto that which seemeth good and commendable. We knowe for most certaine, that this diuersitie of fasting is rise throughout the world. Againe touching the Communion there are sundry obseruations and customes. For though in maner all the Churches throughout the whole world do celebrate and receaue the holy mysteries, euery Sabbath day after the other: yet the people inhabiting Alexandria and Rome, of an old tradition do not vse it. The Egyptians adioynning vnto Alexandria, together with the inhabitants of Thebais, vse to celebrate the Communion vpon the Sunday, yet do they not receaue the Communion as the maner is among the Christians. For when they haue banquetted and crammed themselves with sundry delicate & daintie dishes, in the euening after seruice they vse to communicate. Againe at Alexandria vpon the Thursday and Friday the Scriptures are read, the Interpreters expound them, all the solemnity for the Communion is accomplished, yet the Communion then not receaued. And this is an old and an auncient custome at Alexandria. It is well knowen that Origen flourished in those dayes in the Church, who being a wise and discrete Doctor and Expounder of holy Scripture, perceauing that the precepts of Moses lawe, could in no wise be literally vnderstood, gaue forth of the Pascheouer a mysticall & more diuine kind of interpretation: that there was but one onely true Pascheouer or Easter, the which our Sauour effectually solemnized at his nayling to the tre, when he encountred with the power of darkenesse, and triumphed ouer the Denell and all his workes. Agayne the Readers and Interpreters of holy Scripture at Alexandria be they Cathecumenistes, or baptized it forceth not: when as the custome in other countreys and Churches, is to admit none into that function, vnlesse he be first baptized. I remember my selfe another custome, which preuaileth and is of force in Thessalia: that if there be which is a Priest, after the receauing of orders, do keepe company with his wife, the which he married being a lay man, he is forthwith deposed of the ministry: yea when as all the famous Priestes throughout the Easterne partes of the world, and the Bishops also refraine the company of their wiues at their owne choice, without lawe or compulsion. For manie of them notwithstanding the administration and gouernement of their Bishopricks, beget children also on their lawfull wiues. The author and ringleader of that custome in Thessalia was Theodorus a Priest of Triua, a city of that countrey, the writer of those wanton and amorous bookes, the which he made in the yrome of his flourishing youth, and intituled Aethiopica. They retayne the same obseruation and custome at Thessalonica, Macedonia, and Hellas in Achaia. I remember they haue another custome in Thessalia, that is, they baptize onely on the Easter holydayes, and therefore very many die without baptism. The Church of Antioch in

Lent.

Diuerstie of
meates in
fasting.

Gen. 1.

The Com-
munion,
Dusy Sabbath yet
wally: yet second.

Readers.

The lawfull
marriage of
Priestes.Baptisme,
only at Easter.

The Altare
standing west-
ward.
Euening
prayer by
candle.
Diuerſitie of
ſeruice.

An inferior
Priest with-
out licence
doth not
preach.
Saturday faſt
The Noua-
tian opinion
retayned.
Second ma-
riages.

Act. 15.

7

Syria is ſituated contrary to other Churches, for the Altar ſtands not to the Eaſt, but towaꝝds the Weſt. In Hellas, Ieruſalem and Theſſalia ſeruice is ſayd with candle light, after the ma-
ner of the Nouatians at Conſtantinople. In like ſort at Caſarea in Cappadocia and at Cy-
prus, the prieſts and Biſhops do preach and expound holy Scripture at euening prayer on the
Saturdayes and Sundayes by candle light. The Nouatians of Hellespontus haue not the ſame
order and maner of ſeruice, as the Nouatians of Conſtantinople, yet for the moſt part they imi-
tate the chiefe churches among them. To be ſhort among the cuſtomes and obſeruations of
all ſects and religions, we ſhall not be able to find two which ſollowe and retaine one order of
ſeruice. For eouer at Alexandria the inferior Prieſt doth not uſe to preach, that order firſt be-
ganne, when Arius turned vpside downe the quiet eſtate of the Church. At Rome they faſt eu-
ery Saturday. At Caſarea in Cappadocia after the maner of the Nouatians, they receiue not
into the Communion ſuch as ſinne after Baptiſme. Euen ſo do the Macedonians in Hellesp-
tus, and ſuch as throughout Aſia do celebrate the feaſt of Eaſter the ſouerain day of the mo-
neth. The Nouatians throughout Phrygia allowe not of ſecond marriages: ſuch as of them in-
habite Conſtantinople, do neither receaue it neither reiect it: againe ſuch as are in the Weſt
parts of the world admit it wholly. The originalls and authoꝝs of ſo great a diuerſity were bi-
ſhops which governed the Churches at diuerſe & ſeueral times. Such as like of theſe rites, do
commend them vnto the poſterity for lawes. But to penne in paper the infinite and diuers ce-
remonies and cuſtomes throughout cities and countreyes, would be a very tedious peece of
worke, and ſcarſe nay vnpoſſible to be done. This much already laid downe may ſeeme a ſuffi-
cient treatiſe for to proue that the celebration of the feaſt of Eaſter, began euery where moꝝe of
cuſtome then by commaundement, either of Chriſt or any Apoſtle. Wherefore their talke ſauo-
reth not of the trueth, their report is to no good purpoſe, which ſay that the Nicene councell ſet
the maner of celebrating this feaſt out of ſquare. For the biſhops of that aſſembly endeuoured
with all might poſſible to reconcile the leſſer nũber vnto the greater, which varied from them.
Neither were the Apoſtles times without ſuch bꝛoyles and diſſentions, neither were they them-
ſelues ignorant hereof, as it appeareth by the Actes of the Apoſtles. For when the Apoſtles vn-
derſtood of the tumult and ſturꝝe raiſed among the faithfull, through the variety & contention
of the Gentils, they all aſſembled together: they layd downe a certaine holy law, the which they
published vnto the world in ſoꝝme of an epiſtle, deliuering the faithfull from the heauy yoke
of bondage, from the vaine and frivolous contention riſing thereof. They haue taught them a
ſure and a certaine rule for the direction of god life, preſcribing them onely ſuch thinges as
were neceſſarie to be obſerued. And for all the epiſtle is to be ſene in the Actes of the Apoſtles,
yet there is no cauſe to the contrary, but that the reader may find it among theſe our hiſtoꝝies.
The Apoſtles ſend the elders and brethren vnto ſuch brethren as of the Gentils inhabit Antioch, Sy-
ria and Cilicia ſend greetings. Whereas we are giuen to vnderſtand, that ſome which departed
from vs haue troubled you with words, and cumbred your minds, ſaying ye muſt be circumciſed
and keepe the lawe, to whom we gaue no ſuch commaundement: it ſeemed therefore good
vnto vs being gathered together with one accorde for to ſend choſen men vnto you, with our
welbeloued Barnabas & Paule, men they are that haue ieopardied their liues for the name of our
Lord Ieſus Chriſt. Therefore we haue ſent vnto you Iudas and Silas, who by worde of mouth
can declare vnto you the ſame. For it ſeemed good vnto the holy Ghoſt and to vs, to charge you
with no more then with theſe neceſſarie thinges, to wit: that ye abſtaine from thinges offered to
Idols, from bloud, from ſtrangled and fornication, ye ſhall do well in keeping your ſelues vn-
defiled from theſe thinges. Fare well. Theſe thinges were agreeable with the will of God, for ſo
the epiſtle teſtifieth: It pleaſed the holy Ghoſt not to burthen you further, then with the obſer-
uation of theſe neceſſaries. But ſome neglecting theſe thinges, account of fornication as a thing
indifferent, yet they contend about holydayes as it were for life & death: they deſpiſe the com-
maundements of God & eſtabliſh them Canons of their owne: they ſet at nought, they make no
account of the law published by the Apoſtles, & ſo vnauiſedly they put in practice decrees con-
trary vnto the will of God himſelf. Furthermore although I could preſently diſcourſe moꝝe at
large of the feaſt of Eaſter, and proue with manifeſt demonſtrations, that the Iewes the ſelues
obſerued not diligently neither as they ought, either the time or the maner of the celebration, &
that the Samaritans a ſect of the Iewes, kept it alwayes after the Equinoctiall ſpace: yet becauſe
it requireth a ſeueral title and a long treatiſe. I will here cut it of. Only this I will adde that

who

Whosoever they be that are so much in love with the imitation of the Jewes, & so curious in observation of types & figures, it becometh them to vary from them, no (as commonly we say) not the breadth of a nayle. For if they addit themselves unto such precise observations, of necessity they must not only observe dayes, & moneths, & yeares; but also whatsoever Christ did after the Jewish manner for the fulfilling of the law, or the injuries he vniuersally sustained of the Jewes, or the things he uttered in figures & parables to please all generally. For example, he taught in the ship, he commaunded the Passenger should be prepared in an upper chamber or parlour, he charged them to lose the asse that was tied, he gaue the man bearing the pitcher of water in his hand for a signe vnto such as went to prouide the Passenger, and infinite other such like examples written in the Gospell. Yet they that hope them selues iustificed by the observation of this feast, endeavour not at all to fulfill any of these, after the externall manner & literall vnderstanding. Not one of the euer preached out of the ship vnto y^e people: not one celebrateth the Passenger in a parlour: not one first tieth a she asse, then loseth her againe: not one of them appointed the cariage of a pitcher of water, for the fulfilling of all circumstances appertaining vnto these mysteries. They thinke that these things belong rather vnto the Jewes, then vnto the Christians. For the Jewes retaine such ordinances more with the outward & corporall obseruation, then with the inward & spirituall vnderstanding. Wherefore they are held accursed, because they thinke that *Moses* law consisteth rather in figures & types, then in truth & the things them selues. Such as fauor the Jewes, although they conceaue these things after a mysticall & diuine kind of interpretation, yet raise they a foule sturre about dayes & monethes, and tread vnder foote, nay they dole out wilfull ignorance the vndoubted & ghosly truth ingrafted with in them, & therefore of necessity, they are in this point to be condemned alike with the Jewes, for they purchase vnto them selues the sentence of curse & condemnation. But of these things enough and enough.

CAP. XXII.

Of the sturre betwene the Arians at Constantinople, and how they were called P^hathyriani.

Cap. 23. after the Greeke.

NOW let vs returne vnto our former purpose and dyist mentioned a litle before, that is to discourse howe the Church being once deuided, rested not with the first deuision, but such as were seuered into sundry sects and schismes, fell from their fellowes, and vpon light and trifling occasions, disagreed among them selues. The Nouatians (as I sayd before) were deuided about the obseruation of the feast of Easter, neither yet were they content with one deuision. For throughout sundry prouinces, they sometimes iarrer and sometimes ioyned together not onely about the moneth, but also the day of the weeke, and other such like matters of small importance. The Arians were deuided vpon such an occasiō as foloweth. Continuall arguing and broching of intricate quirks, brought their disputations to very absurd & horrible opinions. Whereas the church belongeth that God is the father of the sonne, who is the word, they call into controuersie whether God might be called a father before the sonne had his being. And because they were of the opinion, that the word of God was not begotten of the father, but had his being of nothing, erring in the chiefe and principall, no maruell though they plunged into absurd opinions. *Dorotheus* whom they had translated thither from Antioch said, that the father could be neither in essence neither in appellation, if the sonne had no being. *Marinus* whom they had called out of Thracia before *Dorotheus* tyme, (blamming that *Dorotheus* was preferred before him) supposed now that it was high time for him to worke his seate, set him selfe opposite, and maintained the contrary opinion. Wherefore they were deuided & by occasion of the vaine and frivulous question proposed among them they parted companies: *Dorotheus* with his followers continued in their former roomes, *Marinus* with his traine erected the chappels, & there had priuate meetings, their conclusion was that the father was euer a father, yea before the sonne had his being. These folowers of *Marinus* were called *Phathyriani*, because y^e one *Theodotus* a wasser, bozne in Syria, was an earnest maintainer of that side. Of that opinion was *Selenas* bishop of the Goths, a mangrell, by father a Goth, by mother a Phrygian, & therefore was he able to preach in y^e church in both those languages. This sect also not long after was diuided: for *Marinus* contended with *Agapins*, one, who he himself had lately aduanced to y^e bishoprick of Ephesus. The controuersie was not of religio but of primacy, they stroue whether of the should be chief. The Goths went of *Agapins* side. Wherefore many clergy mē vnder these

Socrates inuoyeth against such Nouatians as fell to Iewish apostasie.

Luc. 9.

Mar. 14.

Matt. 21.

Nouatians.

Arians.

Marinus the Arian thought that the father was a father when there was no sonne.

Phathyrarians.

bishops iurisdiccions, perceaung the ambition, the rankoꝝ & malice of these proud Prelats foꝝ soke quite the Arian opinion, & embraced the faith of *one substance*. The Arians being deuided among them selues, the space of thirty & fīue yeares, in the end as many as were Psathyrians, through perswasion which preuailed with them, made an end of bzatoling in the Consulship of *Theodosius* the yonger, & *Plinthus* the Pretor. Who after their reconciliation & agrēment made a lawe, that the question which was the principall cause of that sturre, should neuer againe be called into controuersie. Yet foꝝ all they could do, that decreē of theirs could take no place, saue at Constantinople, foꝝ in other cities where the Arians do raigne, the sturre is rise. So farre of the diuision among the Arians. ✓

CAP. XXII.

Cap. 14. in
the Greeke.

*How the Eunomians were at discord among them selues, and called after sundry names.
Likewise of the Macedonians.*

Eunomians.

Theophro-
nius.

Eutychius.

Macedonians.

Socrates
where and
when he flo-
rished.

This booke
is commonly
called An-
coratus.
Cap. 15. after
the Greeke.

The Eunomians were also deuided. foꝝ *Eunomius* him selfe first fell frō *Endoxius* who had chosen him bishop of Cyzicum, the occasion he toke, was because he would not admit his maister *Aetius* lately excommunicated into the Church. Others also called after his name, parted the selues into sundry sects. And first of all one *Theophronius* a Cappadocian, trained vp in captious fallacies & quirks of logicke vnder *Eunomius*, had *Aristotles* prædicaments and perihermenias at his fingers ends, wrote booke, & entituled them the exercises of the mind. Wherefoꝝe he was hated of his owne sect, & counted of them an Apostata: he raised thencefoꝝth priuate conuenticles & left behind him an heresie, entituled with his appellation. Againē at Constantinople one *Eutychius* vpon light and trifling occasion fell from the Eunomians, & vnto this day frequenteth seuerall meetings. The followers of *Theophronius* were called Eunomiotheophroniani, & such as were of the sect of *Eutychius*, were termed Eunomioeutichiani. What vaine & fond things they bzatolē about, I think it not needefull to lay downe in writing, lest we should digresse frō the histoyꝝ we haue in hand. Yet in so much they haue corrupted baptisme, I must in no wise rīne that ouer with silence. They baptize not in the trinity, but in the death of Christ. Among the Macedonians also on a certaine time there rose a schisme, foꝝ *Eutropius* a Priest of the Macedonians, gathered a seuerall company of such mates, as he thought good to follow his taylor. *Carterius* likewise of the same sect, deuided him selfe from him, & of these there rose other schismatickes throughout other cities. I of mine owne part, inso much I leade my life here at Constantinople, where I was boꝝne, bred & brought vp, no maruell though I write moze at large of the famous actes done within this city: partly seeing that I saue most of them with mine eyes, and partly also, inso much they are moze famous, & thought farre woꝝthier of me, moze, then many other actes. These sects & schismes raigned not at one, but at sundry times, whosoever is disposed exactly to learne the seuerall names of all sects, let him peruse the booke of *Epiphanius* bishop of Cyprus, intituled *Anchytotus*. So farre of these thinges. ✓

CAP. XXIII.

How Eugenius the traitor and rebell, procured the death of the Emperour Valentinianus the yonger, and in the ende was slaine of Theodosius the Emperour.

Eugenius.

Arbogastes.

Valentinianus
the Empe-
rour was
slid. Anno
Dom. 396.

The state of the cōmon wealth was then very troublesome, the occasion was as foloweth. In the West empire there was one *Eugenius*, a Grammarian & a Scholemaister, he left schole & became a Courtier, first he was appointed to gard the Emperours person, next he was made his treasurer. And because he was a politick man, therfoꝝe was he preferred into honoꝝ, yet prosperitie puffed him vp with pride, & caused him to woꝝke treason: he made *Arbogastes* of his aduise & counsell, one by birth of the lesser Galatia, by office a captaine, in condition barbarous, & in behauiour cruell. They both conspired the Emperour *Valentinianus* death, and wrought meanes to allure the eunuches of the emperours chamber on their side. These misgaping after promotion & dignities, being promised faire, fell vpon the Emperour as he slept, and stilled him to death. *Eugenius* hauing got the supremacy in the west parts of the woꝝld, behaued him selfe after the worst guise of tyrants. *Theodosius* the emperour vnderstanding of this was soꝝy at the hart: he thought it high time foꝝ him now to make expedition foꝝ the secōd battel, foꝝ the first he had waged with *Maximius*. Wherefoꝝe gathering together a great army, & creating Emper

Emperour his sonne *Honorius* in his third Consulship and the first of *Abundantius*, the tenth of January, he took his iourney towards the West partes of the world, leaving both his sonnes the Emperours at Constantinople. As he went to wage battell with *Eugenius*, many of the Barbarian nations inhabiting the countreyes beyond Ithrum, came of their owne accord to aide the Emperour against the tyrant. Shortly after he came into Fraunce with great power, for there the tyrant had gathered infinite multitudes of souldiers and fortified him selfe. The campe was pitched and the battell was fought by a certaine river called *Phrigidus*. * As the battell was doubtfull where the Romaines dealt hand to hand with the Romaines, so was it of the Barbarians which came to aide the Emperour *Theodosius*, *Eugenius* had the upper hand. The Emperour seeing the Barbarians foiled and ouerthrowen was wonderfull penſiue, he fell downe prostrate vpon the ground, prayed vnto God for aide and assistance and obtained his sute. For *Macarius* his captaine put on venturous and valiant courage got him to the side where the Barbarians were foiled, came to the standard, loyned with him the chiefe captaines, encountered with the enemy and brake the aray, In the end made them to flie which persued after the flight. Immediately after this there ensued an other strange act. For there rose such blustering blasts of winde as turned the darts of *Eugenius* the usurpers souldiers to light in their owne sides, and brake with forcible and violent sight the arrowes of the Emperours souldiers to pearce the armed pelves of the rebells. Of such force and efficacie were the Emperours prayers. Wherefore the variable course of that bloody battell being brought to that passe, the rebell came growling at the Emperours feete and craved for mercy, but as he kneeled the souldiers of *Theodosius* came and stroke his heade of his shoulders. These thinges were done the first of September in the third Consulship of *Arcadius*, and the second of *Honorius*. *Arbogastes* the authoz of so great a slaughter, two dayes after the end of the battell, seeing that by flight there was no way possible for him to saue his life, ranne vpon a naked sword and dispatched him selfe. ✓

* Here the grecke was vnperfect.

The Emperour *Theodosius* prayeth vnto God for aide.

Anno Domini 396.

CAP. XXV.

How immediately after this battell the Emperour Theodosius sickned and departed this life afore the triumphes were fully ended.

The Emperour *Theodosius* by reason of the trauell and great toile he had take about those warres, began to be very ill at ease. And when that his disease gaue him to vnderstand that the moztall race of his naturall life was then to be finished, care and doubts appertaining vnto the gouernment of the common weale troubled him more then the fraile departure of the feare of death, yea when he considered with him selfe how many calamities do commonly happen vnto the Empire when the Emperour and the scepter be parted asunder. Wherefore he sent in post hast for his sonne *Honorius* to Constantinople, purposing to establish through him peace and tranquillitie in the West partes of the world. At the coming of his sonne to Millaine, the father was somewhat recovered, and began to celebrate exercise of triumphe for toy of the victory gotten of the tyrant. In the morning he felt him selfe so well that he honozed the triumphe with his presence. In the afternone he was so sodainly taken with his disease that he was not able to go and beholde the solemnitie, but charged his sonne to see all the royaltie accomplished, the night following he departed this life. It was when *Olybrius* and *Probinus* were Consuls the seuentene of Ianuary, the first yeare of the two hundredeth ninety and fourth Olympiad. This *Theodosius* the Emperour liued thre score yeares and raigned sixtene. This booke containeth the historie of sixtene yeares and eight moneths.

Theodosius died Anno Domini 397.

The end of the fift booke of Socrates.

THE SIXT BOOKE OF THE EC-
CLESIASTICALL HISTORIE OF
SOCRATES SCHOLASTICVS.

The Proöme of Socrates signifying, that now he beginneth the historie of his time.

This sixt
booke con-
tineweth the
historie of
twelue yea-
res and six
moneths en-
ding Anno
Domi. 412.

He begin-
neth the hi-
storie of his
time.

Have perfozmed (most holy *Theodorus*) in the former five booke the promise I made, and the task you haue enioyned me as touching the contineweing of the ecclesiasticall history, from the raigne of *Constantine* vnto these our dayes, after my slender skill and the simple talente bestowed vpon me. But I would haue you know afoze ye reade them, that I haue not curiously addited my selfe vnto lofty stile, neither vnto a glorious shew of gay sentences: for so peradventure in running after words and phayles I might haue mist of my matter and failed of my purpose and intent, had I attained, yet was it not in my reache to laye downe that forcible kinde of stile vsed of auncient wryters, wherewith they amplifie and diminish, they extoll and debase at their pleasure. Againe such a penning profiteth very litle the vulgare and ignorant sorte of people, who desire not so much the fine and elegant phayse, as the furtherance of their knowledge and the truth of the history. Wherefoze lest that our story should halt of both sides, and displease the learned in that it both not counteruaile the artificiall skill and profounde knowledge of auncient wryters: the vnlearned in that their capacitie can not comprehend the substance of the matter by reason of the painted Rhetoricke & picked sentences, I haue tied my selfe vnto such a meane, for all the handling is simple, the truth is some sound and the effect quickly vnderstood. Furthermoze now entring into discourse of our first booke I must needs tell you the truth, that I am euen in maner dismayed whē I take penne in hand to paint sozth vnto the posteritie, the famous acts of these our flourishing dayes, lest it fall out that we lay downe in wryting such things as may offende some king of men, or (as commonly we say) lest truth be constrained to trie her friends: when as we publish not with prayles and commendations the names of such as they like well of, or extoll not vnto the skies the fame of their noble and famous acts. The fauozers of Bishops & patrons of clergy men wil blame vs for not intitling the Bishops, most goodly, most holy, and such like epithetons. Other sortes of men, somewhat moze curious then the rest, will misconstrue our meaning for not calling the Emperours Lordes, and most vertuous, with other such like honorable titles vsually geuen them of men. But seeing that I am able to proue and iustifie out of auncient wryters, that the seruauit in their booke hath called his Lord and spauiser no otherwise then after his christened name: I will lay aside these lofty titles and tye my selfe as my bounden duety requireth vnto the truth of the history: and keeping my selfe within the compasse and limites of faithfull Historiographers which couet a simple and a plaine kinde of stile, I will now to the matter and wryte of such thinges as I haue partly seene, and partly learned of such as saw them with their eyes, the which I haue better liking of because the reporters varied not among them selues. I had much ado and great labour in sifting out the truth, because that sundry men of diuers sortes made relation thereof vnto me: wherof some affirmed that they had bene present, some other that they had occasion to seache out all circumstances.

CAP. I.

How that after the death of Theodosius the Emperour, his sonnes parted the Empire. Of the Bishops then flourishing. And how that Arcadius meeting the army at the gates of the citie had Rufinus a Magistrate of his slaine at his foete by the souldiers.

When the Emperour *Theodosius* had departed this life, in the Consulship of *Olybrius* & *Probinus* the seuēteenth of Ianuary, his sonnes toke in hand the gouernment of the Romaine empire. *Arcadius* ruled the East & *Honorius* the West. The was *Damasius* bishop of the pprince

principally citie of Rome: *Theophilus* of Alexandria: *Iohn* of Ierusalem: *Flavianus* of Antioche: and of Constantinople otherwise called new Rome, *Nectarius* was bishop as I remembred in the former booke. The eight of Nouember, he being Consull him selfe, the corpes of *Iherodotus* was brought to his resting graue and solemnely interred with noble funeral by his sonne *Arcadius*. Shortly after being the eight and twentieth day of the same moneth, the Emperour *Theodosius* army which ouerthrew *Eugenius* with all his host was come thether. When the Emperour *Arcadius* went forth as the maner is vnto the gates of the citie to meete the army, the souldiers presently laid hands vpon *Rufinus* the Emperours Embassadour, and beheaded him, for he was suspected of treason, and the report went of him that he procured the Hunnes a barbarous nation to invade the Romaine dominions, at the same time also they destroyed Armenia with other countreyes of the East. The same day when *Rufinus* was beheaded, *Marcianus* the Nouatian bishop departed this life, in whose rowne *Sisinius* (of whom we spake before) succeeded.

Rufinus.

Marcianus.
Sisinius.

CAP. II.

The death of Nectarius Bishop of Constantinople, whom Iohn Chrysostome succeeded.

Shortly after, *Nectarius* bishop of Constantinople departed this life in the Consulship of *Casarius* and *Atticus* the eight and twentieth of September. Immediately there was much ado about the electio of a Bishop. And when some thought on this man some on that man, after long aduise ment and deliberation, in the ende it seemed good vnto them to sende for *Iohn* a priest of Antioche: for the report went of him that he was a profounde Interpreter and a notable Rhetorician. Wherefore not long after the Emperour *Arcadius* with the generall consent both of Priest and people sent for him. And to the ende his consecration might be of more authoritie by the commaundement of the Emperour there were present many other Bishops and namely *Theophilus* bishop of Alexandria, who went about by all meanes to discredit *Iohn* and to preferre vnto the bishopricke one *Isidorus* a Priest of his owne Church. *Theophilus* made very much of this *Isidorus*, because that for his sake he had taken a perilous peece of worke in hand. And what the same was I am now about to declare. When the Emperour *Theodosius* was got battell with *Maximus* the tyrant, *Theophilus* sent presents by *Isidorus* vnto the Emperour together with two letters, charging him with all to present him that had the upper hand with the gift and one of the letters. *Isidorus* being carefull of his businesse went diligently about this feate, got him to Rome, and harkneth after the victorie. But his fetch was not long ere it was sounde out: for his Reader that kept him companie stole away his letters. Whereupon *Isidorus* being afraide to be taken with the maner, toke his heeles in all the hast to Alexandria, this was it that made *Theophilus* to labour so earnestly for *Isidorus*. But all that were of the Emperours court preferred *Iohn* to the Bishopricke. And afterwarde when as many charged *Theophilus* with hainous crimes and presented vnto the Bishops then present libells and articles against some for this thing and some for that: *Eutropius* one of the Emperours chamber came by the articles and enditements, shewed them to *Theophilus*, bad him chuse whether he would create *Iohn* Bishop or stand at the barre and aunswere to the crimes that were layd to his charge. *Theophilus* was so affaide with this, that by and by he consented to the slaying of *Iohn*. He was consecrated to execute the priestly function of a Bishop and staled in the see of Constantinople, the six and twentieth of February, the Consulship following when as the Emperour *Honorius* gouerned the common weale of Rome, and *Eurychianus* the Senator in the Emperours stead ruled Constantinople.

Anno Domi.
401.

CAP. III.

The linage and education of Iohn Chrysostome Bishop of Constantinople.

As so much that *Iohn* was a famous man partly for the bookes he penned & left vnto the posteritie, partly also for the great perills and persecution which befell vnto him: it seemed very necessary vnto vs not to runne ouer with silence, but byie to rehearse such things as of him might largely be entreated, & so to declare out of what countrey he came, what parents he had, how he came by Priesthood, and wherefore he was thereof deprived, last of all how that after his death he purchaced more fame & renowne then euer he did in his life time. *Iohn* was borne

The countrey
and parents
of Chrysostome.

Theodorus.
Maximus.

Diodorus.
Carterius.

Chryso-
stome a
reader.
A Deacon.

A Priest.

in Antioche a citie of Calosyria, his father was cleped *Secundus*, his mother *Antusa*, he descended of the noble race of Senators, he was the disciple of *Libanius* the Sophist, and the auditor also of *Andragathus* the Philosopher. When that he purposed with him selfe to apply his minde vnto the law and publique affaires of the common weale, and perceaued how lewd and how vnrighteous a trade of liue they laid which busie them selues therein: he left that trouble, some trade and transformed him selfe vnto a quiet and solitary kinde of life. The example of *Enagrus* as I thinke allured him therunto, who being brought by vnder the same teachers and scholemasters, addicted him selfe a little before vnto a solitary life voide of all trouble and molestation. Immediately he chaunged both habite and behaviour, and gaue him selfe wholly to the study of the sacred Scriptures: he deuised with him selfe how by all meanes possible he might become a profitable member in the Church of God: he perswaded *Theodorus* and *Maximus* his fellow students, who together with him frequented the schole of *Libanius*, to forsake that trade of life, which was wholly set on lucre and gaine and to follow that which was satisfied with a little: of these men the one was afterwards Bishop of Mopsiethia a citie in Cilicia, the other was Bishop of Seleucia in Isauria. These men being then wonderfully inflamed with godly zeale and desire of vertue, learned the trade of worshippers of *Diodorus* and *Carterius*, who then were ouersers of the religious commenticles, but afterwards *Diodorus* being made Bishop of Tarsus wrote many booke and while he addicted him selfe onely vnto the bare and naked letter of holy Scripture, he erred foully in the sense and mystical vnderstanding thereof, but of these things so much shall suffice. *Iohn*, when that he had of a long time accompanied *Basile* who then was made Deacon of *Meletius*, but afterwards Bishop of Caesarea in Cappadocia, was made Reader in the Church of Antioch by *Zeno* Bishop of Ierusalem. Being Reader he wrote that booke which he intituled against the Iewes. In a while after *Meletius* made him Deacon, at what time he wrote the booke intituled of priethood, with them also which he made against *Stagirus*. Forouer the booke of the incomprehensible nature with the tracts he made of closely kept women. In proesse of time when that *Meletius* had departed this life at Constantinople (the election of *Gregorie Nazianzene* had giuen him thether.) *Iohn* forsooke the Meletians, left also the communion of *Paulinus*, and for the space of whole thre yeares he led a solitarie life seuered from all the troublesome affaires of the world. Againe in a while after that, *Enagrus* who succeeded *Paulinus* in the see of Antioche made him Priest. His maner of liuing and behaviour before he was made Bishop as I may vse in few wordes was in such sorte as followeth. He was a man by reason of his maruelous great temperance, in life very austere and (as one that knew him from his youth by did report) more ruled by choler then giuen to courteous ciuilitie. A man he was of no great forefront, he made no account of the world, and because of his plaine and simple meaning he was some deceaued. He was very copious and free of speech with all such as had conference with him, and as he was very painfull to the ende by teaching he might refozme the maners and liues of his auditors: so againe of such as were not acquainted with his behaviour he was accounted in his exhortations very arrogant and insolent.

CAP. IIIII.

How that by the procurement of his Deacon Serapion, Iohn was greatly hated of his clergie.

A Bishop.

Iohn being thus conditioned and preferred vnto the bishopricke of Constantinople purposing to refozme the liues of his clergie (so: so he had determined with him selfe) practised greater seueritie towards them then right and reason did require. So that immediately after his falling in the Bishops see because of his great austeritie, he was hated of his clergie: many of them were offended with his dealing & began to settle the selues out of his daunger as one that was altogether out of square. And in few wordes to confesse the trueth *Serapion* deacon of that Church made him incurre all that displeasure, who in presence of all the clergie said thus vnto him. O bishop thou shalt neuer be able to rule all these as thou wouldest, vnlesse thou make the all taste of one whip. The which saying of his procured greate hatred vnto the Bishop. The Bishop shortly after thrust many out of the Church some for one thing and some for another. They as it commonly falleth out where such lordely Prelats put such deuises in vze, conspired against him and of spite discredited him with the common people. The reportes that went of him, to wit: that he would neuer eate or drinke with any man, and being laued to a banquet he would

would not come, perswaded the hearers. So that the slander raised of him increased more and more. Why and wherefore he would not feed in company with other men, there was no man that knew certainly. Some that endeavored to excuse him therefore, affirmed the cause of his seuerall and private feeding to be infirmities, that he was a sickly man and could hardly away with whatsoeuer were laid before him. Other some affirmed that it was because of his strait and austere kind of life. But how soeuer it went, these excuses were of force not sufficient to wipe away the hainousnesse of the crimes wherewith he was charged of the aduersaries. For all that, the people were wonderfully affectioned towarde him and loued him entirely, because of the notable sermons he made in the open audience of the church, wherefore they made no account of the accusations & slanders that were laid to his charge. The sermons he made being penned of swift seruicers as he uttered them out of the pulpit, what they were, how excellent, & with what force they perswaded I neede not presently to rehearse, in so much they are extant abroad in the world for euery man to peruse and thereof to gather great profit.

CAP. V.

How he reprehended not onely the clergie but also such as were of great honour among the layie. And of Eutropius the Eunuche.

As long as *John* inueyed onely against the Ecclesiasticall order, the conspiracie & slanders raised of him preuailed not very much: but when that he fell a taunting of the Magistrats then heaped he on his owne head great spite and malice. And first many reports and slanders were bruted abroad of him, next they were increased, for a tale is not twice told but is twice as long: at length his auditors conceived an ill opinion of him: last of all the inuective he made against *Eutropius* augmented the slander. For *Eutropius* the Eunuche and chiefe of the Emperours chamber made great sute vnto the Emperour, for to haue a lawe made by the Emperours that none might take the church for his sanctuary, but that such as fled thither for refuge might be pulled out by the eares. The task of which lawe he him selfe first tried, for as soon as the new found law was enacted and published abroad in the hearing of all the people of Constantinople, *Eutropius* incurred the high displeasure of the Emperour & toke the church for his sanctuary. *John* the bishop seeing *Eutropius* lie along at the fote of the altar & as it were besotted or amazed for feare, sitting in his pulpit where he was wont to preach to the end his voice might be the more audible made a whole sermon in the dispraise & reprehension of him. For so doing many mistaked of him very much that he not only not pittied the man lying in that lamentable plight but also inueyed against him bitterly. The Emperour commaunded *Eutropius* who then was consul for certaine hainous crimes to be beheaded: that his name should be blotted out of the Catalogue of consuls, and that the title of his honour or dignitie should onely be geuen vnto his college & fellow Eunuche *Theodorus*. The reporte goeth moreover that *John* the bishop rebuked freely after his wonted guise *Gainas* the captaine because that he went about to beg of the Emperour one of the churches within the citie for the Arians his fellow hereticks. Again for other matters he inueyed freely against other magistrats of the common weale which turned in the end to his great displeasure. *Theophilus* also bishop of Alexandria immediately after he had consecrated him bishop began busily to deuise how he might worke him mischief. And as in presence he practised privately by word of mouth: so in his absence he wrote & signified by letters vnto such as dwelled in farre and soaine countreies, what he wished might be brought to passe. The wonderful boldnesse & liberty of speech that *John* vsed, fretted *Theophilus* & vered his minde: neither onely that but also because his malicious practises toke no prosperous successe, for he had purposed to place *Isidorus* a priest of his church in the bishops sear of Constantinople. Thus went the affaires of *John* the bishop who was continually hated euer since he began to enioy the bishopricke. But of him we shall haue occasion to speake more hereafter.

CAP. VI.

The tyrannie of Gainas the Goth, the sedition raised of him at Constantinople and of his ende.

Now I go about to declare a certaine historie of that time which is worthy of memorie among all posteritie in time to come, I will declare how the citie of Constantinople it selfe & the prosperity of the Romaine Empire were deliuered out of extreme perill &

Here is a lesson for them that pull downe sanctuaries.

better overthow by the wonderfull pꝛouidence of almightie God. Now harken to the circumstance. One *Gainas* by birth a Barbarian yet a subiect of the Empire of Rome, was so trained by in warlike exercise, and feates of armes, that at length through the daily credit he purchased by valiant actes he was of the Romaines made captaine both of the horsemen and footemen. Whē he had got vnto his person such honoz and so great a power at his becke and conuauement he forgoate himselfe, he could not moderate the aspiring pꝛide of his swelling stomacke, but deuised euery way, and rolled as cōmonly we say euery stone for to bring the Romaines vnder his girdle. And therfore he sent for all the Gotths out of their countrey determining with himselfe to entertaine and stay with him as many as were fit for feates of armes. *Tribigildus* tribune of the souldiers in Phrygia being somewhat a kinne vnto him & also of his conspiracie subdued all the Phrygian nation: *Gainas* then made earnest sute vnto the Emperour in his owne behalfe that he would make him Lieutenant of Phrygia. The which *Arcadius* the Emperour without foresight of that which was like to ensue, graunted vnto him with a willing minde. He immediately (as they reported) went to geue battaill vnto *Tribigildus*, but as truth was to play the tyrant & brought at his taile thousands of the barbarous Gotths. He was no sooner entred into Phrygia but all the countrey yelded vnto him. The Romaines were in a woeful plight partly because that so great a multitude of Barbarians folloved after *Gainas*, and partly also because that the Easterne parts of the Empire were in great daunger of inuasion. When the Emperour yelding vnto the necessity of the tyme, aduised himselfe, dealt subtilly with the Barbarian, sent vnto him Embassadors, & sought by all faire meanes to pacifie him. And whē that he requested the Emperour to send vnto him *Saturnius* & *Aphelianus* who were Cōsuls & head Senatours whom he suspected to be hinderers of his enterprised conspiracy: the Emperour though unwilling, yet because of the tyme yelded vnto his request. They being of a noble & valiant courage, desirous also of death in y^e quarell & defence of their cōtreie obeyed the Emperours cōmaundement. So be shor^t they met the Barbarian in a plaine grōne, where they vsed to iust and runne at tilt a good way of Chalcedon, and ready they were to endure what toyme so euer were laid vpon them. But he did them no harme, for he dissembled his drift & got him to Chalcedon, there *Arcadius* the Emperour met him. The Emperour and the Barbarian being together in the temple where the corps of *Euphemia* the martyr lieth interred, swore one to the other that nere nother would conspire neither procure the others death. But although the Emperour a man both godly & zealous made great accompt of his othe and kept it vniuolably: yet *Gainas* forswore himselfe, brake the league and ceased not to procede on in his former treason & conspiracy: But deuised with himselfe how he might set the citie of Constantinople on fire, & ouerrunne the whole Empire of Rome. Wherefore Constantinople by reason of the infinite number of Barbarians which abode there became in maner a Barbarian citie, of the citizens and inhabitants there was no other accompt made then of captiues and bondslaues. The citie was in so great a daunger that a wonderful great Comet reaching in maner from the skie vnto the earth (the like wherof was neuer remembꝛed to haue bene sene before) prognosticated the same. *Gainas* first of all laing shamefastnesse aside & sheling his face with impudencie purposed in his minde to rife the shops of the bankers and erchaungers. But when as the report thereof preuented his lewde purpose and the bankers remoued their erchaunging tables and conueyed away their money: he endeuored to compasse an other mischieuous act, for he sent in the night season a multitude of Barbarians to fire the pallace of the Emperour. At what time it appeared vnto the whole world how carefull God was ouer that citie. For an infinite number of Angells resembling men of monstrous bodies all in glistering armour were sene of these rebels that went about to set the pallace on fire: the Barbarians supposing they had bene a great armie & a mightie host, were affrighted and ranne away. *Gainas* hearing of this thought it a thing incredible. He knew for certain^{tie} that so great a power of Romaine souldiers could not possibly be there, for they were appointed senerally throughout euery city. The night following he sent thether others & that not once neither twise, when as the souldiers being often sent of him reported the same (for the Angells of God were alike in the sight of the traitors) at length he wēt thether himselfe with great power for to know the certaintie of the wonderful sight. He perceauing of a surety that it was an army of souldiers, hiding themselves in the day time & withstanding his violence in the night season, went about to compasse a crafty feate as he thought, wherby he might greatly hurt the Romaines, but as the euent declared, it auailed them very much. He fained himselfe to be possessed

Tribigildus.

Phrygia subdued.

Gainas a periured person, and a truce breaker.

A Comet.

Constantinople was saued by Angels.

felless of a Devill & therfore he got him to the Church of *Saint John* the Apostle which was not farre from the citie there for to pray. The Barbarians went forth with him conueying armour priuely in tunnes and vessels, couering them also with other sleights and deuises. When the watch & porters of the citie gates perceaued their wile & treason, they commaunded them to carie forth no weapons: the Barbarians hearing this, drew their swords and dispatched the euery one. Immediately all the citie was on an vpstoke and death seemed to stand at euery mans doore. Yet for all that, the citie was safe the gates on euery side being shut and well fortified. The Emperour aduising himselfe in time proclaimed *Gainas* a traitor and an open enemy: he commaunded that the Barbarians which remained in the citie should be slaine euery one: this was the day after the death of the porters: the souldiers within the walls of the citie nigh *St. Gotthicke* church (for there all the Barbarians were assembled together) dealt hand to hand with the Barbarians set the Church on fire and slewe many of them. *Gainas* hearing that as many of his complices as he left behind within the citie were executed, and perceauing that his traitorous conspiracie had no prosperous successe, left his hypocriticall prayers & got him to the coasts of *Thracia*. And coming into *Cherroneus* he took shipping thence in all the hast to *Lampscum* for to subdue from that place forthwards all the Westerne partes of the world. When the Emperour had presented him in those countreies by sending thither great power both by sea and by land: it fell out that God of his prouidence shewed there his wonderfull power the second time. For when the Barbarians wanted shippes, they fell a framing of new vessels and so to transport souldiers in them. The Romaine nauy came thither and arrived at the very pinche as commonly we say in the nick: for they had winde & saile at will, the Westerne *Zephyrus* blew on their side. And as the Romaine power conueyed themselves thither with ease and pleasure: so the greater part of the Barbarian nauy, both horse and man shippes and all were tossed to and fro, scattered one from the other and suncke in the deepe gulphes of the surging waues of the seas. Divers also of the Romaines were drowned alike. And thus there was then an infinite number of the Barbarians destroyed. But *Gainas* remouing thence taking his flight by *Thracia* lighted by chaunce into the handes of the Romaine souldiers which dispatched both him & also as many Barbarians as were in his companie. This much by the way of *Gainas*. If any be disposed to know all the circumstances of that battaill let him reade the booke of *Eusebius Scholasticus* intituled *Gainas*, who at that time was the disciple of *Troilus* the Sophist. This man being present in the warres wrote in *Hexameter* verse all that therein was done & deuised it into foure bookes. And because the actes therof were fresh in memorie his poeme was of great price & estimation. *Ammonius* also the Poete of late dayes wrote the same argument in verse, the which he reade in the hearing of the Emperour about the eleuenth Consulship of *Theodosius* the Yonger the which he enioyed with *Fauslus*, and therfore was highly commended. This battaill was ended in the Consulship of *Stilichon* and *Aurelianus*. The yeare following *Phrautus* was made Consul, who though he were a Goth bozne, yet was he greatly beloued of the Romaines, he behaued himselfe so valiantly in that battaill that the Romaines thought him worthy the dignity of a Consul. The same yeare and the tenth day of Aprill the Emperour *Arcadius* had a sonne, to wit: the good *Theodosius*. So farre of these things.

*Gainas was
slaine Anno
Dom. 404.*

CAP. VII.

*Of the schisme betwene Theophilus Byshop of Alexandria, and the religious
men inhabiting the deserte: and how Theophilus condemned
the bookes of Origen.*

While the common weale of the Romaine empire was tossed with these troublesome stormes of rebellio: such as were promoted vnto the reuerst fundis of priesthod were at dissensio among themselves to the great sleaunde of Christiā religio. There was one set against the other, the originall of which pestilent schisme came from *Egypt*, & the occasio was as followeth. There was a questio broched a litle before, whether God were a body and made after the likeness & forme of man: whether he were without body & not only without the forme of man, but also (as I may vtter the whole in one word) void of all corporall shape: Whereof there rose sundry contentions & quarells whilest that some affirmed this, other some that. Certaine of the rudest & vnlearned sorte of religious men thought that God was corporal & that he was of the forme and figure of man, but the greater parte condemned them with their hereticall opinion,

*The heresie
of the An-
thropomor-
phites began
Anno Dom.
403.*

Feare maketh Theophilus to forget himselfe.

This bishop hath more felowes in the world.

Theophilus to reuenge himselfe of his enemies persecuted his owne opinion. This is a sinne against the holy Ghost. This heresie was the originall that God the father hath bene painted like man.

affirming that God had no corporeall substance, that he was void of all bodely shape. Of the which opinion was *Theophilus* bishop of Alexandria so that in the hearing of the whole congregation he inueyed bitterly against such as attributed vnto God the forme of mā where he proued that he had no body at all. The worshippers of Egypt vnderstanding of this left their religious houses, came to Alexandria, flocked about *Theophilus*, condemned him for a wicked person and sought to bereaue him of his life. *Theophilus* being made priuie vnto their conspiracie was wonderfull pensiue, deuised with him selfe how he might escape their handes and saue his life. As soone as he came into their presence he saluted them curteously and said thus vnto them: When that I fasten mine eyes vpon you me thinkes I do see the liuely face of God, with these wordes the rath heat of the vnruely monkes was delayed. Againe they replied in this sorte: If that be true that thou sayest that the countenance of God is no otherwise then ours, why then accurse the wordes of *Origen*. For diuers of his bookes do impugne our opinion. But in case thou refuse to do this, assure thy selfe to receaue at our handes the punishment due vnto the impious and open enemy of God. Day sayth *Theophilus* I will do that which shall seme right well in your eyes. I pray you be not offended with me for I hate the bookes of *Origen* and thinke them worthy of great reprehension which allow of them. When he had thus appeased the monkes he sent them away quietly. This questiō peraduenture had layen in the dust vnto this day, had it not bene blouen vp and reuiued vpon an other occasion in such sort as followeth. The religious houses in Egypt were ouersene of foure worthy men, *Dioscorus*, *Ammonius*, *Eusebius* and *Euthymius*. These men were naturall brethren & by reason of the goodly stature of their taule bodies they were called Longe. When they were of great fame for their doctrine and godly trade of life. And therefore at Alexandria they were much spoken of. *Theophilus* bishop of Alexandria loued them entirely and made much of them. Wherefore one of them whose name was *Dioscorus*, he in maner constrained to leaue the deserte and made him bishop of Hermopolis, two of the other he entreated to leade their liues with him. The which he could hardely with faire meanes obtaine, yet as bishop he compelled them. The men making a vertue of necessitie in so much they could not otherwise chuse applied them selues about the ecclesiasticall affaires: yet it grieved them very much that they could not at their pleasure adit them selues vnto the solitarie life and the wonted exercise of true Philosophie. When that in procelle of time their conscience was pricked, perceauing that the bishop was set vpon heaping and hürding vp of money and that all his labour tended to gathering, they would no longer dwell with him but got them into the deserte, affirming the solitarie life to be farre better then the trade and conuersation vled in cities. *Theophilus* all the while he knew not the cause that moued them to departe entreated them earnestly to continue with him: but as soone as he vnderstood they abhorred his maner of liuing he was wonderfully incensed and promised to worke them a displeasure. When they had made light of his threats and departed into the deserte: *Theophilus* as it seemed being prone of nature to anger and reuengement besturred him selfe against them, endeouored by all meanes to worke them mischief. And moreover he began to spite *Dioscorus* their brother whom he had made bishop of Hermopolis. It grieved him to the guttes that the worshippers made so much of *Dioscorus* and reuerenced him so highly. Remembryng with himselfe that he could no kind of way molest those godly men vnlesse that he alienated and withdrew the mindes of such monkes as were subiect vnto their gouernement from sauoyng of them: he wrought such a kinde of feat as followeth. He called to memory that in cōferring with them, they had affirmed that God was without body & void of humane forme or figure: for had he shape of mā it would follow necessarily that he could suffer after the maner & guise of man: that *Origen* with other auncient writers had exquisitely sifted out the trueth therof. But *Theophilus* for all that he was himselfe of that opinion: yet to the end he might reuenge him of his enemies stuck not to oppugne their sincere opinion & sound doctrine: yea he perswaded many monkes simple & plaine soules such as were idiots & diuerse also of them which were altogether vnlearned to cleaue vnto his side. He sent vnto the religious houses of the desert that they should obey neither *Dioscorus* neither his brethren in so much their opinion was that God had no body. For God (sayth he) as holy Scripture doth witnes hath eyes, eares, handes and fete euen as men haue. *Dioscorus* and his followers (sayth he) art of a wicked opinion: they deny with *Origen* that God hath eyes, eares, fete and handes. With this subtle and crafty sleight he allured to his side many of the religious men: so that there rose much ado and great dissentio among them. Such as were not bewitched but guided them selues aright

aright cleaved vnto the opinio of *Dioscorus* and *Origen*: but the simpler sort which in daede were the greater number, being kindled with the fire flame of contention, and set against their brethren, fell for altogether from their sound opinion. Wherefore they were devided, and reuiled eche other for lewde and impious persons. The confederats of *Theophilus* called their brethren *Origenistes* and wicked men: againe, the complices of *Theophilus* were called *Antropomorphites*, by interpretation such as attribute to God the forme of man, so that there rose no small bickering amog the monkes, nay it fell out to be a deadly battail. *Theophilus* perceauing that his fettyes framed at length after his wil, went with great power towards the mount *Nitua*, where their religious houses stood, and aided the monkes both against *Dioscorus*, and also against his brethren. The religious men being beset with great daunger, had much ado to saue their liues.

Anthropomorphites be those hereticks which attribute corporeall substance vn- to God the father.

CAP. VIII.

Of the connecticles and hymnes which both the *Arians* and the preffessors of *One substance*, songe in the night season, and their skirmishing: also how the singing of *Antemnes* was first ordained by *Ignatius* the disciple of *Saint Iohn* the Euangelist and Apostle.

Iohn Bishop of Constantinople was altogether ignorant of the aforesaid great sturre and contention raised in the deserts of Egypt: he was a man that excelled in those dayes for the gift of utterance, he was also of great estimation. He him selfe augmented euening prayer, I meane such seruice as vsually is said in the night, and that vpon such an occasion as followeth. The *Arians* as we said before, had their connecticles without the walls of the citie in the suburbs. Wherefore when the festinall meeting throughout euery weeke was come, I meane the Saturday, and the Sunday, vpon which dayes the Christians are went solemnly to assemble in the Church, they (I meane the *Arians*) gathering the selues together in the porche of the citie gates, songe interchaungeably such songes as they had made them selues, and sauoured of the *Arian* opinion and this they did almost throughout the whole night. First of all they were wont at the dawning of the day to go out at the gates, & to singe *Antemne* wise such lewde songes through the middes of the citie, vntill they came to the place of their assembled congregation. But in so much they ceased not to founde out contumelious sentences against such as sauored the faith of *One substance*, (for among diuers others this was one: Where be these felowes which affirme thre to be but one power?) *Iohn* fearing lest any of the simpler sorte should be snared, and lest these opprobrious rimes would be stumbling blockes and occasions to fall from the faith: ordained of the contrary certaine of his owne people, which in like sort should occupie them selues in the night in singing of Hymnes, partly for to quell the insolencie of the *Arians*, and partly also for to confirme their owne side in the faith. And for all the meaning of *Iohn* was good, and his drift available, yet the ende proued very troublefoule and perillous. For wbt the Hymnes extolled the faith of *One substance*, and purchased great maiestie and reuerence because of the melodious concert and sweete harmonie in the night season (for there were silver candlestickes after the maner of crosses, deuised for the bearing of the tapers and ware candels, all which *Eudoxia* the Emperesse sounde vnto them) the *Arians* flocked together, burned with emulation, and for to reuenge them selues, set vpon their aduersaries. And because that a litle before their side had preuailed and got the vpper hand, they were then swollen with pride, and egerly bent to take armour, & made no account at all of such as sauored the faith of *One substance*. Wherefore without further deliberation, on a certaine night they made an vproze. In this skirmish *Briso* an Eunuche of the Emperesse, and a fauourer of the Hymnes that were song in the commendation of the clause *Of one substance*, was taken in the forehead with a stone. Diuers of the common sort were slaine of either side. The Emperour vnderstanding of this sturre, was wonderfully incensed, gaue the *Arians* straight commaundement they should openly singe no more Hymnes. These things were then in this sort. Now let vs recorde whence the Hymnes that are songe interchaungeably in the Church, commonly called *Antemnes*, had their original. *Ignatius* bishop of Antioche in Syria, the third bishop by succession from *Peter* the Apostle, who was conuersant and had great familiaritie with the Apostles, saw a vision of Angells, which extolled the blessed Trinitie with Hymnes that were songe interchaungeably: and deliuered vnto the Church of Antioche the order and maner of singing expressed in the vision. Therof it came to passe, that euery Church receaued the same tradition. So much of *Antemnes*.

Chrysostome made *Antemnes*. Anno Dom. 404.

Ignatius the disciple of S. Iohn was the first authour of *Antemnes*.

CAP. IX.

Of the Monkes that were called Longe, and how that about them Theophilus bishop of Alexandria pursued Iohn bishop of Constantinople with deadly hatred, and sought to depose him: how Epiphanius bishop of Cyprus, being wonne through the wiles of Theophilus, called a Councell at Cyprus, condemned the workes of Origen, and reprehended Iohn for perusing of them.

Shortly after the Monkes left the desert, and came together with Dioscorus and his brethren unto Constantinople. There came thither also with them Isidorus the great, friend sometime of Theophilus, but then his deadly foe, & so became upon such an occasion as followeth. Theophilus conceiving great displeasure against one Peter head priest in the Church of Alexandria, determined to banish him the Church: he charged him that he had receaved into the communion a woman of the heretical sect of the Manichees, before he had converted her. But when Peter avouched that he both withheld her from that hereticall opinion, and admitted her also into the Church with the consent of Theophilus, making him priue thereunto: Theophilus made the dealing, as if Peter had done it in spite of him. For he said that he knew nothing of it. Wherefore Peter called Isidorus to witnesse, that Theophilus the bishop knew of the woman's admission. Isidorus then was at the princely citie of Rome, for Theophilus had sent him unto Damasus bishop of Rome, for to reconcile unto him Flavianus bishop of Antioche. For as many as were of Meletius side, fell from Flavianus, because he kept not his othe, as we said before. Isidorus then immediately after his returne from Rome, being called of Peter to beare witnesse, affirmed plainly that the woman which had bene of the Manichees opinion, was receaved by the consent of Theophilus the bishop, and that he him selfe had ministred the communion unto her. Theophilus hearing this, fretted within him selfe for anger, and thrust them both out of the Church. This was the cause that made Isidore to accompanie Dioscorus into Constantinople: that both in presence of the Emperour and Iohn the bishop, the sleights and wiles which Theophilus practised against them might be revealed. Iohn understanding these circumstances of them, entertained the men with great reverence, made them partakers of their common and publique prayers, but he would not receave them into the communion, before that first he had thoroughly examined their cause. When these things were thus come to passe, it was falsely reported unto Theophilus, that Iohn both receaved them into the communion, and was also ready to take their part. Wherefore Theophilus endeouored with might and maine, not only to reuenge him of Dioscorus and Isidorus, but also to thrust Iohn besides his bishopricke, and thereupon he sent letters unto the bishops throughout euery citie, where he concealed his principall drift, pretending onely unto them, that he disliked with the workes of Origen, whence Athanasius before his time doctored testimonies to the confutation of the Arians.* Whereouer he reconciled and linked him selfe with Epiphanius bishop of Constantia, a citie of Cyprus, with whom afore time he had tarred and bene at variance. For Theophilus had charged him a litle before, that he thought of God basely and abiectly, attributing to him the forme or shape of man. And for all that Theophilus was of this opinion, and accused them which beleued that God had the figure of man: yet for the hatred & spite he owed unto others, he denied openly in word that which he beleued secretly in minde: and linked unto him Epiphanius in the league of friendship, who lately had bene his foe, but then as it were repented him of his folly, ioynd with him in one faith and opinion of God. Through his aide and furtherance he purposed to summe a Councell at Cyprus, for the condemning and rooting out of Origen's workes, Epiphanius being a vertuous and a godly man, was easily perswaded therunto by letters of Theophilus. So be short, the bishops of that Isle assembled together, and decreed that thenceforth none should reade the workes of Origen: mozeouer they wrote unto Iohn bishop of Constantinople, exhorting him to abstaine from perusing the bookes of Origen, requesting him also to summe a Councell, and to ratifie the same with unifoyme consent of them all. When Theophilus had snared Epiphanius (a man of great fame and renowne) to his side, and perceaued that his fetches now framed according vnto his owne desire, he dealt moze boldly, & summoned a synode within his owne prouince, where (cuen as Epiphanius had done before) he condemned the workes of Origen, which had departed this life about two hundred yeares before him, this was not his principall drift, but he purposed verely to reuenge him this way of Dioscorus and his brethren. Iohn made small account of the things

* Cap. 10. in the Greeke. Epiphanius sometime thought that God had a body.

A Councell held in Cyprus, where of spite through the procurement of Theophilus the bookes of Origen were condemned. A Synode at Alexandria to the same purpose.

things which *Epiphanius* and *Theophilus* had signified unto him by their letters, for he occupied him selfe to the furtherance and profit of the churches, and therein he excelled: as for the conspiracie and mischief intended against him, he made very light of it. As soon as it was openly knowen and manifestly perceaued, that *Theophilus* bent all his might to depose *Iohn* of his bishopricke, diuers that bare *Iohn* ill will fell a deuising and a forging out of false crimes and accusations against him. Many of the cleargie, sundry also of the magistrates which were in great fauour with the Emperour, supposing now they had gotten fit opportunitie to reuenge them of *Iohn*, determined with them selues partly by writing of letters, and partly also by sending of messengers to summe together at Constantinople a great Councell of bishops.

CAP. X.

Of *Seuerianus* and *Antiochus* the Syrians: how, and upon what occasion they fell from *Iohn*.

Cap. 11. in the Greeke.

Another thing gaue occasion to encrease the hatred and ill will owed vnto *Iohn*, in such sort as followeth. There were two bishops by birth Syrians, which flourished at one time, the ones names was *Seuerianus*, the other *Antiochus*: the one was bishop of Gabale in Syria, the other of Ptolemais in Phoenicia, both excelled in the gift of utterance, but *Seuerianus* although he were learned, yet pronounced he not the Greeke tongue distinctly neither skillfully, for he spake Greeke as a Grecian, yet pronounced it like a Syrian. *Antiochus* coming from Ptolemais to Constantinople, continued there a while, and preached with great diligence: after that thereby he had got vnto him selfe good store of money, he returned home to his owne Church. *Seuerianus* hearing that *Antiochus* had got much money by preaching at Constantinople, was very desirous to do the like him selfe. He exercised him selfe diligently, he patched together a great companie of bosome sermons, and came to Constantinople. Being there friendly and lovingly entertained of *Iohn*, he applied him selfe craftely for a while to please *Iohn*, and got great fauour by flatterie. He was much set by, and in great estimation: and as he was highly commended for preaching, so in like maner purchased he vnto him selfe great credit with the chiefe magistrates and with the Emperour. In the meane space because that the bishop of Ephesus was departed this life, *Iohn* of necessity was constrained to take his voyage into Ephesus for to chuse there a bishop. After his coming thither when that some would haue this man, and some that man preferred to the rowne, and therupon fell to bitter wordes and contentions, whilst that every one would haue his friend aduanced to the dignitie: *Iohn* perceauing that they were all set on tumults, and that by no meanes they would be ruled by him, endeouored to end the quarell without offending of either side. He assigned one *Heraclides* a deacon of his Church, yet bozne in Cyprus, to be bishop. With that both partes were pleased, and gaue ouer contention, *Iohn* was faine for this matter to continue a great while at Ephesus. In his absence *Seuerianus* had brought his auditors at Constantinople to beare him farre better good will then euer they did before, neither was *Iohn* ignorant of this, for it was tolde him quickly. The *Serapion*, of whom I spake before, had signified vnto *Iohn*, that *Seuerianus* had denided the churches, he forthwith was kindled with the flame of contention: Therefore when as he had not fully ended all such things as he determined with him selfe (for he had depriued both the Novatians, and such as celebrated the feast of Easter the fourteenth day of the moneth, of many churches) he returned to Constantinople, and applyed him selfe after his vsuall maner vnto the oversight of the ecclesiasticall affaires. The insolent disdain and haucie stomache of *Serapion* was intollerable, for he bouldened him selfe vpon *Iohn*, and inueyed contumeliously without all modestie and shamesfastnesse against all men, which turned to the encrease of the spite and hatred bozne vnto *Iohn*. Whereouer when *Seuerianus* on a certaine time came to the place where *Serapion* late: *Serapion* gaue him not the honour and reuerence due vnto a bishop, neither rose vp, in so doing he declared that he regarded not the person of *Seuerianus*. This contempt and disdain of *Serapion* was not taken patiently of *Seuerianus*, for he exclaimed against him in these wordes: If *Serapion* dieth a Christian, then was Christ neuer incarnate. *Serapion* took this as a fit occasion ministered vnto him, made *Iohn* to become his foe, whilst that he concealed the first sentence, to wit, If *Serapion* dieth a Christian, and repeated the later, to wit, that Christ was neuer incarnate, affirming that he heard it of *Seuerianus* owne mouth. And to the end he would iustifie the repoze, he brought forth men of his owne degree and calling to testifie that they

An olde custome to take money for preaching, if the gayne were not sweete I warrant you at this day the custome would be left

Heraclides b. of Ephesus.

Seuerall functions haue seuerall reuerence.

heard the words. So be short, *Iohn* without any more ado banished *Seuerianus* the title, *Endoxia* the Emperesse understanding of the circumstance found great fault with *Iohn*, caused *Seuerianus* to be sent for out of Chalcedon in Bithynia, who came immediatly, *Iohn* kept him selfe out of his companie, he would not be brought with any mans entreatie and perswasion to become friends with *Seuerianus*. At length when that *Endoxia* the Emperours mother in the Apostles church, had throwen her sonne *Theodosius* the Emperour (who though he were then of tender yeares, yet gouerned he the common wealth with god successe, and prosperous oversight) at the feet of *Iohn*, and craved of him with solempne protestations, that of all loue and friendship he would not denie her request: with much ado he was wonne to embrace *Seuerianus* againe. But for all that outwardly they bare a shew and a countenance of friendship: neuerthelesse inwardly they continued their spite and hatred one towards the other. The cause that deuided *Iohn* and *Seuerianus* was in such sorte.

Cap. 12. in
the Greeke.

CAP. XI.

How that Epiphanius coming to Constantinople, celebrated the communion, and gaue orders without the licence of Iohn, therein to gratifie Theophilus.

Shortly after, *Epiphanius* the bishop came from Cyprus to Constantinople, at the request of *Theophilus*, and brought thither with him the decre of the bishops, where he had not excommunicated *Origen*, but onely condemned his booke. Wherefore after his coming into the church of Saint *Iohn*, which was not farre from the walls of the citie, he celebrated the communion, made a deacon, went forth out of the church, and came to Constantinople. When that *Iohn* had invited him, requesting he would take a peece of a lodging with him, he for to feede the humour of *Theophilus*, refused his courtesie, and toke by an Inne by him selfe. After that he had called together the bishops which then by chaunce were at Constantinople, he read in their hearing the decre, where he had condemned the workes of *Origen*. Of the booke I haue nothing to say, but thus much, that it pleased *Epiphanius* and *Theophilus* to condemne them. Of the bishops some for reuerence of *Epiphanius* subscribed vnto the decre: some other denied it utterly. Of which number *Theotimus* bishop of Scythia made *Epiphanius* this aunswere. I of mine owne part, & *Epiphanius* will not so much iniurie the man, who is departed to rest many yeares ago: neither dare I presume once to enterprise so haynous an offence, for to condemne the bookes which our auncetors haue not condemned, specially seeing I vnderstand not as yet, neither read any parcell of the doctrine within contained. And when that a certaine booke of *Origen* was brought forth, he read it, and shewed there the interpretation of holy Scripture, agreeable vnto the faith of the catholicke Church: last of all he concluded with these wordes: They that reprehende these thinges, do no lesse then mislike with the matter whereof these bookes do intreat. This was the aunswere of *Theotimus* vnto *Epiphanius*, a man he was of great fame both for sound doctrine, and godly conuersation.

Theotimus
bishop of
Scythia.

Cap. 13. in
the Greeke.

CAP. XII.

A kinde of Apologie in the behalfe of Origen.

In the marge
of the greeke
copie there
was written
as followeth:
We haue so
learnt that the
first generall
Councell con-
demned both
Origen & his
workes. But
this historie
grapher was
before the
sord.

It is so much that many were drawen headlong through the procurement of malicious slanderers much like a blast of hurlwind, to reuile *Origen*, it shall not be amisse to say somewhat of them. Obscure men, odde felowes, such as haue no pithe or substance in them, to the ende they might become famous, goe about most commonly to purchase vnto them selues glorie and renowne by dispraising of such men as farre excell them in all rare & singular vertues. Of which sort of backbiters first I remember *Methodius* bishop of Olympus, a citie of Lycia: next *Enstathius*, who for a while was bishop of Antioch: thirdly *Apolinaris*: last of all this *Theophilus*. This masse of railers (if I may so tearme the) fell a sclaundering of *Origen*, neither yet all for one thing. One charged him with this, an other with that, whereby they all severally declared vnto the world, that they allowed wholly all such thinges in him as they had not reprehended by name. For in as much they blamed him severally for severall doctrine, it appeareth they toke that for truth in him, which they concealed and misliked not withall: and they approued in very deede that which they denied not in word. *Methodius* though at the beginning he inueyed bitterly against *Origen*, yet afterwards as it were by way of recantation he extolled him vnto the skies in that dialogue, which he intituled *Zeno*. Their railing in mine opinion encreased the renowne & fame of *Origen*, for

for while they charged him with haynous crimes, as they thought, & yet finding no fault with him as touching the blessed Trinitie: they are witnesses them selues that he was of the right & sound faith. Euen as these men being not able iustly to accuse him, beare witness with him of his true beliefe: so *Athanasius* void of all partiality, a zealous maintainer of the clause of *One substance*, alleageth him for a witness of his faith in the orations which he wrote to the confutation of the Arians, citeth his words for testimonies among his works, & sayth thus of him. That notable man & that painfull writer *Origen*, confirmeth in plaine wordes the faith & opinion we haue of the Sonne of God, in that he auoucheth him to be coeternall with the father. Wherefore such as go about to reuile *Origen*, they vtwaies do sleaunders *Athanasius*, which highly commended him. Thus much by the way of *Origen*, and nowe againe to the storie.

Athanasius
testimony of
Origen.

CAP. XIII.

Howe that *Iohn* sent for *Epiphanius* to come vnto him, and charged him that he had behaued him selfe contrary to the canons of the Church: after they had brawled a while together, *Epiphanius* returned homewardest.

Cap. 14. after
the Greeke.

Iohn at the first toke not the matter very grieuously, for all that *Epiphanius* contrary to the canon had made a deacon in his church: but requested him to accept as a simple lodging a peece of the Bishops pallace. *Epiphanius* answered him in this sort: I will neither lie with thee, neither pray together with thee, vntill thou both banish *Dioscorus* with his brethren out of the citie, and also subscribe with thine owne hand, vnto the decree which condemneth the works of *Origen*. When that *Iohn* paused vpon the matter, & sayd that he ought not rashly, neither without gods aduisement determine any thing of that matter, afoze that he had generally examined, and that narrowly, the whole circumstance: the aduersaries of *Iohn* set *Epiphanius* otherwise on worke. For at the celebration of the blessed and holy Communion in the Church commonly called the Apostles, they set *Epiphanius* in the midst: they canse him in the open audience to condemne the works of *Origen*, to excommunicate *Dioscorus* and his brethren, last of all to rebuke *Iohn* for taking of their part. When *Iohn* heard of this, he sent vnto *Epiphanius*, who the day following was at Church, this message by *Serapion*: *Epiphanius*, thou doest manie things contrarie to the Canons: first in that thou hast presumed to make ministers within my Diocesse: secondly in that thou hast ministred the Communion of thine owne head without my licence: againe in that thou diddest refuse it when I requested thee, and nowe thou doest it of thy selfe. Wherefore take heede lest the people stomacke thy dealing, and be set on an vprore, if ought come amisse thou hast thy remedy in thy hand. *Epiphanius* receauing this message, was stricken with sudden feare, lest the Church, inueyed bitterly against *Iohn*, and toke shipping towards Cyprus. The report goeth, that as he went dwtowne to the rode to take shipping, he prophesied thus of *Iohn*: I hope thou shalt neuer die a bishop, & that *Iohn* answered him thus againe: I hope thou shalt neuer come aliue into thy countrey. Whether they that told me these things, reported truly, I am not able to say: but sure I am that it fell to either, euen as eche one wished to the other. For neither came *Epiphanius* aliue to Cyprus, (he died on the seas by the way) neither died *Iohn* a bishop, for he was deposed and banished the Church, as hereafter shall moze manifestly appeare.

The message
which Chry-
sostome sent
vnto *Epiphanius*.
The conten-
tion betwene
two auncient
fathers *Epi-
phanus*, b. of
Constantia
in Cyprus, &
Iohn Chry-
sostome, b. of
Constanti-
nople.

CAP. XIII.

Howe that after the departure of *Epiphanius*, *Iohn* made a Sermon against all women, which made both the Emperour and the Emperesse to summon a Councell at Chalcedon, where *Iohn* was deposed: In his absence the people made much ado, and to appease them *Iohn* is called home to Constantinople againe.

Cap. 15. after
the Greeke.

As soone as *Epiphanius* had hoised vp saile, report came vnto *Iohn* that *Eudoxia* the Emperesse had bolstered *Epiphanius* against him, he being very boate, & a hasty man of nature, euer ready, for his gift of utterance did so serue him, immediatly went vp into pulpit, made a whole sermon in the dispraise of all women. The multitude toke it in the worst part, as if therby he had determined secretly to pay home the Emperesse. The sermon was bozne away of illwillers & brought to the Emperour: the Emperesse also hearing therof, complained vnto the

Chrysostome
made a ser-
mon against
all women.

The councel
of Chalcedō
for the depo-
sing of Chry-
sostome.

Chrysostome
exiled.
*Cap. 16. in
the Greeke.

Chrysostome
returneth frō
exile.

emperor, that therein she was contumeliously dealt with all, & that the reproch therof redounded also vnto him. Wherefore she worketh through *Theophilus* to summo a councel against *Iohn*, *Seuerianus* likewise went about the same, neither was the dealing of *Iohn* towards him as yet gone out of his stomach. Shortly after *Theophilus* came thither who called together at the emperours commaundement many bishops out of diuers cities. But aboue all other men, they came thither apace, which for diuers quarels owed *Iohn* a displeasure. They also came thither whom *Iohn* had deposed & put by their bishopricks. For he had deprived many of his bishops in Asia, in his boiage he made to Ephesus, at what time he made *Heracles* bishop. Wherefore with one consent they mette at Chalcedon a city of Bithynia. At that time *Cyrinus* an Egyptian boiue being bishop of Chalcedon, inueyed bitterly against *Iohn*, in presence of all his bishops, he reported of him that he was a wicked man, & he was an arrogant & sullen bishop. The rest of the bishops were glad of that. But *Maruthas* bishop of Melopotamia trode against his will on *Cyrinus* foot, & hurt him sore. The bruse so increased, & pained *Cyrinus* so much, that he could not go with the rest of the bishops to Constantinople, but taried behind at Chalcedō, the rest sailed to Constantinople. When as none of the clergy of Constantinople went forth to meete *Theophilus*, neither exhibited vnto him the accustomed honoz & reuerence, (for then all began to hate him) the mariners of Alexandria, who then by chance were there, & had brought coine to Constantinople, went to meete him, & receaued him with gladsome shouts. He went not to the house of prayer, but vnto the Emperesse pallace called *Placidia*. When the aduersaries of *Iohn* went about to forge many false accusations against him, they babble no longer about the bookes of *Origen*, but they take other absurd matters in hand. When these things were thus adoiing, the Bishops assembled together in the suburbs of Chalcedon in a place called the Oke: immediatly they cite thither *Iohn* for to aunswer vnto such crimes as he was charged withall. Beside him they charge *Serapion*, *Tyrris* the Eunuch priest, & *Paulus* the reader (for they were also accused) to appeare befoze them. When *Iohn* had excepted against such as had cited him thither, as his opt enemies, he appealed from them vnto a generall Councell: they without any other circumstance called him foure times. And seeing that he would not come, but sent them still the same aunswer: they proceeded against him, they condemned & deposed him of his bishopricke, for no other crime, but because he being cited would not appeare. When tidings thereof about enentide were brought to Constantinople, the whole citie was on an vproze. Wherefore they watched all night, they would not suffer him to be thrust out of the church, they exclaimed that his cause ought to haue bene heard in a greater assembly of bishops. But the Emperours commaundement was, that as soon as he were remoued, he should be conueyed to erile. This being knowen for certainty, *Iohn* the third day after his deposition, about none, unknowing to the multitude (for he was loth there should be any ado for his sake) yielded him selfe voluntarily into the handes of his aduersaries, and so went away. The people were all set on fire sedition, and as it commonly falleth out in such hurlyburlies, many of them which afozetime pursued him with deadly hatred, then chaunging their minde, pitied his case: many others who lately desired to see his depriuation, reported then, that he was craftely dealt withall, and fastly accused. Many cried out against the Emperour, and exclaimed at the Councell: but aboue all others they inueyed against *Theophilus*, who was knowen to haue bene the authoz of all that treacherie & malicious sleanders rayfed of *Iohn*. For the conspiracie and wait he layd for *Iohn* could no longer be concealed. And though it was diuersly found out, yet specially in that he communicated with *Dioscorus* & his brethren called *Longe*, immediatly after the deposition of *Iohn*. *Seuerianus* also as he preached in the church, thought now he had fit opportunity giuen him to inuey against *Iohn*: he said plainely though *Iohn* were conuicted of no crime, yet was he iustly deposed for his insolent and bawtie behaniour: that all sinnes were to be forgiven, yet as holy scripture bare witness, that God resisted the proud. With the hearing of these & such like contumelious phrases recited the people was the moze prone to contention. Wherefore the Emperour in all the hast caused *Iohn* againe to be sent for, & to returne to Constantinople. *Briso* being the messenger (he was an Eunuch of the Emperesse) found him at Prenetum a mart towne ouer against *Nicomedia*, and brought him to Constantinople. But for all he was thus called home from erile, yet purposed he with him selfe not to tread within the citie, afoze he were proued and found innocent by the censure of the higher Judges, therefore he continued a while in the suburbs called *Marianz*. When that he lingered from returning into the Citie, the multitude tooke it grieuouslie, and

and forthwith fell a reviling of the Magistrates. Wherefore of necessity he was constrained to come home: the people went forth to meet him, they bring him to the Church with great reverence, they request him to continue their bishop, and thenceforth after the usual manner to pray for the peace and prosperous estate of the Church of God. When that he refused so to do, & pleaded for him selfe, that it must not be, also his cause were heard of indifferent Judges, & the depoters had chaunged their mind and absolved him: they were the more desirous, for they longed to see him stalled againe in the bishops seate, and preach afresh vnto the people. So be short, the people compelled him so to do. When that Iohn was placed in the bishops seate, and prayed after the accustomed manner for peace vnto the people & congregations throughout the world: he was constrained also to preach. The which thing ministered occasion vnto the aduersaries to accuse him againe, although for a while they suffred it to lie for dead.

CAP. XV.

Howe that when Theophilus would haue Heraclides matter heard in his absence, and Iohn resisted it: the citizens of Constantinople and Alexandria went together by the eares, so that Theophilus with other bishops were fayne to leaue the citie and flie away.

Cap. 17. after the Greeke.

In the meane space Theophilus went craftely about for to call into question the consecrating of Heraclides: to the end he might thereby, if it were possible, find matter to charge Iohn afresh, & so to depose him the second time. Heraclides for all he was not present, yet they proceeded against him: they lay to his charge, that he had iniustly punished certaine persons, imprisoned them, last of all lead them throughout the open streets of Ephesus to be ignominiously derided. When Iohn made answer, that of right no man ought to be indged in his absence, without the presence of the partie, and the hearing of his owne cause: the people of Alexandria begged very earnestly that the accusers of Heraclides were to be heard, for all he himselfe were absent. Hereupon there rose great strife and contention betwene the citizens of Constantinople, and the inhabitants of Alexandria. And while they skirmish one with the other, many were soze wounded, and diuers also presently dispatched. When the heate of this combat was past, & the truth come to light, Theophilus got him in all the hast to Alexandria, the other bishops ranne likewise away, few only excepted which held with Iohn, and repaired euery one to his owne bishoprick. After that these things were thus come to passe, euery man was ready to speake ill of Theophilus. The hatred grew & increased against him daily, because he stuck not studiously to peruse the works of Origen secretly, though openly he condemned them. And being demaunded why he made so much of the books he had lately condemned: his answer was, that the bookes of Origen were like medowes clad with euery kind of floures: therefore (sayth he) if I find in them ought that is good, I cull it out, if otherwise briers or brambles, I set nought by them, because of their pricks. This was the answer of Theophilus, when he called not to remembrance the saying of the wise man: that the words and counsels of sages resemble very much pricking thornes, and that such as are touched therewith, ought not to kicke against the pricke. The aforesayd causes made Theophilus to be hated of all men. Dioscorus bishop of Hermopolis, one of these religions men which commonly were called Longe, departed this life shortly after the departure of Theophilus into Alexandria, and enioyed an honorable funerall at the Church called the Oke, where the Councell was summoned for the hearing of Iohns cause. Iohn gaue himselfe wholly to teach and preach vnto the people: he made Serapion, who had procured vnto him great hatred, bishop of Heraclia a city of Thracia.

Ecclesiastes 12

CAP. XVI.

How the picture of Eudoxia was erected all of silver with playes and spectacles: Iohn reprehended the authors that did the whole, and was therefore banished.

Cap. 18. after the Greeke.

Shortly after such things as follow ensued. A silver picture (couered with a mantell) of Eudoxia the Emperesse was set vp vpon a pillar of red marble. The place of this erected pillar was not very nigh the church called Wisdom, neither very farre off, only the broad street went betwene the picture and the Church. There were commo playes & sholwes (as the maner

A Councell
assembled at
Constantino-
ple for the
deposition of
Chrysostome

was) celebrated. *Iohn* supposing verily that these things rebounded to the great scandal & infame of Christian religion, not forgetting his wonted audacitie & libertie of speech, prepared him selfe for the authoꝝ thereof: in steade of the exhortatio he should haue vsed to the perswasion, or rather the reformation of the princes & magistrates, he scoffed with nipping taunts at such as had caused those vanities to be solenized. The Emperesse likewise applying these things to her selfe, supposing that all was vttered to her disgrace & reproch, procured another Councell of bishops to be called together against him. *Iohn* vnderstanding of this, made that famous & notable sermon in the church, which beginneth in this sort: *Herodias* rageth afresh, stomaketh anewe, daunceth againe: seeketh as yet the head of *Iohn* in a platter. This sermon made the Emperesse mad, set her on fire against him. Not long after the bishops met there together, *Leontius* bishop of Ancyra in Galatia the lesser: *Ammonius* bishop of Laodicea a citie in Pisidia: *Briso* bishop of Philippis in Thracia: *Acacius* bishop of Bercea in Syria, with diuers others. The accusers which lately charged *Iohn* with hainous crimes, are now brought forth befoze these Bishops. *Iohn* trusting to the iust dealing of the bishops, requireth of them that the accusations may indifferently be examined. By that time the feast of our Sauours natiuitie was come, on which day the Emperour went not to the church after the wonted maner, but sent *Iohn* this message: that he would not communicate with him, befoze he had cleared him selfe of the crimes layde to his charge. And when as the accusers seemed to mistrust them selues, & that *Iohn* through his brightness & equitie of his cause boldned him selfe: the bishops then present affirmed they ought not to examine any other offence, saue only whether he of himselfe had taken possession of his bishoprick after he was deposed, without the sentence & admission of a councell. Where *Iohn* made answer that he had the consent of fiftie bishops which communicated with him, *Leontius* replied against him. But moze (saith he) in the councell withstood thy admission. Againe when *Iohn* sayd that the canon which contained such a clause appertained not vnto their Church, but was to be executed where the Arians did raigne (so: such as assembled at Antioch to rote out the faith of *One substance*, laid downe that canon against *Athanasius*) they neuerthelesse making no account of his answer, proceeded & gaue sentence against him, not weying with them selues, that such as were authoꝝ of this canon were also depozers of *Arbanasius*. These things were done a litle befoze Easter. Then also the Emperour sent vnto *Iohn*, that he had no authoritie to go into the church, insomuch he was deposed & condemned in two seuerall councells. Wherefoze *Iohn* gaue ouer executing of the ecclesiasticall function, & refrained from going into the church. Immediately also such as fauored him departed the church, they keepe Easter in the common bathes called Constantianz, together with many bishops, priests, & other ecclesiasticall persons, who thenceforth because of their seuerall conuenticles were called *Iohannits*. For the space of two moneths *Iohn* was neuer seene abroad, vntill that by the Emperours commaundement he was brought to exile, & so at length being banished his church, he was bereaued of his countrey soile. The same day certaine of such as were called *Iohannits*, set the church on fire. With that the easterne wind being vp, blew his flame into the senators court, & celled not from burning, vntill all was consumed to ashes. This was done the 20. of Iune, in the first Consulship of *Honorius*, the which he enioyed together with *Aristonius*. For which conspiracy & treason what heauy penalties and grievous punishments *Optatus* gouernour of Constantinople, in religion a pagan, & therfoze a soze plauger of Christians, made them endure, I thinke it best to ouerskip them with silence.

Cap. 19 after
the Greeke.

CAP. XVII.

Howe that after the deposition of *Iohn*, *Arsacius* was made bishop of Constantinople.
Of *Cyrinus* bishop of Chalcedon, that was payned with the sore foote,
and of the death of *Eudoxia* the Emperesse.

A *Arsacius* an old man aboute the age of fourscore yeares, who sometime gouerned the bishoprick of Constantinople befoze the dayes of *Iohn*, was shortly after made bishop of that sea. In his time when as the Church enioyed great ease and quietnesse, by reason of his singular modesty and meek behauiour: *Cyrinus* bishop of Chalcedon, whose sote *Marnbas* bishop of Mesopotamia had trode on, & hurt against his will, had such infortunate successe, that his sote rotted of the buse, and therfoze of necessitie he was constrained to saue it of. Neither suffered he that once, but twise and oftener to. For the putrefaction ranne ouer his whole bodie, and fel at length into his other sote: then was he faine to lose both. I haue therfoze remembred these things

things because it was rise in every mans mouth that *Cyrinus* suffered this plague or punishment for reuiling of *Iohn*, & terming him (as I sayd before) a stubburne bishop. Again when as great haile (the bignesse whereof was not remembred to haue bene seene before) fel in the suburbs of Constantinople the 30. day of Septēber, & the aforesayd Consulship: the report likewise went that it was a token of Gods wrath for the deposition & banishment of *Iohn*. The death of the emperesse which followed immediately after confirmed this rumour, for she departed this life the fourth day after the fall of this haile. Some there were also which saide that *Iohn* was iustly deposed: because that in the voyage when he made *Heracles* Bishop of Ephesus, he thrust many out of their churches, namely the Nouatians, & such as celebrated the feast of Easter the fourteenth day of the moneth, with many others both in Asia & in Lydia. But whether *Iohn* was iustly deposed as they said which bare him ill will: whether *Cyrinus* was plagued for his opprobrious languages & scandaious reports: last of all, whether the haile & the death of the Emperesse were signes of Gods high displeasure for banishing of *Iohn*: or whether they happened for some other causes God alone knoweth, which searcheth the secrets of mans hart, & pronounceth hereof the right sentence of iust iudgement. I of mine owne part committed to wyting such things as they were rise in every mans mouth.

Cyrinus was plagued for reuiling of *Chrysostom*. Great haile in token of Gods wrath.

CAP. XVIII.

How that after the decese of Arfacius, Atticus was chosen Bishop of Constantinople.

Cap. 20. after the Greeke.

Arfacius continued not bishop very long, for the yeare following, to wit, in the second Consulship of *Stridon*, but the first of *Anthemius*, & the eleuenth of Nouember, he departed this life. When that the election of a bishop fell out to be a troublesome piece of worke, & the contention endured a very long time: the next yeare after in the first Consulship of *Arcadius*, & the first of *Probus*, *Atticus* a goodly man, by birth of Sebastia in Armenia, by order a religious man, trained in the monastical discipline from his youth vp, of meane knowledge, yet of singular wisdome naturally ingrafted in him, was chosen bishop of Constantinople. But of him more hereafter.

Arfacius.

Atticus.

CAP. XIX.

How that Iohn Bishop of Constantinople died in exile.

Cap. 21. in the Greeke.

Iohn being banished his Church and bereaued his countrey soyle, died in erile at Comanum situated vpon the sea *Euxinus* the fourteenth of Nouember, the seuenth Consulship of *Honorius* & the second of *Theodosius*: a man he was (as I sayd before) more lead with heate of burning choler, then ruled by ciuill curtesie, & because he was a man of wonderfull boldnesse he vsed liberty of speach & had tongue at will. I can not verily but wonder at him, why he adding himselfe so much to temperance, taught in some sermons that temperance was in manner to be set at nought. For when as by the counsell of bishops there was admission left, & pardon graunted for such as had once fallē after baptism to be receaued againe after repentance into the church: he stuck not to say, If thou fall a thousand times, & repent thee of thy folly, come boldly into the Church. For which doctrine, besides that he was misliked of many his familiars: yet was he rattled of *Sisinnius* the Nouatian bishop, which wrote a booke against that saying of his. But these things were done a litle while ago.

Chrysostome dieth in exile Anno Dom. 412.

The saying of *Chrysostome*.

CAP. XX.

Of the conference had betwene Iohn Bishop of Constantinople and Sisinnius the Nouatian.

Cap. 22. in the Greeke.

Here occasion is offered to say somewhat of *Sisinnius*. A man he was (as I haue remembred often times before) very eloquent & a profound philosopher: & as he was a skilfull dispenser, so was he also a cunning interpreter of holy scripture, so that for his notable wit *En-nomius* the heretick refused oftentimes to reason with him. He was no spare man of diet, but liberall & a great spender, yet with good order and temperancy. He seemed riotous, & to erre in sensuality, partly in that he arrayed him selfe in white, & partly for bayning him selfe twice a day. When he was demanded on a certaine time, why he being a bishop, bained himself twice a day, his answer was: because I can not do it the third time. At another time going of reuerence to visit *Arfacius* the bishop, one of *Arfacius* familiars asked of him why he vsed such attire as was vncomely for a bishop: and where he found written that a priest ought to weare whites

Ecclesiastes 9.
Lame 9.

tell thou me (saith he) first where it is written that a Bishop should weare black. And when as the other mized what answer he should make, *Sisinius* presented him and sayd: thou art not able to shewe me that a bishop ought to go in black, but I am able to aleadge *Solomon* for my selfe where he saith: let thy garments be white. Againe our Saviour, as we reade in the Gospel wore white, and mozeouer he shewed vnto his Apostles *Moses* and *Helias* clad in white. With these and other such like answers he brought all that heard him into great admiration. Where that *Leontius* bishop of Ancyra in Galatia the lesser, had depriued the Nouatians of a certayne Church, and then as it fell out, remained at Constantinople, *Sisinius* went vnto him, requesting him to restore them their Church againe: *Leontius* in a great chafe made him this answer: It is pity that you Nouatians should enioy ere a church, insomuch you take away repentance, and depriue men of the benefitts which God hath bestowed vpon them. After that *Leontius* had uttered these with other such like sentences, to the reprehension of the Nouatians, *Sisinius* replied: no man repenteth moze then I. Why sayth *Leontius*, and how dost thou repent? Because sayth *Sisinius* that euer I saue thee. Againe when *Iohn* the bishop had taunted him, & sayd that one city could not hold two bishops, his answer was, no moze it doth not. *Iohn* taking this answer in ill part sayd againe, I see thou wilt be bishop alone: Not so (saith *Sisinius*) but with thee alone I am not bishop, though others do so take me. *Iohn* being grieued with this answer told him againe: I will forbid thee to preach, for thou art an hereticke. *Sisinius* replied mearily in this sort: then will I do thee a good turne, if thou ease me of so great a labour. *Iohn* was somewhat pleased with that answer and sayd: Nay then will I not stay thee from preaching if it be a grieue vnto thee. So witty and so pleasant was *Sisinius* in his answers, it were too long to rehearse all his pithy sayings and sage answers. Wherefore I thinke it sufficient in these fewe lines to declare what kinde of man he was. Thus much further I am able to auouch, that by the report of all men, he excelled for learning all the bishops which succeeded him, count all one after another: and therefore was he much made of and in great estimation, yea the chiefe Senatours made great accompt of him, & had his vertues in admiration. And for all he wrote many booke, and furnished them with rhetoricall phrases and poeticall sentences: yet was he commended moze for pronouncing then for penning. For he had a notable grace in his countenance, voice, behauiour, and looke, with all other his bodily gestures, for the which he was honored of all sects and religions, but aboue all others of *Atticus* Bishop of Constantinople. So farre by occasion of *Sisinius*.

CAP. XXI.

Of the death of *Arcadius* the Emperour.

Shortly after the death of *Iohn*, the Emperour *Arcadius* departed this life, a quiet & a courteous man he was, who in the later end of his life was thought to be a very godly man, vpon such an occasion as followeth. In Constantinople there is a great pallace called *Carya*, and in the porch there stands a hazell tree, on the which, report goeth that *Arcadius* the Emperour was hanged. Wherefore there was a Church erected at that tree: the Emperour passing by was desirous to see it, went in, & after he had sayd his prayers came forth againe. All the parish ranne forth to see the Emperour: some left their houses, and toke vp their standing in the open stræte, thinking verily to see the Emperours face as he passed by with all his port & traine: other some followed the Emperour out of the Church, vntill that both men, women & children, had all gone out of the house which adiopned vnto the Church. They were no sower gone but the house where they had flocked together fell downe. Immediately the same of the Emperour was spread abroad with great admiration, that so great a multitude of people was saved by the meanes of his prayers. The end of that was in this sort, *Arcadius* leaving behind him his sonne *Theodosius* of the age of eight yeares, departed this life, in the Consulship of *Bassus* and *Philip*, the first of May, the second yeare of the two hundredeth ninety & seuenth Olympiad. He reigned together with his father *Theodosius* the space of thirtene yeares, and beginning with the one & thirty yeares of his age, he reigned fourtene yeares after the deafe of his father. This booke containeth the history of twelue yeares and six moneths.

Arcadius the
Emperour
died Anno
Dom. 413.

The ende of the sixt booke of *Socrates* Scholasticus.

THE SEVENTH BOOKE OF THE EC-
CLĒSIASTICALL HISTORIE OF
SOCRATES SCHOLASTICVS.

CAP. I.

How that after the death of Arcadius the Emperour, who left his sonne Theodosius of the age of eight yeares, Anthemius the Lieutenant tooke the gouernment of the Empire.

After the deſeaſe of *Arcadius* the Emperour, being in the moneth of May, and the Conſulſhip of *Baſſus* and *Philip*: his brother *Honorius* tooke the rule of the Weſt partes of the Empire, & *Theodoſius* the yonger, the ſonne of *Arcadius* being eyght yeare old, gouerned the Eaſt parts of the world by the direction of *Anthemius* his chiefe Paſiſtrate. This *Anthemius* was Nephew to *Philip*, which in the time of *Conſtantine* thruſt *Paulus* the Biſhop out of the Church, & placed *Macedonius* in his roine. The ſame man compaſſed the city of Conſtantinople with a ſtrong wall: he ſerued and was verily a man accounted among the wiſeſt ſort of that age: he neuer tooke any thing in hand without god aduiſement: he would conferre with ſome of his familiars of the buſineſſe he wot about, but aboue all others he uſed the aduiſe of *Troilus* the Sophiſt, a man very wiſe, of great experience, & ſingular pollicie: he was nothing inferior to *Anthemius*, & therefore *Anthemius* retained him of his counsell in all his affaires.

CAP. II.

Of Atticus Biſhop of Conſtantinople.

When the Emperour *Theodoſius* went on the eight yeare of his age, the third yeare of *Atticus* biſhop of Conſtantinople conſecration (the which he enioyed with great commendation) was expired: a man he was (as I ſaid befoze) of meane learning, yet in life godly & of great wiſdome, and therefore the churches in thoſe dayes increaſed & flouriſhed exceedingly. He reconciled not only ſuch as were ſauozers of his owne faith, but alſo made the hereticks to haue his wiſdome in admiration: who he would in no wiſe moleſt, but after y^e he had ratled them, againe he would ſhew him ſelſe louing & amiable towarde them. He was a painefull ſtudent, ſo; he beſtowed great laboz, he ſpent the greater part of the night in reading ouer the woorks of auncient writers, in ſo doing there was no groſſe of philoſophy, no quirk in ſophiſtrie that could blanke o; aſtoniſh him. He was gentle & curteous vnto ſuch as conferred with him, & with the ſozowfull he ſeemed to ſozow him ſelſe. In ſew woords, he became (as the Apoſtle writeth) all vnto all men. firſt as ſone as he was made prieſt, the ſermōs which with great labour he framed together, he learned out of the booke, & pronounced in the Church. In proceſſe of time by daily exerciſe and great diligence, he ſo boldned him ſelſe, that he preached ex tempore, his maner of teaching was very plaine. His ſermōs were ſo ſimple, that the auditozs thought them not woorthy the bearing away, neither the writing in paper to the knowledge of the poſterity following. Thus much of his conditions, behaviour, learning, & gift of vtterance, nowe to the hiſtozy of that time.

CAP. III.

Of Theodoſius and Agapetus Biſhops of Synada.

Theodoſius biſhop of Synada a city of Phrygia pacatiana, was a ſoze ſcourge vnto the hereticks (ſo; in that city there were many of the Macedonian ſect) he baniſhed them not only the towne, but alſo the couſtre. Neither did he this according vnto the rule of the Catholike Church, which accuſtometh not to perſecute men, neither with zeale of the right & ſincere faith, but in hope of filthy lucre & ſoule gaine, ſo; to wyning money from the hereticks. Whereſoze there was no way that might grieue the Macedonians leſt vnſlaped: he maintained his owne clergy againſt them: there was no deuſe but he practiſed ſo; to afflict the with: he ſticked not to bying the in ſettlers to hold vp their hands at the barre, but aboue all others, he plagued

Agapetus a
Macedonian
fell to em-
brace the
faith of one
substance.

their bishop *Agapetus* with sundry griefes and verations. And when as he perceived that the chiefe Magistrats within that prouince were not of authoritie sufficient, & that their commission extended not to the punishment of the Macedonians, he got him in all the hast to Constantinople, and sued out a commaundement from the Lieutenant of that prouince for the sharp correction of them. Whilist that *Theodosius* the Bishop made friends at Constantinople for the furtherance of his sute: *Agapetus* whom I feared the Macedonian bishop was conuerted, & fell to embrace the right and sound faith: For after he had assembled together all the clergy & layty within his iurisdiction, he perswaded them to receaue the faith of one substance. This being done he went with speede together with a great multitude, nay with the whole city, into the church, where after prayers and solemne seruice, he got him into the seate of *Theodosius*. Immediately after the linking of the people together in the bond of loue and vniity, thenceforth he maintayned the sayth of One substance, so that he obtained the gouernment of the Churches belonging vnto the diocesse & citie of Synada. Shortly after *Theodosius* came home to Synada, and brought with him authoritie from the Lieutenant whereof he bragged not a litle, and being ignorant of all the things that were done in his absence, straight way he got him into the Church, there he found but smal welcome, for all the dozes were made fast against him, & after that he understood of their dealing, againe he posseth to Constantinople. There he bewailed his state before *Atticus* the bishop, & opened vnto him, how that he was iniuriously thrust beside his bishopricke. *Atticus* understanding that all fell out to the great profit & furtherance of the Church of God, began to pacifie him with mild and courteous languages, exhorting him thenceforth to embrace a quiet life void of all trouble and molestation, and not to preferre his owne priuate gaine and lucre before the profit and commodity of the whole Church: he wrote moreover vnto *Agapetus* willing him to enioy the bishopricke, and not to feare at all the displeasure of *Theodosius*.

CAP. IIII.

How a lame Iewe being baptized of Atticus Bishop of Constantinople, recovered againe his limmes.

A Iewe troubled with
the palsy.

When as the aforesaid circumstance which fell out in the flourishing dayes of *Atticus* was a great furtherance to the church of God: so likewise miracles with the gift of healing which rained in those times, turned to the glory of God & the profit of his people. For a certaine Iewe being held the space of many yeares with a palsy was faine to keepe his bed, & hauing tried all the salues & medicines, all the practices & prayers of the Iewes, was not a iote the better, at length he fled for refuge vnto the baptisme ministred in the church of Christ, perswading himselfe for suretie that by the meanes of this, being the true phisicke of the soule, he might recover the former health of his body. *Atticus* was immediately made priuy vnto this his deuout mind and godly disposition: he instructed the Iewe in the principles & articles of Christian religion, he layd before him the hope that was to be had in *Christ Iesu*, he bids that Iewe bed & all should be brought vnto the font & place appointed for the ministration of baptisme. This Iewe being grievously taken with the palsey, was no sooner baptized in the faith of Christ, & taken out of the font, but his disease left him, so that he recovered his former health. This gift of healing being wrought by the power of Christ, preuailed in the world among the men of these our dayes. Many of the Gentils hearing the fame of this miraculous power, receaued the sayth and were baptized: but the Iewes, for all they sought after signes and wonders, yet could they not with signes be brought to embrace the Christian faith.

The gift of
healing in
the dayes of
Socrates.

CAP. V.

How that Sabbatius a Iewe borne, being Priest of the Nouatian Church, fell from his owne seil.

Sabbatius a
Nouatian
Priest.

So all that Christ the sonne of God, bestowed the aforesayd graces and benefits of his singular loue & godnesse towards mankind: yet the greater part weying not thereof (more is the pity) wallow still in the puddle of sinne & incredulitie, neither were the Iewes onely they which made light account of the signes & wonders wrought among men: but others also which are proud of their rites yea & are proued to be no lesse then plaine Iewes in faith and religion. *Sabbatius* of whom I spake a litle before, could not quiet him selfe with the inferior degree of priesthod but coueted to cline by vnto the roome of a Bishop: took occasion then of the Jewish obseruation of the feast of Easter, and seuered him selfe from the Nouatian Church.

Where

Wherefore as he frequented severall and private couenticles from his Bishop *Sisinius* in a certaine place of the citie called the dry hillock, where now the market of *Arcadius* is kept, he presumed so hainous an offence, that hanging might seeme to be too small a punishment for his labour. For on the day appointed for the celebration of the communion as he read a certaine part of the Gospell which began with these words: The feast of sweete breade drew nigh which is called Easter, he added of his owne that which was neuer found written, neuer heard of before in these words: cursed be every one that keepeth Easter without sweete bread. Which words stuck in the minds of many men, so that diuerse of the simpler sort of the Nouatian laye being thus drawen from the faith, addicted them selues vnto his fond opinion. But this his crafty and subtle forgery sell otherwise out then he hoped, for such as presume to corrupt the word of God haue euer an ill end and an vnsfortunate successe. For shortly after, when as he kept the feast of Easter according vnto the corrupt opinion conceaued in his mind: when as many flocked vnto him after the wonted maner, and solemnized throughout the whole night the accustomed vigills, they were all set on a furious and freneticke kind of tumult. They imagined with them selues that they saw *Sisinius* their bishop set vpon them with an infinite multitude of men. Wherefore the throng being great, and as it is very like in the night season, being shut vp in a narrowe roome smothered one another, so that there died aboute threescore and tenne persons. This being done many shranked from *Sabbatius*, but diuerse others for all that, cleaued earnestly vnto the foolish and fond opinion they had conceaued of that celebration of Easter. But howe this *Sabbatius* forsooke him selfe a litle while ago, and aspired vnto the calling of a Bishop we will declare hereafter.

Luke 22.

The corrupters of Gods word haue ill endes.

CAP. VI.

Of such as were the captaines and ring leaders of the Arian opinion.

Dorotheus an Arian Bishop whome we haue remembred before to haue bene translated by the Arians from Antioch to Constantinople, departed this life when he had liued a hundred and ninety yeares, the first of Nouember, in the seventh Consulship of *Honorius*, and the second of *Theodosius Augustus*. After his decesse the Arian sect chose *Barbas* to their Bishop, in whose time the Arians had amongst them two notable men, by whose meanes their heresie began to renewe againe: the ones name was *Timotheus*, the other was called *Georgius*, but Priestes both: *Georgius* excelled in prophane literature, *Timothee* of the contrarie gave him selfe wholly to the reading of the word of God. *Georgius* was neuer seene without Aristotle or Plato in his hand, *Timothee* againe was a great man in *Origen*, and as he expounded holy Scripture, he shewed him selfe to be well seene in the Hebrew tongue. *Timothee* was also of the time of the Plachyrian sect, and *Georgius* was made Priest of *Barbas*. I my selfe by conferring with *Timotheus* perceaued howe ready he was to satisfie and resolue every doubt that was demaunded of him, and plainly to set wide open the obscure places of holy Scriptures: he was euer wont to cite *Origen* for a witnesse, to testifie that his sayings were no other then true. Wherefore I can not verily but maruell, why these two men continued Arians, seeing that the one was a great reader of *Plato*, the other euer a perusing of *Origen*. For *Plato* affirmed that the second and third cause (so he was wont to tearme them) had no beginning of essence: *Origen* likewise confesseth every where the Sonne to be coeternall with the Father. And although they persevered in their Church yet priuily, and by a litle and a litle they reformed the Arian opinion, and purged their doctrine of many pernicious and pestilent blasphemies of *Arius*. Of these men so farre. Shortly after when *Sisinius* the Nouatian Bishop had departed this life in the aforesaid Consulship, *Chrysanthus* (of whom I mind to speake more hereafter) was chosen to be their Bishop.

Barbas.

Georgius.
Timotheus.

CAP. VII.

How that Cyrillus succeeded Theophilus in the Bishopricke of Alexandria.

Shortly after *Theophilus* Bishop of Alexandria being fallen into a lethargy departed this life the ninth Consulship of *Honorius*, the first of *Theodosius* & the fifteenth of October. Then there rose a great stir & contention about the election of a bishop. Some would haue *Timotheus* the archdeacon, some other would haue *Cyrillus*, *Theophilus* by others some preferred to the

Cyrillus b of
Alexandria
a n. Dom. 418
The Bishop
of Alexandria
both a bishop
and a magi-
strate.

bishoppe: while the people were thus at variance, for all that *Abudatus* captaine of the garrison in Alexandria labored for *Timothee*, & furthered his sute: yet three dayes after the deſeale of *Theophilus*, *Cyrrillus* was choſen Biſhop and enioyed the biſhoppicke: and withall he chalenged vnto himſelfe more authoritie then euer *Theophilus* had beſore him. From that time forth the Biſhop of Alexandria beſides the ouerſight and iuriſdiction of his clergy and eccleſiaſticall matters tooke alſo the gouernment of tempoꝛall affaires. Wherefore *Cyrrillus* immediatly after he had ſhut vp the Nouatian Churches within Alexandria, he not only riſed them of all the treaſure but alſo becaued *Theopemptus* their Biſhop of all his ſubſtance.

CAP. VIII.

Of Maruthas Biſhop of Meſopotamia and how that by his meanes the faith of Chriſt tooke great increaſe in Perſia.

Anno Dom.
418.

It fell out in thoſe dayes that the faith of Chriſt flouriſhed in Perſia & that vpon ſuch an occaſion as followeth. Betwene the Romanes and the Perſians there doe commonly paſſe many Embaſſadours, ſundry cauſes do conſtraine ech of them to ſend in Embaſſie vnto the other. That very inſtant did require that *Maruthas* biſhop of Meſopotamia (of whom I made mentio beſore) ſhould be ſent from the Emperour of Rome vnto the king of Perſia. The king perceauing by him that he was a godly man had him in great reuerence, was ruled by him as by a rare and ſingular man. This grieved the Magicians which were much made of & in great credit with the king of Perſia. For they were wonderfully afraid, leſt the king through the counſell of *Maruthas* would become a Chriſtian. *Maruthas* by the meanes of prayer, had rid the king of his continuall headach, which the Magicians & Sozcerers could not do. Wherefore they deuife a certaine ſleight for to delude the king with all. And becauſe the Perſians worſhip the fire for their God, the king is alwayes accuſtomed to adoe in a certaine houſe fire which continually burneth: vnder the ground they conuey a man, whom they make to roze & to crie out as followeth when the king is at his prayers: The king muſt be thruſt out of his kingdome, he behaueh him ſelfe leudly in taking the Chriſtian prieſt for a godly perſon. *Iſdigerdes* (ſo ſo was their king called) hearing this dreadfull voice, for all that he reuerenced *Maruthas*, yet purpoſed he to ſend him away. Then *Maruthas* being a right godly man, gaue him ſelfe wholly to prayer, whereby he found out the fraud and deceit of the Magicians. Wherefore he reaſoneth thus with the king. Be no longer deceaued of king, but get thee into the houſe, cauſe the earth to be digged vp, & thou ſhalt eaſily perceauie their guile: for the fire ſpeaketh not, it is a certaine deuife inuented by men for y purpoſe. The king yeldeth vnto the counſell of *Maruthas*, in he goeth againe vnto the houſe where the fire continually burned. As ſoone as the voice was heard the ſecond time, he commaunded the earth ſhould be caſt vp, & there was he found which ſpake, and cried out, the which clamor they tooke to be the commaundement of God him ſelfe. The king when he eſpied their leude treachery was exceeding wroth, & gaue forth charge that euery tenth of the Magician kinred ſhould be executed: he turned him to *Maruthas*, and willed him to build Churches where pleaſed him beſt. Vpon this occaſion it fell out that the faith in Chriſt flouriſhed exceedingly in the kingdome of Perſia. For that time *Maruthas* left Perſia, and tooke his voyage to Conſtantinople. Shortly after he went againe in embaſſie into Perſia, by that time the Magicians found out other deceitfull deuifes, and a freſh they fall a forging, to the ende the kings mind might be alienated from him. Of ſet purpoſe they infected the ayer of a certaine place where the king was wont to frequent, with a ſtinking ſauour, and withall they ſclaunder the Chriſtians that it was ſcattered by them. But the king hauing juſt cauſe to ſuſpect the Magicians for their former wiles, made great inquirie who ſhould play ſo ſuttish a part, at length by long ſitting it was knowne that the Magicians them ſelues had cauſed this corrupt odour for the nonce to be ſpzed all ouer the place, wherefore againe he executed many of them, but *Maruthas* he had in great eſtimation. Thenceforth he loued the Romanes entirely, & embraced them in league & friendſhip. The king was almoſt become a Chriſtian, when *Maruthas* together with *Ablaſtus* the Perſia biſhop publiſhed vnto y world another experimēt or triall of the Chriſtian faith, for they both being continually giuen to watch & to pray, caſt a Denell out of the kings ſonne which tormented him out of meaſure. But death preuented him & abridged the raiues of his moſtall race ere he could fully be inſtructed in the Chriſtian faith. After his deſeale his ſonne *Bararanes* enioyed the crowne, in whoſe dayes (as it ſhalbe hereafter more

Iſdigerdes
king of Per-
ſia.

The Magi-
cians do iuſtifie

Ablaſtus b.
of Perſia.

Bararanes
king of Per-
ſia.

more plainly declared) the league betwene the Romanes and the Persians was broken.

CAP. IX.

The succession of Bishops in the Church of Antioch and Rome.

ABout that time when *Flavianus* bishop of Antioch had departed this life, *Porphyrius* was chosen in his room, and after *Porphyrius*, *Alexander* was made bishop of that see. In the Church of Rome when that *Damasus* had governed the Ecclesiasticall affayres the space of eightene yeares, *Siricius* succeeded him in the bishopricke. Againe after that *Siricius* had continued there the tearme of fiftene yeares and departed this life, *Anastasius* was Bishop thre yeares: after his dealese *Innocentius* (who first drove the Nouatians out of Rome, and depriued them of many Churches) was made Bishop of that see.

*Flavianus.
Porphyrius.
Alexander.
Damasus.
Siricius.
Anastasius.
Innocentius.*

CAP. X.

How that Alarichus tooke Rome, and made it subiect vnto the Barbarians.

IT fell out in those dayes that Rome was taken of the Barbarians. For one *Alarichus* a Barbarian being in league with the Romanes, and sometime ayded the Emperour *Theodosius* in the battell against the tyrant *Eugenius*, & therefore was aduanced into great honor by the Romanes, when he could not patiently content him selfe with the prosperous saile of fortunate successes, although he aspired not vnto the Imperiall scepter, yet left he Constantinople, and passed in all the hast into the West parts of the world. He was no sooner come into Illyria but he subdued vnto him all that countrey. As he went forwards on his iourney, the Thessalians withstood him about the entrees of the riuer *Peneus*, the ready way by Mount *Pindus* vnto *Nicopolis* a citie of *Epirus*: the field being there pitched, the Thessalians slew about thre thousand men. After that bloody skirmish the Barbarians which accompanied *Alarichus* ransacking and spoiling both towne and countrey as they went, took at length the citie of Rome. They ransacked the citie: They defaced and fired many worthy monuments: they violently spoiled the citizens of their money, they executed many of the Senators with sundry kinds of torment. *Alarichus* to the end he might bying the Royall port and maiestie of the Imperiall scepter into contempt and derision, proclaimed Emperour one whose name was *Attalus*: this man by his procurement walked abrode the space of one whole day with a garbed troupe of souldiers, the next day after, in the attire and habite of a seruant. When these things preuailed then in such sort as you heare, *Alarichus* took his hales and ranne away: for the report that was byrused abroad of *Theodosius* the Emperours great power, marching to giue him battell, astonished his mind, and put him in great feare. Neither was it a fable or a forged rumour, but for most certaine truely that the Emperours host made expeditio to wage battell with him. He when as he could in no wise away with that fame gaue him selfe to flight. The report goeth that as he went towards Rome a certaine monke met him, which admonished him not to delite him selfe with perpetrating of such hainous & horrible offences, neither to reioyce in committing of slaughter and bloodshed. Whom *Alarichus* answered in this sort, I God knoweth, do take this voyage against my will. There is one which molesteeth me daily, nay he compelleth me by force, and sayth thus vnto me: go on thy iourney, destroy the citie of Rome. So farre of *Alarichus*.

Alarichus.

Attalus.

Alarichus (as it is supposed) is commanded first about to destroy the city of Rome for their great sinne & iniquitie.

CAP. XI.

Of the Bishops which in those dayes governed the Church of Rome.

After *Innocentius*, *Zosimus* governed the church of Rome the space of two yeares, after his dealese *Bonifacius* was bishop thre yeares, whom *Celestinus* succeeded. This man banished the Nouatians out of Rome, depriued them of their Churches, and constrained *Rufinus* their bishop priuily to raise priuate conuenticles. For vnto that time the Nouatians flourished at Rome, enioyed many churches, & had vnder the great cōgregations. But they were the hated out of measure, when as the bishop of Rome (no otherwise then the bishop of *Alexandria*) passing the bounds of his priestly order, presumed to chalenge vnto him selfe secular power & authority. Therefore those Bishops permitted not such as helde with them the faith of *One substance*,

*Innocentius.
Zosimus.
Bonifacius.
Celestinus.
The bishop of Rome fell vnto him selfe secular power.*

freely to frequent their wonted assemblies: & although they commended them for their vniforme consent as touching the faith, yet they deppriued them of all their substance. But the Nouatians which inhabited Constantinople were not so dealt withall. For the bishops of Constantinople besides that they embraced them for their vniformity in faith, they suffered them (as I sayd before) to haue their churches within the city.

CAP. XII.

Of Chrysanthus Bishop of the Nouatian Church in Constantinople.

After the deafe of *Sisinius*, *Chrysanthus* the sonne of *Marcianus*, who was the predecessor of *Sisinius* in the Nouatian bishoprick, was in maner compelled to be their Bishop. This man almost from his youth by was a souldier in the Emperours court: afterwards in the raigne of *Theodosius Magnus*, Lieutenant of Italy: againe the emperours vicegerent in the Isles of Brittain where he purchased vnto him selfe great commendation for his politicke gouernement. Being well stricken in yeares, he came to Constantinople, and labouring to be gouernour or magistrate rather in that city, then in farre & forreine countreyes, he was constrained against his will to be bishop of the Nouatians. For when *Sisinius* being at the point of death, made mention of him as a fit man to succede him in the same: the Nouatian people taking the censure of *Sisinius* as a canon or lawe compelled him to be their bishop. But when *Chrysanthus* had conueyed him selfe out of the way lest he should take vpon him that function: *Sabbatius* thinking verily that now he had found fit opportunity for to creepe into the bishops seat: despised the breadfull protestations he had solemnly auctored, & the oath he had taken: got him a company of obscure bishops to consecrate him; & soth he stepps a Bishop. One of the consecrators was *Hermogenes* whom he him selfe had afore time excommunicated for the blasphemous bookes which he published vnto the world. But all the fetches of *Sabbatius* framed not aright. For the people detesting his corrupt & intollerable ambition (there was no way vnassayed of him for to attaine vnto the bishoprick) sought out both coast & countrey for *Chrysanthus*, when they had found him lurking in Bichynia they forced him thence & stilled him Bishop. He was a man that excelled all others not only in politicke wisdom, but also in modest behaviour: by his meanes the Nouatian churches in Constantinople flourished exceedingly. He was the first that of his owne substance gaue gold vnto the poore: He toke nothing saue onely two loues euery Sunday of the blessed bread: he was a man that was very diligent in his ecclesiasticall function: he toke *Ablabius* the Rhetorician a very wise man of the Nouatian church, out of *Troilus* the Sophists schole & made him minister. There are extant notable and excellent sermons of this *Chrysanthus*. *Ablabius* was afterwards made Bishop of the Nouatian Church at Nice, where also he professed Rhetorike.

CAP. XIII.

Of the sturre at Alexandria betwene the Christians and the Iewes: of the contention betwene Cyrillus the Bishop and Orestes the Lieutenant.

About that time the Iewes were banished Alexandria by *Cyrillus* the Bishop vpon such an occasion as followeth. The people of Alexandria about all other men are prone to schisme and contention: for if that any quarell at any time rise among them, immediately haynous and horrible offences are wont to ensue, the tumult is neuer appeased without great bloodshed. It fell out that the great throng and multitude of people contended among them selues, not about anie necessarie matter, but who coulde appoche nearest vnto the dauncers, which leude custome is nowe crept into all cities. For a greaete multitude assembled together on the Saturday to pastime them selues with the beholding of a certayne dauncer. And because the Iewes spent not that day in the hearing of their Lawe being their Sabbath day, but gaue them selues wholly vnto the hearing of comedies and enterludes, to the beholding of shooes and spectacles, that day was the occasion of great schisme and dissention among the people. And though the tumult was partly appeased by the Lieutenant of Alexandria: yet neuerthelesse the Iewes gaue not ouer their quarell, nor the spite they owed vnto the one part of the faction. For the Iewes as they were alwayes founde deadly foes vnto such as professed the Christian faith: so then about all other times they were incensed against them because of the dauncers. Wherefore when as *Orestes* the Lieutenant of Alexandria had

Dauncing v-
fed in Alex-
dia on the
saturdayes.

napled

nalled vpon the theatre the wittie of politick gouernance (so2 so do the people of Alexandria fearme the publick proclamations of the Lieutenant) some of *Cyillus* the Bishops famlier friends stepped forth to examine what the Lieutenant had witten. Of which number one was *Hierax* a scholenaister and profesor of grammer, a diligent audito2 of *Cyillus* the Bishop and one that was greatly delited with his serinōs. The multitude of the Iewes seeing this *Hierax* vpon the stage exclaimed immediatly against him that he came thither so2 no other cause, but only to set the people together by the eares. *Orestes* although heretofore he enuyed the authority of Bishops because that the credit and power which the Emperours graunted the Magistrates and Lieu tenants was by reason of them abridged and cut short: yet then he spited him about all other times because that *Cyillus* would prie into his writings and curiously sift out the contents and meaning thereof. Therefore he caused *Hierax* openly to be apprehended in the midst of the theatre and to be punished extremly. *Cyillus* vnderstanding of this warned the chiefe of the Iewes to appeare before him, told them plainly if they would not geue ouer their rebellion and trafterous cōspiracie against the true Christians he would punish them according vnto their deserts. The Iewes stomaking the Bishops threates, fretted the more and boiled within themselves so2 anger, they fell to deuising of sleights so2 to mischief the Christians, which in the end caused all the Iewes to be banished Alexandria. The circumstance was in such sort as followeth. The Iewes after consultation laying downe a signe for ecy of them to know the other, to wit: the carieng of a ring made of the rinde or barke of the palme tree, purposed to set vpon the Christians in the night time. Wherefore on a certaine night they sent abroad throughout the whole citie such as should crie fire, fire, and where should it be but in the Church called Sainct Alexāders. The Christians hearing of this rose vp, left their houses, ranne to saue the church from burning, some out of this stræte, and some out of that. Then the Iewes stepped forth sodainely from vnder the penthouses, set vpon the Christians and slew them. And as they endeuored to keepe their hāds that their rings might not be sene: so they dispatched out of the way as many Christians as met them. When the day appeared and the sunne was vp the autho2s of this horrible murder were knowen well inough. *Cyillus* vnderstanding of the circumstance was wonderfully incensed against them: got him straight with great power into the sinagogues of the Iewes (so2 so were their churches called) and executed presently some of the Iewes, some other he banished the citie, other some he bereaued of their substance. Wherefore the Iewes which inhabited Alexandria since the raigne of *Alexander* king of Macedonia, were the banished the citie and dispersed ouer all countreyes. *Adamantius* a phisicion one of the scattered Iewes got him vnto *Atticus* Bishop of Constantinople, became a Christian and dwelled afterwards in Alexādria. *Orestes* the Lieutenant of that citie toke in very ill part that deede of *Cyillus*: was very so2y that so noble a citie should be depriued of so great a multitude of men. Wherefore he certified the Emperour of al the doings there, *Cyillus* likewise painted forth in paper the trafterous conspiracy of the Iewes and sent it in writing vnto the Emperour: yet neuertheles he laboured to become friends with *Orestes*, so2 so the citizēs of Alexandria did aduise him. But when *Orestes* would not as much as once heare the motion of reconciliation betwene them, *Cyillus* reached into his hand the new testament supposing verely he would reuerence the booke and remember himselfe the better. When that the mind of *Orestes* could not be turned, neither any good mode found in him, but that deadly enmity grew betwene them such a calamity ensued thereof as I mind hereafter at large to declare.

Temporall
and worldly
Magistrats
are grieved
that the
Church
should haue
any authori-
ty or preemi-
nence.

Adamantius,
Orestes.

CAP. XIII.

Howe the monkes inhabiting the deserts of Nūria came to the citie of Alexandria for to defend *Cyillus*, & of the slur that rose betwene them & *Orestes* the Lieutenant.

Duerse of the Monkes inhabiting the mount Nūria, being seruetly disposed & lately also tried whē as *Theophilus* the bishop had armed the against *Dioscorus* & his brethren, gaue themselves contentiously to partaking & purposed of their owne accord to maintaine the quarell of *Cyillus*. Wherefore to the number of fifty Monkes leauing their monasteries, came to Alexandria, cōpassed the Lieutenant as he rode in his charriot, cōferred with him, called him a sacrificer, an Ethnick, with sundry other contumelious lāguages. He supposing with himself y *Cyillus* had wrought this conspiracy against him cried out that he was a christia and that *Atticus*

Ammonius
the Monke
wounded
the Lieu-
tenant of Ale-

alexandria with
a stone.

bishop of Constantinople had baptized him. But when as the Monkes weyed not his words one of the whose name was *Ammonius* took the Lieutenant on the head with a stone. The Lieutenant being soze wounded with the blow, the blood ranne about his eares. The sergeants and such as garded the person of the Lieutenant seeing the stones flie about their eares fled away, few onely excepted and held downe their heads among the multitude. In the meane while the people of Alexandria came about them and in the Lieutenantes behalfe set vpo the stōks, in the end these Monkes ranne all away *Ammonius* onely excepted. Him they took & brought befoze the Lieutenant. He openly according vnto the lawes, reasoneth with him of the matter pronounceth against him the sentence of Justice and tormented him as long as bzeath remained in his bodie. All these circumstances shortly after were opened vnto the Emperoures, *Cy- rill* also certified him of the same matter though in an other sort. He took the corps of *Ammonius* and buried it in a certaine church calling him not *Ammonius* but *Thaumasius*. In the Church he extolled the noble courage of this man the great combat he endured for godlines, and commanded he should be called a martyr. But the modest and greuer sort of Christians allowed not of *Cyrrills* doings herein, for they knew that *Ammonius* died not in tozmit because he would not deny Christ, but suffred deuo punishment for his rash enterpises. Wherefoze *Cyrrill* himself suffred at length this hainous offence by a little and a little to fall into the dust of obliuio. Neither was the contention and quarel betweene *Cyrrill* and *Orestes* put vp as yet, for there ensued an other calamitie not much vnlike this the which I am now about to declare. ✓

CAP. XV.

Of Hypatia a woman which excelled in Philosophie.

Hypatia a
woman of
great lear-
ning.

There was in Alexandria a woman whose name was *Hypatia* the daughter of *Theon* the philosopher which profited so much in profound learning, that she excelled all the philosophers of that time: and not onely succeeded in *Plato* his schole the which exercise *Platonius* continued, but also expounded vnto as many as came to heare her the precepts & doctrine of all sortes of philosophers. Wherefoze as many as gaue their study to the knowledge of philosophical discipline flocked vnto her lessons from euery countrey. Moreover for her graue courage of mind the which she gathered out of the fountaines and bowells of philosophicall literature, for her modest and matronlike behaviour she sticket not to present her selfe befoze Princes and magistrates. Neither was she abashed to come into the open face of the assembly. All men did both reuerence & had her in admiration for the singuler modesty of her mind. Wherefoze she had great spite and enuy owed vnto her, and because she conferred oft and had great familiarity with *Orestes*, the people charged her that she was the cause why the Bishop and *Orestes* were not become friends. To be short certain heady and rash cockbraynes whose guid & captaine was *Peter* a reader of that church, watched this womā comming home frō some place or other: they pul her out of her chariot: they hale her into the church called *Caesarium*: they strip her stark naked: they rase the skinne & rent the flesh of her body with sharp shells vntill bzeath departed out of her body: they quarter her body: they bring the quarters vnto a place called *Cinaron* and burne them to ashes. This hainous offence was no small blemish both to *Cyrrill* & to the church of Alexandria. For the professors of christian religio should be no fighters, they ought to be farre from committing of murther and bloodshed with other such horrible offences. These things came thus to passe the fourth yeare of *Cyrrills* consecration, the tenth consulship of *Honorius* and the seuenth of *Theodosius* in the moneth of March and on the ember dayes.

CAP. XVI.

How the Iewes conspired againe against the Christians and were foyled,

Shortly after, the Iewes for their horrible practises against & professors of the christia faith suffred punishment deuo for their desert, in a certaine place called *Imestiar* betweene *Chalcis* and *Antioch* in *Syria*. At the tyme of their playes and enterludes they committed manie absurd and shamefull acts: at length through frensie & furious motion they remoued reason out of her seat, much like madde mē, they cōtumeliously derided in their playes not onely the Christians

rians but also Christ Jesus him self: they scoffed at the crosse & mocked as many as put their trust in him that was crucified thereon. The maner was as followeth. They lay hold on a child of the Christians, they napl him to a tree and lift him vp on high. When they had so done, first they deride and laugh at him: immediately after like madde men they scourge him as long as breath remained in his body. For this haynous offence there was much ado betwene them and the Christians. Moreover the Emperours were certified what an horrible act the Iewes had committed, which wrote againe vnto the Lieutenants and Magistrates of that prouince, that they should make diligent search and inquisition for the authours and workers of so great a mischief and punish them severely. Where the Iewes inhabiting that region, for the shamefull act they had committed in test, were punished in earnest.

The Iewes crucified a boy in derision of all Christians

CAP. XVII.

Of Paulus the Nouatian Bishop and the miracle wrought at the baptising of the deceitfull Iewe.

ABout that time *Chrysanthus* the Nouatian Bishop, after he had gouerned such congregations as were vnder him the space of seuen yeares, departed this life in the Consulship of *Monaxia* and *Phytha* the first and twentieth of August, whome *Paulus* succeeded. *Paulus* a good while ago was scholernaister and reader of the Latine tongue, afterwarde he left that kind of studie and framed himselfe to the Apostolicall life. He founded a monastery of such men as gaue themselves to the studie of vertue and godlines, not vnlike vnto the monasteries of the Spankes inhabiting the deserte. I knew the man my selfe to be such a one as *Enagrus* writeth the religious men living in the wildernesse ought to be. For he imitated his precepts, he gaue him selfe to continuall fasting: he spake little: he accustomed to abstaine from living creatures and oftentimes from wine and oyle: he was very carefull in relieuing of the poore: he visited continually such as lay in fetters and close prison he was a great suter vnto temporall magistrates for the afflicted and succourlesse, which alwayes with willing mindes graunted him his request for the great reuerence, and singuler opinion of godlines they conceived of him. But what neede I vse many wordes in the recitall of his vertues: one notable act of his I am now about to declare which shall suffice in stead of many, and worthy it is to be printed in Parable to the memoery of all posterity in time to come. A certaine dissembling Iewe sayning he would embrace the Christian faith was often baptised, through the which wiles he got much money. After that he had guilefully deceaued many men of sundry sects and opinions (for he had bene baptised of the Arians and Maccdonians) he had no more whose eyes he might bleare, at length he comes to *Paulus* the Nouatian Bishop and protesteth vnto him that gladly he would be baptised and prayeth him that he may obtaine it at his hand. *Paulus* liketh well of his sute, but he said vnto him that he would not baptise him afore he had learned the articles & principles of the faith, and geuf him selfe to fasting the space of many daies. The Iewe against his will was constrained to fast, he called vpon them euery day to be baptised. *Paulus* seeing that he was so earnest and would needes be baptized thought best not to displease him with delay, made all thinges ready for baptisme. When he had provided for him a whit garment and caused the font to be filled with water, he sent for the Iewe thither to be baptized. But all the water by a certaine diuine power & secret operation which the outward eye could not attaine vnto, was sodainly dried vp. When as neither Bishop neither such as were also the present perceived the maner how it was gone, but thinking that it ranne through the hole in the bottome of the font (where at other times they were wont to let the water go) filled the font a fresh and stopped all the holes and chynkes on euerie side. But when the Iewe was brought the second time and hanged his head ouer the font, the water againe vanished away euerie drop. *Paulus* seeing this said vnto the Iewe: A man either thou dissemblest egregiously, or else thou hast bene baptised unwittingly. In the ende when as the rumour and report of this miracle caused manie to runne vnto the place, one by chaunce among the rest knew the Iewe by his fauour and affirmed that he saw him baptised of *Atticus* bishop of Constantinople. This miracle was wrought vnder the handes of *Paulus* the Nouatian Bishop.

Chrysanthus

Paulus.

CAP. XVIII.

*How that after the deise of Isägerdes king of Persia the league was broken
betweene the Romaines and the Persians, and how that the
Persians in the ende were foyled and
the citie preserved.*

After the deise of Isägerdes king of Persia which in all his life time persecuted not the Christians inhabiting his dominions, his sonne *Rarraranes* being crowned in his fathers seede, was driven thereunto through the perswasion of Magicians and soothsayers, so that he vexed the Christians out of measure and punished them with sundrye torments after the maner of Persia. Wherefore the Christians which dwelled in Persia were constrained to flie vnto the Romaines for refuge, they humbly craue of them that they will pitie their case, that they will not suffer them in such sort lamentable to be oppressed. *Atticus* the Bishope entertained those suters courtouslie: furthered there sute as much as in him laye, and opened vnto the Emperour *Theodosius* their case. The Romaines at the same time were offended with the Persians for an other matter, the quarrell was as followeth. The Persians had borrowed of the Romaines certain searchers and diggers of gold mines, these men they would not only not deliuer back again but spoiled also the Romaine marchaunts of their wares and marchandise the refuge of the Christians augmented the unkindenesse, and increased the displeasure. For immediatlie after their flight the king of Persia sent Embassadours requiring them backe againe as fugitive persons. The Romaines because they ranne vnto them for succour, would not restore them: nay they purposed not onlie to aide them which were simple suters: but also with all might possible generally to maintaine the quarell in the behalfe of Christian religion. Wherefore they chose rather to wage battaile with the Persians then suffer the christians so miserably to perish. So be shorthe the league was broken and open warres proclaimed, but in mine opinion it shall not be amisse briefly to runne ouer some thinges thereof. The Emperour of Rome first of all sent an host of armed souldiers a part, one from the other against the Persians, whereof *Ardaburius* was generall. He passinge through Armenia entred with force into the Persian dominions and destroyed the prouince called *Azazena*. *Narsens* the kinge of Persias captaine went forth to meete him with great power of Persian souldiers: they ioyned together: the field was fought: *Narsens* was foyled and fledde away to saue his life. Afterwards whē he saue his tyme he determined to enter vnlooked for into the Romaine dominions through *Mesopotamia* where there was no power to resist them and purposed so to reuenge him of the Romaines. But the Romaine captaine was quickly made priuie vnto the policie and setche of *Narsens*, for he sacked and rifled *Azazena* with all speede. And got him in post hast to *Mesopotamia*. Wherefore though *Narsens* had gathered a wonderfull great power together, yet could he not inuade the Romaine countreyes. When he came to *Nisibis* a cite of Persia, yet situated iust in the middelt betwene the Romaine and Persian dominions, he sent vnto *Ardaburius* that he would gladly come to parle with him, touchinge the time and place, when and where the battaile shoulde be fought. *Ardaburius* answered the legates in this sorte: tell *Narsens* from me that the Emperours of Rome bise not to wage battaile at *Narsens* his pleasure. Wherefore the Emperour of Rome vnderstanding that the kinge of Persia had gathered a greate army together for to wage battaile with him, put his whole trust and confidence in God: he sent of the contrary a great host against him. And hereby it will evidently appeare vnto the whole world that the Emperour enioyed immediatly a singular benefit for castinge his care and affiance vpon God. For when as the citizens of Constantinople were very sadde and heauie, mistrusting the doubtful end of the variable chaunces incident to warres, a company of Angells appeared vnto certain in Bithynia, whose necessary affaires constrained to trauel into Constantinople and willed them to salute the citizens of Constantinople and bid them be of god cheare: exhorting them to praye & to put their trust in God: that the Romaines shoulde soile the enemy & become conquerours & that God had sent the as gouernours & soueraine captaines of the warres. This being heard not only the citie was recreated, but also the souldiers hartes were lighted & the more encouraged to fight. When the camp was remoned & warres traslated out of Armenia into Mesopotamia, the Romaines got the Persian souldiers into the city of *Nisibis* and there besieged them: they set to the walls woodd turrets resembling ladders rolled vpo
wheles

wholes and wounded by: they slew many of them which fought on the walls, defended their citie & withstood their skaling. *Saraganes* king of Persia vnderstanding that his countrey *Azazena* was destroyed and that his souldiers were shut vp of the Romaynes and besieged within the citie *Nisibis*, went him selfe with all his power against the Romaynes. But because he feared greatly the force of the Romaine souldiers, he craued aide of the Saracens, whose gouernour the was *Almundarus* a man of valiaunt courage and noble prowesse, which brought with him an infinite multitude of Saracens and encouraged the kinge of Persia and promised moreover that in a short while after he would not onely conquere the Romaines, but also take *Antioch* and *Syria* & deliuer it into his hands. But his promise was not performed, it preuailed not according vnto his desire, for God vpon a sodaine so terrified & astonied the Saracens that they imagined the Romaine souldiers were vnawares come vpon the: & whilest that they besturred themselves for feare & knew not where to flie they cast themselves headlong as they were al in armour into the riuer *Euphrates*, where the number of one hundred thousand was drowned. Such a misfortune befell vnto the Saracens. The Romaines which laid siege to *Nisibis*, hearing that the king of Persia was coming against them with a great number of Olyphants, were wonderfully afraid, gathered together all the engines they had prepared for siege, & burned them, afterwards returned back to their countrey. But what battailes were afterwards fought: how *Arcebidus* an other captaine of the Romaynes, slew a mighty Persian dealing with him hand to hand: how *Ardaburius* dispatched through wiles & stratagemes seuen of the nobility of Persia, & how that *Vitanius* a third captaine of the Romaines, foiled the remnant of the Saracens power: I thinke it my duty to ouerskip them with silence, lest I seeme to make too long a digression from the purpose.

CAP. XIX.

Of Palladius the post, and his swiftnesse

He also said newes were quickly brought vnto the Emperour *Theodosius*, but how he could so sone vnderstand of matters done in countreies so farre distant, I am now about to declare. He had a man whose name was *Palladius*, one y had rare gifts both outwardly in body, and inwardly in mind. He was able in three daies to ride in such post, as was to be wondered, vnto the furthest places & boundes of the Romaine & Persian dominions, & backe again in so many daies to *Constantinople*. Moreover he went with maruelous great speed through out the world whither soeuer the Emperour had sent him, so y a wise man said once of him: This fellow with his celerity maketh the Empire of Rome, which is very wyde to be narrow & straight. When the king of Persia heard the same of him, he could not chuse but wonder. So farre of *Palladius*.

CAP. XX.

How the Persians were agayne viterly foyled by the Romaynes

The Emperour of Rome abiding at *Constantinople*, & vnderstanding for truely of the victory that was geuen him, behaued him self so graciously, y he desired greatly the enioying of peace & quietnesse, for all that his souldiers had such prosperous successe in al their aduentures: Wherefore he sent *Helion*, one that was in great credit with him, in embassie vnto the king of Persia for to conclude a league betwene them. *Helion* comming to *Mesopotamia*, & the place where the Romaines had trenched themselves, sent *Maximinus* a valiaunt man, & fellow captayne with *Ardaburius*, as Embassadour to entreate for peace. As sone as he had presented himself before the king of Persia, he said y he came not from the Emperour, but fro his captaines, to see whether it would please him to make truce: y the Emperour was ignorant of al y circumstance & euents of that battaile, & if peraduenture it were told him, he would make but small accompt of it. The king as he purposed with him selfe to receaue this embassie with most willing mind (for his army was almost famished to death) the order of the souldiers whom they call *Immortall* (the number mounted to 10 thousand of most stronge & valiaunt men) came & perswaded the king y he should not confirme any league, before y they first of all had assaulted & sodainly set vpon the Romaines, who now as they thought, were vnprovided. The king yielded vnto their aduise & counsell: deliuered the Embassadour in the meane while to be kept in

bold: and sent those Immortall souldiers for to assault the Romaines. They went on their voyage, and deuised their company into two armies, purposing to beset and compassse some part of the Romaine host. The Romaines when as they might see but one only army of the Persians, set upon them: for the other had not as yet appeared, but sodainly rushed in upon the Romaines. But as they skirmished together, a Romaine captaine that was sent by *Procopius* for the purpose, looking downe (as God would) from the top of a hill beheld his fellow souldiers in greates peril, went behind the Persians and kept them in: so that they which a litle before beset the Romaines, were now beset themselues. Wherefore the Romaines when as in short space they had foiled these foemen, they turned themselues back towarde them which rushed in upon them through wiles, and in like sort dispatched the every one. Thus it came to passe that they which called themselues immortall, proued themselues mortall: and thus Christ reuenged him of the Persians, because that they had executed many godly men and holy saints which serued him devoutly. The king of Persia vnderstanding of this slaughter and overthrow, fained he knewe of nothing: accepted of the Embassie and reasoned thus with the Embassadour: It is not for the Romaines sake that I now assent vnto peace, but onely to gratifie and pleasure thee whome I haue tried by experience to be for pollicie and wisdom of the chiefeest among the Romaines. To conclude by this meanes the warres which the Romaines held with the Persians in the quarrell and defence of the persecuted Christians, were ended in the thirtieth Consulship of *Honorius*, and the tenth of *Theodosius*, the fourth yeare of the three hundredeth Olympiad: and also the fiery flame of persecution kindled there against the Christians, was wholly quenched.

CAP. XXI.

Of the pietie and compassion which Acacius bishop of Amida had on the captiues of Persia,

A *Acacius* Bishop of Amida, was renowned & much spoken of for a notable worke of mercie which he wrought in those dayes. When the Romaine souldiers purposed in no wise to restore againe vnto the king of Persia such captiues as they had taken at the winning of *Azazena*, (there were of them about a seven thousand, to the great griefe of the kinge of Persia) all which were almost starued for fode: *Acacius* lamented their state and condition, called his clergie together, and said thus vnto them: Our God hath no neede either of pottingers or of cupps, for he neither eateth neither drinketh, these be not his necessities. Wherefore seeing the church hath manie precious Iewels both of gold and of siluer, bestowed of the free will and liberalitie of the faithfull, it is requisite that the captiue souldiers should be therewith redeemed and deliuered out of prison and bondage, and that they also perishinge with famine, shoulde with some part thereof be refreshed and relieued. When he had vsed these and other such like reasons, he commaunded that the treasure should be cast and translated, he made money thereof, and sent the whole pice partly for to redeme the captiues out of prison, and partly for to relieue them, that they perished not with famine. Last of all he gaue them their costage, to witt, necessary prouision for their voyage, and sent them back to their king. This notable act of the renowned *Acacius* brought the king of Persia into great admiration, that the Romaines ended vnto winne their aduersaries both with warres & with well doing. The report goeth moreouer that the king of Persia desired greatly the sight of *Acacius*, and coveted the presence of his person: and that the Emperour *Theodosius* commaunded *Acacius* the bishop to gratifie the kinge therein. When that so famous a victorie was geuen from aboue, manie notable wyters layde penne to paper, and published vnto the world the praises and vertues of the Emperour, extolling his name vnto the skies. The Emperesse also being the daughter of *Leontius* the Athenian sophist, instructed of her father, and trained vp in all kind of good literature, set forth a poeme of the same argument in heroicall verse. When the Emperour toke her to his wife, *Articus* the Bishop which christened her, in stead of *Athenais* called her *Eudocia* at the time of baptisme.

Acacius b. of Amida.

Eudocia the Emperesse. was learned.

CAP. XXII.

A discourse in commendation of the vertues of Theodosius the younger.

Although

Although many writers, as I said before, published abroad the praises of the Emperour, of which number some endeavoured by that meanes to creepe into his fauour, some other desired thereby to blase abroad in the world the fame of their skill and knowledge, lest the doctrine which they had gotten with long study should be troden in the dust of obliuion: I of mine owne part which desire not the acquaintance and familiaritie of the Emperour, neither couet arrogantly to geue the world a tast of my doctrine, haue determined with my selfe simply without the glorious and painted shew of Rhetorick to publish abroad the vertues of the Emperour. For if that I should passe them ouer with silence, being as they are both noble and frutesfull, containing many examples for the amendement of life, I should in my opinion iniurie not a litle the posteritie in time to come. First of all though he was borne and brought vp in the very pallace of the Emperoure, yet was he nothing geuen for all that trade of life vnto light and idle behauiour: but so wise and discrete, that he seemed vnto such as had conference with him, to be a man of great experience. Again he was a ma of such hardines and sufferance both inwardlie in mind and outwardly in bodie, that he could endure with great patience the pinching cold of winter, and the parching heat of sommer. He was wont often to fast, but specially on the twen dayes & fridaies, this did he to the end he might liuelie expresse the Christiā trade of liuing. His pallace & court seemed no other the a religious house. For at the dauning of the dape his manner was to sing hymnes and psalmes interchaungeably together with his sisters. He was able to repeat holy scriptures out of the booke, he reasoned of them with the Bishops, as if he had bene a priest of great continuevance, he was more earnest and far more diligent in gathering together the bookes of holy scripture, and the works of the auncient fathers, then we read of old *Ptolemus philadelphus*. Furthermore he excelled all men in pacifce, curtesy & clemency. The Emperour *Julian* for all he professed the study of philosophy, yet could he not put vp the hatred of such as reuiled him at Antioch, but punished extremly one of them whose name was *Theodorus*: as for *Theodosius*, he laid aside the subtilities and quircks of *Aristotle*, and practised dayly in life the profession and study of true philosophy. He learned to brydle anger: to take griepe and sorow patiently: to reuenge him of none that did him iniurie, nay there is not the man that euer saw him angry. When that one of his familiars had demanded of him, why he neuer executed any that had done him iniurie, his answer was: I would to God it lay in me to reuiue them that be dead. Vnto an other that demanded of him the like, he said: It is no hard matter to bereaue a man of his life, but when he is gone, there is no man be he neuer so sozie for him, that can restore him to life againe, saue God alone. He was alwaies of that mind, that if any committed treason, he would not suffer him to go as farre as the gates of the citie towards the place of execution, but of his clemencie he called him backe againe. The same man againe, when he published spectacles on a certaine time at Constantinople, with the bickering and fighting of beastes in compasse of the theatre, and the people shouted vnto him requiring that one of the strongest men should be turned vnto the sauadge beast which rainged about, his answer was in this sort: Doe not you know that we can not alway with cruell spectacles? When the people heard this, they learned thenceforth to refraine from cruell shewes. Forouer he was so religious, y he honored all the priests of God, but specially such as he knew did excell in godliness. The report goeth, that he made search for the sackcloth which the bishop of Chebrū wore that died at Constantinople, and being found, they say he wore it how homely soeuer it was, thinking verily to get vnto him selfe thereby some of the dead mans holinesse. As he solenized on a certaine tempestuous and stormie time of the yeare, (the people requiring the same) the vsuall and wonted spectacles and shewes in the place called Circus, enuironed with a wall & galleries round about, when the rowine was full of people, & the tempest waxed soze, there fell vpon the sodainly a great cloud of snow, then the Emperour reuealed vnto the world what affectio and zeale he bare towards God: he willed y bedells in his names to say thus vnto y people: It is far better for vs to lay aside these shewes & pastime, & with one voice to fall a praying vnto God, y he will deliuer vs out of this present storme. The words were no soner spokt, but all ioyntly fell downe to the ground, & poured out earnest & zealous praiers vnto God, so y the whole citie was become like one church. The Emperour him selfe in the middelt of the assembly, arayed in cōmon & vsual attire, began the hymnes, neither failed he of his purpose. For y tēether became faire, againe the great dearth and scarcety was turned by the godnes of God into plenty & abundance of all things. If warres at any time were proclaimed, he folowed the exāple of *Dauid* he

Discretion.
Sobrietie.
Hardinesse.

Fasting.

Deuotion.
Singing of
Psalmes.
Memorie.
Knowledge.
Studie.Patience.
Curtesie.
Clemencie.

Good life.

Mercie.

Humanitie.

Religion.

Zeale and
feate of God

Humilitie.

Prosperitie
& good suc-
cesse for well
doing.

made God his refuge, perswading him selfe for certaine that God ruled and governed all bat-
tles: and by the meanes of prayer, he obtained euer a prosperous successe.

CAP. XXIIII.

*Of Iohn, who after the deſeate of the Emperour Honorius played the tyrant
at Rome, & how God deliuered him through the prayers of
Theodoſius into the hands of the Romaine
ſouldiers.*

Occasion is presently ministred to discourse how *Theodoſius* being ayded from above, foyled the rebell and tyrant *Iohn*, immediately after the Persian battaile and the deſeate of *Honorius*, in the Conſulſhip of *Aſclepiodotus* and *Marianns*, the ſixteenth of Auguſt. In mine opinion the actes of thoſe dayes are worthie the writing, and ſuch they are as of right ſhould be recorded to the knowledge of the poſterity in time to come. For the like thinges which hapened vnto the Hebrewes vnder *Moses* as they paſſed through the red ſea, now beſell vnto the Emperoures captaines being ſent agaynſt the tyrant, the which I mind briefly to runne ouer, leauing the large diſcourſe becauſe it requireth a ſeueral volume vnto others. Although *Theodoſius* knewe that *Honorius* the Emperour had departed this life, yet concealed he his death from others, ſo that an other deuile which hereafter ſhall be ſpoken of, beguiled manie therein. He ſent priuely a ſouldier vnto *Salona* a citie of *Dalmacia*, to geue warning that if anie noueltie were attempted in the Weſt partes of the world, there ſhould be ſuch preparation as myght quickly ſuppreſſe the authoꝝ thereof. When he had brought that about, he opened vnto all men the death of his vncle. In the meane while *Iohn* one of the Emperoures chiefe Secretaries, being not of ſetled diſpoſition to beare the taile and banner of proſperitie, chalenged the empire, and ſent Embaſſadours vnto the Emperour *Theodoſius*, requiring him to proclaim him Emperour. *Theodoſius* toke his legats, layd the in hold & ſet vnto *Iohn*, *Ardaburius* the captaine, who of late had behaued himſelf valiantly in the battaile againſt the Perſians, he coming to *Salona*, ſailed into *Aquileia*, whence (as it is thought) he toke a wilyg courſe. The chaunce was as followeth. Being in the ſurging waues of the maine ſea, & wind blew againſt him, & brought him ere he was ware into the tyrants clauwes. The tyrant laying hand on him was now in good hope & *Theodoſius* would be brought of neceſſitie (if he ſidered the life of his captaine *Ardaburius*) to creat & proclaim him Emperour. While theſe things came to light, both *Theodoſius* himſelf & his army alſo, which marched ſo: wards againſt the rebell, were wonderfull ſoꝝy leſt *Ardaburius* ſhould take any harme at the tyrants hands. *Aſpar* alſo the ſonne of *Ardaburius* ſeing both his father takē captiue, & alſo hearing ſoꝝ certainty & an infinite power of *Barbarians* toſt to aid the rebell knew not what to do, he was at his wittes end. To be ſhort & prayers of the godly Emperour the alſo proued theſelues again to be very effectual. For an Angell of God in the ſoyne of a ſhepherd guided *Aſpar* on his iourney, & led his army by a lake adioyning vnto *Rauēna* (ſo: ther it was & the tyrant kept captaine *Ardaburius* in hold) which way as ſame goeth, there was neuer man & ſound paſſage. But God opened a way vnto *Aſpar* wher as it is thought others could not goe. He led then his armie through the lake, which the as it ſell out was dꝛied vp by the happy worke of God: he ruſhed in at the gates of the city which lay wide open, & diſpatched the tyrant. At what time the moſt godly Emperour vnderſtāding of the tyrants death, as he celebrated thoſe ſhowes & ſpectacles in *Circus*, made manifeſt his ſingular zeale and pietie godwards, ſo: thus he ſpake vnto the people. Let vs geue ouer this vaine paſtime & pleaſure: let vs rather repaire vnto the church and ſerue God deuoutly, powꝛing vnto God zealous prayers, & yelding vnto him hartly thanks, who with his owne hand hath bereaued the tyrant of his life. He had no ſoner made an end of ſpeaking, but they gaue ouer their ſpectacles and ſhowes: they ſet all at nought: they paſſed throughout the theater ſounding out thankesgeuiug with one voyce together with the Emperour: they went ſtraight to the church, and ſpent there the whole day, ſo that all the citie ſeemed to be as one church.

CAP. XXV.

*How Theodoſius the Emperour after the execution of Iohn the tyrant, proclaimed Valentinianus
(the ſonne of Conſtantine and Placidia the Aunt of Theodoſius) Emperour at Rome.*

When

When the tyrant was dispatched out of the way, *Theodosius* began to consider with him self whom he should proclaim Emperor of the west parts of the world. He had to his kinsman one *Valentinianus* a very yong gentleman, begotten on *Placidia* his aunt, for she was the daughter of *Theodosius Magnus* the Emperor, & sister to *Arcadius* & *Honorius* & Emperours. *Constantinus* & was made Emperor by *Honorius* & governed the empire with him a very short space (for he died immediatly) was the father of *Valentinianus*. *Theodosius* made this his cosin *Casus*, sent him into the west, and put his mother *Placidia* in trust with the imperiall affaires. Afterwards whē he determined to go him self into Italie for to proclaim his cosin Emperor, and in his owne person to counsell the Italians that they should not lightly geue eare vnto tyrants and rebelles, he came as farre as *Theffalonica*, and there he was hindered with sickness, so & he could goe no further. Wherefore he sent the imperiall scepter vnto his cosin by *Heliū* the Senatour, and returned him selfe back againe to *Constantinople*. But of these things thus much shall suffice.

CAP. XXV.

Of Atticus bishop of Constantinople, & how he governed the churches. Also how he caused that the name of Iohn Chrysostome should be canonized among the saints of that church.

Atticus the bishop was a great furtherer of the ecclesiasticall affaires, for he governed with great wisdom, and exhorted the people diligently with heauily doctrine to vertuous & goodly liuing. When he saw the church diuided, and that the *Iohannis* vsed their priuate meetings and conuenticles, he commaunded that the memoziall of *Iohn* should be solemnized at seruice time as the maner is of other bishops that are deceased. For by & meanes he hoped verily it would come to passe that many of them would returne vnto the Church. He was so bountifull and liberall that he provided not only for the pouerty of his owne Church, but also sent money vnto the next Churches for to supply & waite of the needy. For he sent vnto *Calliopius* minister of the Church of *Nice* three hundred peeces of gold and withall letters contayning this forme.

Atticus vnto *Calliopius* sendeth greeting in the Lord. I am giuen to vnderstand that there is an infinite number in your citie ready to perishe with famine and stand in neede of the almes and charitie of godlie and wel disposed persons. Where I write an infinite number, I meane a great multitude, the certaine number whereof I do not redilie know. Therefore seeing I receaued money of him which bestoweth abundance and plenty of riches vpon the which vse it aright: seeing also daylie experience teacheth vs that some doe want to the ende that such as be welthy, and minister not vnto them, may throughly be tryed: my will is (welbeloued brother) that thou receaue from me these three hundred peeces of gold, and distribute them at thy discretion among the poore people of thy parish, see that thou deale the same not among suche as respect onelie the bellie, and make a liuing or trade throughout their life time of begging, but among such as are ashamed to begge. Neither would I haue thee herein to respect any opinion or sect whatsoever, neither to preiudice them which practise in doctrine a contrarie faith vnto vs, but onely to haue consideration of this, that thou relieue them which hunger and thirst and haue not wherewithall to helpe them selues. Thus was he carefull of the pouerty of such as dwelled from him in farre and soyraine countreyes. Agayne when he vnderstand that such as seuered themselves from the Nouatians about the keeping of Easter, had translated the corpes of *Sabbatius* out of the Isle *Rhodos* (for there he died in erile) buried it solemnly & prayed vpon his tombe: he sent certaine thither in the night time, charging them to remoue the corpes of *Sabbatius* and burie it in an other sepulchre. Such as vsed to frequent the place when they saw the grame digged vp, ceased thenceforth to honour the tombe of *Sabbatius*. The same *Atticus* did passe in assigning of proper names to things. For the rode in the bosome of *Pontus Euxinus* which of old was called *poysen*, he called *Medicen*, lest he should there raise an assentibly and appoynt thereunto a place called after a foule name. For euer he termed a pece of & suburbs of *Constantinople*, *Argyrole* vpon such an occasion as followeth. *Chrysople* is a rode in the head of the sea *Bosphorus*. Many auncient writers make mention thereof, namely *Strabo* *Nicolaus Damascenus* & the famous writer *Xenophon*, who both in & first booke of *Cyrus* expeditio & in the first of the famous actes of the Grecians remembreth the said towne, & *Alcibiades* wal-

Atticus b. of Constantinople vnto Calliopius minister of Nice.

Atticus endeavored to bring the Nouatians from Idolatry.

led it about and how there is a place therein assigned for the payment of tyth and tribute. For such as lose out of the maine sea and arine at that place do vse there to pay tyth. Wherefore *Atticus* seeing the place ouer against him had so worthe a name, procured this rode thenceforth to be called *Argyrole*. As soone as he spake the word, the name was immediately chaunged. Againe when as some men said vnto him that the Nouatians should not haue their conuenticles and assemblies within the walles of the cite, what do ye not remember (sayth he) what troubles and verations they endured, when we were tossed with the grieuous storme of persecuti- on in the raigne of *Constantius* and *Valens*, and how that at sundry other times they testified to- gether with vs the true faith which we maintaine: For euer for all they were of old deuied from the church, yet attempted they to establish no noueltie as touching the faith. Againe this *Atticus* being at Nice about the ordayning of a bishop, and seeing there *Asclepiades* a Nouatian bishop who was a very old man, he asked of him how many yeares he had bene a bishop: when the other had answered fifty yeares: thou art truely a happy man (sayth he) in that God graun- ted thee to enioy so worthe a function, so long a time. He said againe vnto *Asclepiades*: verprie I do commend *Nouatus*, but I allow not of the Nouatians. *Asclepiades* maruelling what he should meane in so saying, replied: how so? *Atticus* made answer: I do commend him (sayth he) for refusing to communicate with such as had sacrificed to Idols: for I would haue done no lesse my selfe. But I like not of the Nouatians, because they exclude from the communion such as of the laytie haue lightly offended. *Asclepiades* replied againe vnto these things: besides the sinne of sacrificing vnto Idols there are (as holy Scriptures do witnes) many other sinnes vnto death: for the which you depriue onely the clergie and we the layty of the communion, re- ferring vnto God alone the power of remitting their sinne. The same *Atticus* had the fores knowledge of his death. For taking his leaue of Nice he said vnto *Calliopius* his minister of that Church: make hast to Constantinople befoze Autumne that thou mayst againe see me alieue, for if thou linger and make delayes thou shalt see me no more in this world. In uttering these wordes he hit the truth on the head, for he departed this life the one and twetieth yeare of his consecration, the tenth of October, in the eleuenth Consulship of *Theodosius*, and the first of *Valentinianus* Caesar. *Theodosius* the Emperour returning from Thessalonica came short to his su- nerall, for *Atticus* was buried the day befoze the cumming of the Emperour into Constanti- nople. Shortly after, the creation of *Valentinianus* the yonger was proclaimed, to witte the thre and twentieth day of the same moneth.

CAP. XXVI.

Of Sisinus the successor of Atticus in the bishoprick of Constantinople.

After the deafe of *Atticus* there was great contention in the Church of Constantinople about the election of a Bishop. For some would haue *Philip* a minister, some other *Pro- chius* who also was a minister preferred to the rowme: but all the people with vni forme consent desired *Sisinus*. He was likewise a priest, not of anie of the Churches within the walles of Constantinople, but of *Eliza* a Church in the suburbes ouer against the cite, where all the people of Constantinople are wont to celebze the feast of our Saviours ascentio. All the laytie laboured by all meanes to haue him to their Bishop, partly because he was cosited a very god- ly man, and partly also for that he endeouored to relieue the poze beyond the reach of his sub- stance. To be short the laitie got the vpper hand and *Sisinus* was consecrated the eight & twen- tieth of Februarie in the twelwe Consulship of *Theodosius*, and the second of *Valentinianus* Au- gustus the yonger. *Philip* the minister seeing that *Sisinus* was preferred befoze him, stomacked the matter wonderfully & inueyed bitterly against his consecration in his worke which he wrot and intituled the Christian history. While he inueyeth against *Sisinus* that was consecrated, a- gainst the Bishops who were consecrators, and especially agaynst the laytye who were ele- ctors, he wrote such thinges as I am loth to report, for I can not chuse but blame him greatly that euer he durst be so bold to lay downe so rash and so vnaduised reasons. Yet in my opinion it will not be amisse presently to say somewhat of him.

CAP. XXVII.

Of Philip a Priest, bred and brought vp in Sida.

Philip

Philip of whom we spake before was borne at Sida a city in Pamphilia, where also *Trophimus* the Sophist had his originall, of whome *Philip* boasted not a litle that he was his kinsman. This *Philip* being a Deacon and of great familiaritie with *Iohn* the Bishop, was as it were diuine to bestow great labour and diligence in the study of god learning, so that he wrote many booke of diuerse sortes. His stile was asiaticall, proude, and lofty, and to the ende he might confute the workes of *Iulian* the Emperour, he compiled a volume and intituled it The Christian historie, the which he deuided into six and thirtie booke, euery booke hath sundry tomes the number of all mounteth very nigh to a thousand, the argument prefixed to euery one is in maner as bigge as the tome it self. This worke he entituled not the Ecclesiasticall but the Christian historie, where he patched together many matters so: to let the world vnderstand that he was sene in Philosophy. Wherefore he allegeth very oft precepts and rules of Geometrie, Astronomie, Arithmetick & Musick. Moreover he describeth Isles, mountaines, trees, with other things of small importance, so that it grew to a huge volume full of bumbast and vayne ostentation. In my simple iudgement it is a worke that is profitable neither for the learned neither for vnlearned: for the learned will condemne the often repetitiō of the same wordes which is rife throughout the booke: the vnlearned haue not the capacitie to comprehend the insolent stile and affected sentences of his arrogāt minde. But let euery one iudge of his owne doings as he shal thinke good. I dare affirme that the order he followed in laying downe of the times is both confused and farre from god order. For whē he had runne ouer the raigne of *Theodosius*, back againe he getts him to discourse of *Athanasius* the Bishops tynes, the which I note to be his vsuall maner. Ent of *Philip* so farre. Now to the histoꝝy of *Sisinnius* time.

CAP. XXVIII.

How that Sisinnius made Proclus Bishop of Cyzicum, whom the Cyziceni would not receaue

After the deafe of the Bishop of Cyzicum, *Sisinnius* appointed *Proclus* to be their bishop. The citizens vnderstanding of his cunning preuented him and chose *Dalmatius* a religious man to gouerne the bishoprick. This they did neglecting the law and canon which commaundeth that no Bishop be appointed and ordained without the consent and authoritie of the Bishop of Constantinople. They made no accompt of that canon because it commaunded namely (as they thought) that the said authoritie should be geue vnto *Atticus* alone. Wherefore *Proclus* being not admitted to execute the function of a Bishop in the Church where he was ordained, continued at Constantinople, where he occupied him selfe in preaching, and purchased vnto himselfe thereby great fame and commendation. But of him I shall haue occasion to speake moze hereafter. *Sisinnius* had scarce bene Bishop two yeares but he died, it was in the Consulship of *Hierius* and *Ardaburius*, the foure and twentieth of December. He was a man highly commended for temperancie, for godly and vertuous life, and to be short for his liberalitie bestowed vpon the poore. He was a man both gentle and familiar, plaine without fraude or guile, and therefore he neuer molested any in his life. He was a great enemy to busie bodies and to quarrellers, and therefore taken of many for a colward.

CAP. XXIX.

After the deafe of Sisinnius Bishop of Constantinople Nestorius was sent for to Antioch for to enioy the bishoprick, who immediatly reuealed himselfe what kinde of man he was.

It pleased god vnto the Emperour after the deafe of *Sisinnius* because of diuers vaine glorious persons to chuse none of that Church to be bishop (though manie made sute for *Philip*, and manie againe for *Proclus*) but determined with him selfe to send for a straunger out of Antioch. There was in those dayes there a man whose name was *Nestorius*, by birth he was a Germaine, a loude voice he had and an eloquent tongue, and therefore as it was thought a fit man to preach vnto the people. They put their heads together, they sent for *Nestorius* & brought him fro Antioch to Constantinople thre moneths after: who though his temperance was highly commended of many, yet the wisest sort and sagest people perceaued well inough his other

conditions when he first beganne to preach. For immediatly after his stalling in the Bishops sea the tenth day of Aprill and the Consulship of *Felix* and *Taurus*, he gaue forth in the hearing of all the people such a saying as followeth, at the pronouncing of his oration before the Emperour: Kestoe thou vnto me O Emperour the earth weeded and purged of hereticks, and I will render heauen vnto thee: aide thou me in soiling of the hereticks and I will assist thee in the overthrowing of the Persians. Although such as detested the hereticks toke these words in good part: yet such as by his outward behauiour gathered the inward disposition of his minde, could not chuse but espie his haucie stomach, his hasty and rüning bzaine, his foolish feeding on vaine glozte, specially seeing that by and by he bolted out such rash and vnadvised sayings. May we may say (as the comon prouerb goeth) that the citie had not drunke before he beganne to blow the smoke and the burning flame of persecution: For the first day after he was chosen Bishop, when he determined with him selfe to overthrow the church of the Arians where they had their seruice priuely and by stealth, he so troubled and disquieted their mindes that when they sawe their Church must needes downe, they put to their owne handes and fired it them selues, the which fire fell vpo the next houses and burned them to ashes, so that there was much ado in the citie, and the Arians rose vp to reuenge them of their enemies. But God the defender and conseruer of the citie suffered not that pestilent infection of rankoz and malice to runne anie further. From that time forth not only the hereticks but such as were of his owne faith & opinion called *Nestorius* a firebrand. Neither rested he with this but destroyed as much as in him lay the whole citie while he went about to mischief the hereticks. Again he fell a molesting of the *No-uatians* only because *Paulus* their bishop was famous and much spoken of for his zeale & godlines. But the Emperour bydded and withstood his enterprise with sharp admonitions and nipping words. I thinke it best to runne over with silence the verations and iniuries he did vnto such as celebrated the feast of Easter the foureteenth day of the moneth throughout Asia, Lydia and Caria, and how many were cast away in the sedition which he raised at Miletum and Sardis. But as for the plague and punishment he suffered partly for the aforesaid causes, and partly also for his malapert tongue, I will lay it downe in an other place.

CAP. XXX.

How that in the raygne of Theodosius the younger, the Burgonions receaued the faith in Christ.

NOW am I about to declare a worthy history which happened at that time. There is a certaine barbarous nation inhabiting beyond the riuer of Rheyne whome we commonly do call Burgonions. These people lead a life farre from magistracy and gouernment of the common weale, for they are all carpenters and thereby get their liuing. The people called Hunni breaking often times into their regions, haue destroyed their countrey and dispatched very many at sundry times out of the way. Wherefore they determine with themselves not to flie for refuge and succour vnto anie mortall man or liuing creature, but to yeld themselves wholly vnto some god or other. And when they called to mind that the God of the Romans neuer failed such as feared his name and put their affiance in him, ioyntly with one hart and minde they turned themselves to embrace the faith in Christ: they toke their voyage into a certaine citie of Fraunce, and there they require of the Bishop to baptize them in the Christian faith. The Bishop hauing enioyned them to fast seuen daies, and instructed them in the principles of Christian profession, did baptize them the eight day following & bid them farewell. They put on valiant courage and went on boldly to encounter with the tyrants, neither was their hope frustrate neither did it faile them in the ende. For the Burgonions (when *Uptarus* King of the Hunni crommed himselfe with vittails on a certaine night untill he burst in the middle) set vpon the Hunni now wanting a head and captain, few of them against manie of the other, to wit, three thousand against tenne thousand, they fought valiantly and got the victory. From that time forth the said nation was a zealous maintayner of the Christian faith. About that time *Barbas* the Arian Bishop died, it was the thirtenth Consulship of *Theodosius*, the third of *Valentinianus*, and the foure and twentieth of Iune, in whose rowme *Sabbatius* succeeded, so farre of these things.

CAP. XXXI.

How Nestorius vexed the Macedonians.

Nestorius inso much he practised many thinges p̄iudiciall vnto the quiet state of the Church, procured vnto him selfe great hatred euen as the ende of his doinges p̄oued sufficiently vnto vs. *Antonius* Bishop of Germa a citie in Hellespontus, seeing the humour and crueltie of *Nestorius* in the rooting out of heretickes, beganne to bere the Macedonians out of all measure, and for to cleare him selfe he sayned that the Patriarcke, to wit, the Bishop of Constantinople had condemned him the same. Wherefore the Macedonians although they suffered for a while griefs and verations, yet seeing that *Antonie* kept no meane but excēded in crueltie, they could no longer beare the weight of so intollerable a burthen of iniuries, but in the mad furie of their minde p̄ferring the rashe motion of reuengement before all right and reason, procured the death of *Antonie* to be done by such men as they had sent for to worke the feate. This haynous offence which the Macedonians committed was an occasion to kindle and set on fire the crueltie of *Nestorius*. For he perswaded the Emperour to deprime them of their Churches. Wherefore the Macedonians were put by one Church which lay without the olde walles of Constantinople: by an other at Cyzicum, besides many others throughout Hellespontus, so that many of them returned into the Church and embraced the faith of *One substance*.

CAP. XXXII.

Of Anastasius the Priest who was the occasion that Nestorius fell into such extreame impietie.

Commonly we say that such as are geuen to drunkenesse are neuer to sicke for the cup, and busie bodies neuer want woe: *Nestorius* who endeouored with might and maine to bereaue others of their Churches was by chaunce thrust out of the Church him selfe, the occasion was as followeth. *Anastasius* the priest who came with him thether from Antioche: kept him alwayes companie: was highly esteemed of him and his chiefe counsellour in all his affaires, taught on a certaine time in the Church that none ought to call *Mariē*, the mother of God, because that she was but a woman, and that God could not be bozne of a woman. These wordes of his disquieted out of measure the mindes both of clergie and latie. For they had learned of olde that Christ was true God and not to be seuered because of the miserie of his incarnation, as man alone from his diuinitie, and that accoꝝding vnto the munde of the Apostle where he sayth: Although we haue knowen Christ after the flesh, yet now doe we know him so no more. Wherefore for this cause let vs cease to reason any longer of Christ, but let vs endeavour to attaine vnto his perfection. When as schisme and contention was hercof risen (as I sayd before) in the Church, *Nestorius* going about to confirme the opinion of *Anastasius* (for he would in no wise haue him whom he made so much of to be rebuked as one that had vttered blasphemies against Christ) discoursed very oft of that matter as he preached in the Church: layd downe very contentiously certaine positions, and condemned vtterly the clause that signified the bearing of God. And because that diuers men to a diuers ende and purpose disputed of this question, the Church was decided and the members parted asunder. For much like blindfolded persons and men bꝛawling and fighting in the darke, they were caried here and there, now they affirmed this, anone they sayd that, and loke what they auouched a litle before, the same they denied immediatly after. Many thought that *Nestorius* was of the opinio that Christ was but onely man, and that he went about to reuine and to raise vp a fresh the heresie of *Panlus Samosatensis* and of *Photinus*. There was so much adoe about this matter that the summoning of a generall Councell seemed needfull for the deciding of the controuersie and the appeasing of the people. I of mine owne part by perusing the workes of *Nestorius*, doe finde the man ignorant and altogether vnlearned, I speake this from the harte and vnfainedly. For it is not of hatred I owe him that I fall a ripping of his crimes and infamie, neither haue I determined by flattery and fawning of some mens humours to repozte lesse of him then I found true. *Nestorius* in mine opinion followeth neither *Panlus Samosatensis*, neither *Photinus*, neither thinketh he that our Lord *Iesus Christ* is onely man: but onely auoideth this clause the mother or

*Anastasius.**2. Corin. 9.**The opinion of Nestorius the heretick.*

bearing of God as a fraying ghost. This befell vnto him for his palpable error and ignorance. For though of nature he had a smooth and an eloquent tongue and therefore was thought learned, yet to say the trueth he was altogether vnlearned. Moreover he disdaind to peruse the woorkes of the auncient fathers. He so vaunted him selfe with his rolling tongue and eloquent speache, that in maner he contemned the olde writers and preferred him selfe before them all. Again he was ignorant of that which was written in the olde coppies of *Saint Iohns* Catholike epistle: euery spirite which deuiceth *Iesus* is not of God. As many as went about to seuer the Diuinitie from the Humanitie of Christ, stricken not to rase and blot this sentence out of the auncient coppies. Wherefore the olde writers signified no lesse then that certaine men had corrupted that Epistle, to the ende they might deuide the Humanitie of Christ from the Diuinitie of God. His manhood is ioyned with the godhead, neither are they two but one, in which sense the auncient writers were not affraid to call *Marie*, the mother of God. Euen so wrote *Eusebius Pamphilus* in his third booke of the life of *Constantine*. God among vs was borne on earth for our sakes, and the place of his natiuitie is called of the Hebrewes after a proper name *Bethleem*. VVherefore *Helen* the most holy Empresse hath set forth the traauailing of the mother of God with goodly ornamentes, and bedecked that hollow rocke with sundry notable monumentes. *Origen* hath written no lesse in the first Some of his Commentaries vpon the Epistle of *Saint Paule* vnto the *Romaines*, where he discourseth at large of this matter, and alleadgeth the cause why *Marie* was called the mother of God. Therefore *Nestorius* saith meth neuer to haue read the woorkes of the auncient fathers, and therefore he inueyed onely (as I said before) against this clause the mother of God. For he sayth not that Christ is onely man as *Photinus* and *Paulus Samosatenus* affirmed: neither taketh he alway the subsistencie of the sonne of God but confesseth euery where that he hath his being and that he is in the Trinitie: neither denieth he his essence as *Photinus* and *Samosatenus* did (so did also the Manichees and Montanistes) as it appeareth by the sermons which he published vnto the world. But though I finde that *Nestorius* was of that opinion, partly by his bookes which I haue perused, and partly by the report of his familiar friendes, yet his sowlis and sonde doctrine disquieted not a litle the whole worlde.

1. Iob. 4.

Euseb. lib. 3.
de vit. Const.

CAP. XXXIII.

Of a haynous offence committed by certaine fugitiue seruantes, at the altar of the great Church, and of the former Councell summoned at Ephesus for the hearing of Nestorius opinion.

When these thinges were done in such sorte as I sayd before, a certaine haynous offence was committed in the open Church and face of the whole people. For some notable mans seruantes, by birth Barbarians, when they had talked of their Lord and maisters extreame cruelty and could not patiently away with the rigour thereof, ranne for refuge vnto the Church, and got them vnto the altar with swordes hanging by their sides. Being requested to depart they would not in any wise but disturbed and hindred diuine seruice. Moreover for the space of many dayes they held their naked swordes in their handes ready to dispatch whosoever came vnto them. Wherefore when they had killed one of the Priests and wounded an other, in the ende they setwe them selues: with the sight hereof one of them that were present sayd that the profanation of the Church pronosticated some calamitie to ensue, and repeated two Iambick verses out of some olde Poete to iustifie his saying.

Men see full oft such signes before and wonders eke:

VVhen haynous crimes the holy Church to stayne doith seeke.

Neither was he in a wronge bore that vttered these Iambicks, for it pronosticated as it seemed vnto vs diuision to rise among the people, and deprivation of him that was ringleader of the whole mischief. Shortly after the Emperour gaue forth his commandement that the bishops out of all places should meete at Ephesus, where they came together, whether also *Nestorius* took his voyage immediatly after Easter holydayes together with a great multitude of people, where he found the bishops assembled. But *Cyrrillus* bishop of Alexandria came thither in a while after, it was about VVhitsonde. The fift day after Pentecost *Inuenalis* bishop of Ieru-

* Cap. 34. in
the Greeke.
The councell
of Ephesus.
Anno Domi.
431.

Jerusalem was come. But while *Iohn* Bishop of Antioche lingered by the way, the Bishops which were already come thether called the matter into controuersie. *Cyrrillus* Bishop of Alexandria to the ende he might molest *Nestorius* (for he thought very ill of him) vsed certaine preambles of disputation. When many confirmed that Christ was God, *Nestorius* pleaded for him selfe: I verily (sayeth he) will not call him God, who grew to mans state by two monethes and thre monethes and so forth, therefore I wash my handes from your blood, and from henceforth I will no moze come into your companie. Immediately after he had spoken this he went aside and ioyned him selfe with the Bishops which helde with his opinion. So that the Bishops then present were deuided into two partes. Such as of the counsell helde with *Cyrrillus*, called *Nestorius* befoze them, he came not but answered that he would differre the hearing of his cause vntill the coming of *Iohn* Bishop of Antioche. Wherefoze *Cyrrillus* together with the other Bishops of the Counsell after they had read ouer the Sermons of *Nestorius*, the which he had preached vnto the people, and gathered out of them that in god earnest he had vttered open blasphemies against the sonne of God, deposed him of his Bishoppicke. This being done the Bishops which helde with *Nestorius* assembled together seuerally by them selues and deposed *Cyrrillus* and *Memnon* Bishop of Ephesus. Shortly after *Iohn* Bishop of Antioche was come, who vnderstanding of all circumstances, blamed *Cyrrillus* greatly, as the authoz of all that surre, and because that vpon a head, he had so sone deposed *Nestorius*. *Cyrrillus* taking *Iuuenalis* on his side for to reuenge him of *Iohn*, deposed him also. When the contention grewe to be very troublesome, when also *Nestorius* perceaued that the poisoned infection of discorde was scattered farre and nighe among the common sorte of people, he as it were recanting his folly called *Marie*, the mother of God, his wordes were these: Let *Marie* be called the mother of God, and I pray you conceaue no longer displeasure. But no man thought that he spake this and repented from the harte, therefore as yet he dwelleth in Oasis, both deposed of his Bishoppicke and banished his countrey. Thus was the Counsell of Ephesus at that time broken vp, it was in the Consulship of *Bassus* and *Antiochus* the eight and twentieth of Iune. *Iohn* Bishop of Antioche after his returne vnto his proper seae, called many Bishops together and deposed *Cyrrillus* who now was gone to Alexandria. Shortly after for all that, they layde aside all spite, grudge and enmutie, they became friendes and restozed eche to other their Bishoppickes againe. After the deposition of *Nestorius*, there rose a greate schisme in the Church of Constantinople, for the vaine and foolish doctrine of *Nestorius* parted the people asunder. All the Clergie with vniuforme consent accursed him openly, for so we Christians doe call the sentence which we pronounce against the authoz of blasphemie, whereby we minde to make it so manifest vnto the worlde as if it were ingrauen in a table, and nailed to an open post.

Nestorius denieth Christ to be God.

CAP. XXXIIII.

Cap. 35. in the Greeke.

How that after the deposition of Nestorius, Maximianus was chosen Bishop of Constantinople.

AT Constantinople there rose an other schisme about the election of a Bishop. For Anno Dom. some would haue *Philip* (of whom I spake a litle befoze) some other would haue *Pro-* 435. *clus* chosen Bishop. *Proclus* verily had preuailed had not some of great authoritie bene his backe friendes: and signified plainely that the Canon of the Church forbade any should be nominated Bishop of one citie and translated to an other. The which saying being alleadged was of such force that the people were therewith appeased and satisfied. Wherefoze thre monethes after the deposition of *Nestorius*, *Maximianus* was chosen Bishop, a man he was which led a monasticall life, by degree a Priest, one that of late had purchased vnto him selfe a good name and was thought to be a godly man, because he had builded vpon his otone costes and charges the sepulchers and tumbes where godly men should be interred. He was a man altogether vnlearned, who determined with him selfe to leade a quiet life void of all care and molestation.

Cap. 36. in
the Greeke.

Socrates proueth that it is not forbidde, but that there may be a translation of Bishops from one seae to another.

A Canon of
the Church.

Perigenes.

Gregorie
Nazianzene.

Meletius.
Dositheus.
Berentius.

Iohn.
Palladius.
Alexander.
Theophilus.
Polycarpus.
Hierophilus.
Optimus.
Siluanus.

Cap. 37. in
the Greeke.

In so much that some by reason of the Ecclesiasticall Canon which they alleadged for themselves haue inhibited *Proclus* intituled Bishop of Cyzicum from being placed in the Bishops seae of Constantinople, I thought good presently to say somewhat thereof. Such as take vpon them to iustifie that saying, in mine opinion did not repute the truth: but either of enie against *Proclus* forged such a decree or of wilfull ignorance considered not then of the Canons and other constitutions oftentimes established for the profit and comoditie of the Church of God. For *Eusebius Pamphilus* in the first booke of his Ecclesiasticall historie reporteth that one *Alexander* Bishop of some citie in Cappadocia, taking his voyage towardes Ierusalem, was of the citizens of Ierusalem caused to tarie and staled Bishop in the rowme of *Narcissus*, where he continued vnto the ende of his life. It was an indifferent matter of olde time among the auncient fathes as oft as the Ecclesiasticall affaires so constrained the Bishops from one seae vnto an other. If it be any thing auailable to annex the Canon decreed in this behalfe vnto this our present historie, let vs see how shamelesse these men were who therefore thrust *Proclus* besides the Bishopricke of Constantinople, and how vntreuly they reported of the Canon, for it is reade as followeth. If any Bishop be assigned to gouerne any Church whatsoeuer, and goeth not thither, the fault being not in him selfe but either that the people repelled him, or some other necessarie cause doe stay him: vnto him be it lawfull to enioy the honour and the priestly function, so that he be not troublesome vnto the Church whereof he is appointed Bishop, but approue whatsoeuer the prouinciall Councell shall determine of the matter called in controuersie. These be the wordes of the Canon. But that it may appeare more evidently that many Bishops were translated from one citie vnto an other, vpon necessarie and vrgent causes, I will here lay downe the names of such as were remoued. *Perigenes* being chosen Bishop of Patras in Achaia and refused by the citizens of that place, was by the commaundement of the Bishop of Rome placed in the Metropolitane seae of Corinth, to succede the late deceased, where he continued all the rest of his life. *Gregorie Nazianzene* was first Bishop of Sasimum a citie in Cappadocia, next of Nazianzum, after wardes of Constantinople, last of all he went backe againe to Nazianzum. *Meletius* was chosen Bishop of Sebastia in Armenia, but after wardes remoued to Antioche. *Dositheus* Bishop of Seleucia was by *Alexander* Bishop of Antioche, translated vnto Tarsus in Cilicia. *Berentius* Bishop of Arca in Phoenicia was brought thence into Tyrus. *Iohn* was sent from Gordus a citie of Lydia to gouerne the Bishopricke of Proconesus. *Palladius* was translated from Helenopolis to Aspnis: *Alexander* from Helenopolis vnto Adrian: *Theophilus* from Apamea in Asia to Eudoxopolis, which of olde was called Salabria: *Polycarpus* from Sexantaprista a citie in Mysia, vnto Nicopolis in Thracia: *Hierophilus* from Trapezupolis in Phrygia vnto Plotinopolis in Thracia: *Optimus* from Andagamia in Phrygia, vnto Antioche in Pisidia: and *Siluanus* Bishop of Philippopolis in Thracia was translated vnto Troas. But these many shall suffice in steade of many others who were translated from their proper seaes vnto other Bishopricks.

Of Siluanus who being Bishop of Philippopolis was remoued to Troas.

Now I thinke it not amisse to write a few lynes of *Siluanus* whom we sayd a litle before to haue bene translated from the Bishopricke of Philippopolis in Thracia vnto Troas. This *Siluanus* first studied Rhetoricke in the schoole of *Troilus* the Sophist: who though he was an earnest embracer of Christian religion and exercised the Monasticall trade of liuing, yet wore he still the Philosophicall habite. In proceesse of time *Atticus* the Bishop sent for him and made him Bishop of Philippopolis. Who hauing continued in Thracia the space of thre yeares, when he could no longer away with the pinching colde of that countrey (so he had a thinne and a weake body) he requested *Atticus* to substitute an other Bishop in his rowme, protesting that he left Thracia for no other cause but only to auoide the extreame cold.

Siluanus

Silvanus then hauing procured an other Bishop to succede him, remained at Constantinople and exercised continually the Monasticall trade and discipline. He was so farre from pride and haughtinesse of stomacke that often times in the thicke assemblies and solemne meetings of the citizens he wore scandalls and buskins of twisted haye. Shortly after the Bishop of Troas departed this life, and immediately the people Troes came to Constantinople for to seeke a Bishop. *Atticus* mizing with him selfe whom he might preferre to the rowme, *Silvanus* by chance came by: as soone as *Atticus* espied him, he ceased to bethinke him selfe and turned vnto *Silvanus* with these wordes: thou mayst no longer excuse thy selfe but of necessitie thou must take vpon thee the government of the Church, for in Troas there is no chilling colde, behold God hath provided for the infirmities of thy body a delectable and pleasant soyle, make no more adoe brother but in hast get thee to Troas. So be short *Silvanus* went thither. Here I thinke very well to lay downe the miracle which he wrought. A greate ship or hulke (for the breadth thereof called Plate) being freighted and laden with great pillours and newly made vpon the shore or rode of Troas, could not be drawen from the land to take sea, no, for all the Pilote together with a greate multitude of men drew her with cable ropes she would not moue. When they had the space of many dayes assaid what they could doe and nothing preuailed, they thought verily that some Deuill helde the hulke from mouing. Wherefore they went vnto *Silvanus* the Bishop and request him to pray in that place, for so they hoped it would come to passe that the ship might be drawen into the sea. But he excused him selfe very modestly, sayd that he was a sinner, and told them that he could not helpe them, that it was the office of a iust man. But seeing they were so importunate vpon him that they would not be answered, he came to the shore, there he prayed vnto God, toke the rope by the ende and had the rest doe their endeavour. The ship being shaken with a litle violence was brought by a litle and a litle into the maine sea. This miracle which *Silvanus* wrought allured many of that prouince to embrace with feruent zeale the Christian faith. *Silvanus* also expressed no lesse in other actes and dealings of his, the good motion of his godly minde. When he perceaued that the clergie respected nothing but gaine in deciding the controuersies of their clientes, he suffered thenceforth none of the clergie to be iudge, but toke the supplications and requestes of suters: appointed one of the laytie whom for certaintie he knew to be a iust and a godly man: gaue him the hearing of their causes and so ended quietly all contentions and quarels. For the aforesayd causes *Silvanus* became renowned and famous among all men. Thus farre of *Silvanus*, and though we may seme herein to haue digressed, yet haue we remembred such thinges as may tende to the profit and commoditie of the reader. But now let vs returne where we left. When *Maximianus* was chosen Bishop of Constantinople in the Consulship of *Bassus* and *Antiochus*, the Church enjoyed peace and quietnesse.

CAP. XXXVII.

Of the Iewes in Crete, how they were deceaued, and in the ende perceauing their folly, embraced the Christian faith.

About that time many Iewes inhabiting Crete, receaued the Christian faith being brought thereunto by such a calamitie as followeth. A certaine Iewe being a subtil knaue sayned him selfe to be *Moses* and said that he came downe from heauen for to leade the Iewes which inhabited that Isle through the sea into the firme and maine lande: that he was the same who of olde did safeconduite Israell through the redde sea. For the space of one whole yeare he did nothing else but wander from one citie to the other throughout the Isle, vsing all meanes possible to perswade the Iewes which dwelled there to credit him, and exhorting them to leaue all their wealth and substance behind them. For he promised to bring them through the sea drie footed into the lande of promise. When that he had bewitched them with such vaine and deceatefull hope, they left their worke and trade of life: they set nought by their wealth and substance: and they gaue licence to him that listed for to possesse them. When the day appointed of the false Iewe for the voyage was come, he led them the way, all the rest beganne to follow after together with women and children. He brought them to a certaine mountaine which laie as it were an elbow into the sea warde and thence he had them cast them selues into the sea. Wherefore such as first came vnto the fall did so, whereof some were crushed tum-

bling downe the hill, some other were drowned in the sea and died immediately, it would haue cost many more their liues had not the prouidence of God prouided better for them. For as God would there were nigh them many Christians whereof some were fishermen, and some other marchants, they drew vp some which were almost choked vp with water and saved their liues, who being in this lamentable plight acknowledged their folly: they stayd others from plunging them selues in the waues of the sea, laying befoze their eyes the death of the Iewes which leade them the daunce. They perceaued then the guile, they blamed them selues for being so credulous, they went about to kill the counterfeit *Moses*. But they could not catch him, for he conueyed him selfe priuely from among them. Whereupon diuers men did come, sure that it was a deuill, which endeuored by borrowng the shape of man to destroy that nation, and utterly to rote the Iewes from of the face of the earth. Wherefore that calamitie schooled the Iewes which inhabited Crete, made them forsake Iudaisme, and cleaue vnto the Christian faith.

Cap. 39. in
the Greeke.

CAP. XXXVIII.

How the Church of the Nouatians was set on fire.

Anno Domi.
437.

Shortly after, *Paulus* the Nouatian Bishop although aforesetime counted a very godly man, yet then specially it fell out that men conceaued a farre better opinion of his pietie then euer they did befoze. At Constantinople there happened such a fire the like whereof was not remembred befoze. For the greater parte of the citie was consumed to ashes, the famous graynard, the market house called *Achilleus* were quite burned. Last of all the fire crept into the Nouatian Church which adioyned vnto the signe of the Storck. Wherefoze *Paulus* as soone as he perceaued the church to be in great daunger, fell prostrate befoze the Altar, referred vnto God in his prayer the preservation of the church, neither ceased he to inculcate as well the remembrance of the city as of the church. God as it proued in the end gaue eare vnto his prayers. For all the fire flashed into the church both by doze and by window, yet was there no harme done: nay though the building round about was on fire, though the church was inuironed with burning flames by the power of God the church was preserved and overcame the fury and rage of the fire. It was not quenched the space of two dayes & two nightes, the citie burned all that while. In the ende though many partes of the citie were utterly come to nought, yet the church (as I sayd befoze) escaped that lamentable ouerthrow. And that which was more to be wondered at, no signe of the smoke, no scorching of the flame, no parching of the heat could be sene vpon the timber, beames, or walles. This came to passe the seuenteenth of August in the fourteenth Consulship of *Theodosius* and the first of *Maximus*. The Nouatians since that time doe yearly keepe holyday the seuenteenth of August in remembrance that their church was the miraculously preserved from fire, at what time they render vnto God hartie thanks: all men do reuerence that church for the miracle, and not onely the Christians but also the Ethnickes do honour it as an holy place. So farre of that.

Cap. 40. in
the Greeke.

CAP. XXXIX.

How that Proclus succeeded Maximianus in the Bishopricke of Constantinople.

When *Maximianus* had peaceably governed the church the space of two yeares and five moneths. He departed this life, in the Consulship of *Areobindus* and *Alphar*, the twelfth of Aprill. It was the ember weeke next befoze Easter and on good friday. At what time *Theodosius* the Emperour plaid a very wise part. For lest that tumult and dissention should be raised againe in the church, without any further delay, while as yet the corps of *Maximianus* was aboue ground he procured the bishops then present to stall *Proclus* in the Bishops sear. To this ende the letters of *Celestinus* Bishop of Rome were brought vnto *Cyrill* Bishop of Alexandria, vnto *Iohn* Bishop of Antioche and vnto *Rassus* Bishop of Thessalonica, certifying them that there was no cause to the contrary but that one either already nominated Bishop of some certaine citie, or staled in some proper sear might be translated vnto an other Bishopricke. As soone as *Proclus* then toke possession of the Bishopricke, he solemnized the funeral of *Maximianus* and interred his corps.

CAP.

CAP. XL.

Of Proclus Bishop of Constantinople, and what kinde of man he was.

NOW fit opportunitie is offered to say somewhat of *Proclus*. This *Proclus* from his youth up was a reader, he frequented the scholes and was a great student of Rhetoricke. When he came to mans estate he had great familiaritie with *Atticus*, for he was his scribe. *Atticus* seeing his forwardnesse in learning and good behauiour in life made him Deacon. But when he was thought worthy the degree of a Priest, *Sisinnius* (as I said before) made him Bishop of Cyzicum. But these things were done a good while before. At that time as I say he was chosen Bishop of Constantinople. A man he was of a marvelous good life, for being trained up under *Atticus* he became an earnest follower of his vertuous steps. As for patient sufferance he farre excelled *Atticus*. Even as *Atticus* as time and place required could terrifie the hereticks: so he behaved him selfe tractable towards all men and perswaded him selfe that it was farre easier for him by faire meanes to allure unto the Church then by force to compell them unto the faith. He determined to bere no sette whatsoever: but reserved and restored unto the Church that renowned vertue of mekenesse required in Clergie men. Wherein he imitated the Emperour *Theodosius*. For eue as it pleased him not to erecte the Imperial sword against such as committed heynous crimes and wrought treason: so *Proclus* made no account at all of such as were of the contrary faith and opinion.

CAP. XLI.

Of the clemencie of *Theodosius* the Yonger.

Cap. 41. in the Greeke.

THEODOSIUS the Emperour did highly commende *Proclus* for the aforesayd vertues. For he counterplayed in patience the holy priestes of God: he could not atway with persecutions, yea to say the trueth he passed all the priestes of God in modesty and mekenesse of spirite, even as it is written of *Moses* in the booke of Numbres: *Moses* was the mildest man vpon earth, so may it now be sayd of *Theodosius* that he is the mildest man in the world, for which cause God subdued his enemies unto him without slaughter and bloodshed; even as the victorie he got of *Iohn* the tyrant, and the overthrow of the Barbarians did manifestly declare unto the world. For God bestowed such benefits vpon this most holy Emperour as he did of olde vpon the righteous and vertuous liuers. Neither truly doe I write these things in the waye of flatterie, but I will hereafter declare vnto the world more plainely that they are as true as I repute them.

Numb. 12.

CAP. XLII.

What calamitie befell vnto the Barbarians, which aided the tyrant and rebell *Iohn*.

AFTER the deafe of the tyrant, the Barbarians whom he had gathered together to wage battaill with the Romaines purposed to ouer runne certaine dominions that were subiect vnto the Empire of Rome. The Emperour hearing of this referred vnto the wisdom of God after his wonted guise the whole matter, he gaue him selfe altogether vnto prayer and in the end obtained his desire. It shal not be amisse presently to lay downe the miserable endes of the Barbarians. First of all their captaine *Rugas* was slaine with a thunderbolt. Next there ensued a plague which dispatched the greater parte of his souldiers. Neither seemed this a sufficient punishment, but there came fire also from heauen and consumed many of them that remained, the which thing did greatly astonish the Barbarians, not so much because they presumed to take armour against the fierse & valiaunt Romaines, as when they saw the Romaines assisted by the mightie arme & inuincible power of God. At that time *Proclus* the Bishop repeated some parcell of *Ezechiels* prophesie, expounded it in the Church & applied it with singular commendation to haue bene foretold of God and then to haue taken place to the wealth of the Romaine Empire. The prophesie was as followeth: Thou sonne of man prophesie against Gog the prince of *Rhos*, *Misoch* and *Thobel*. I will visite him with pestilence and blood: I will cause stormy raine and halestones, fire and brimstone to fall vpon him and all his hostes, yea & vpon

Rugas slaine with a thunderbolt.
Pestilence.
Fire from heauen.

Ezech. 38.

all that great people that is with him. Thus will I be magnified, thus will I be sanctified and knowen in the eyes of many nations and they shall know that I am the Lord. For this sermon, *Proclus* (as I sayd befoze) was highly commended.

CAP. XLIII.

How the Emperour Valentinianus the younger married Eudoxia the daughter of Theodosius.

Theodosius the Emperour besides sundry other graces for his singular modestie and mildnesse had this one benefit which followeth bestowed vpon him by the goodnesse of God. He had a daughter on his wife *Eudoxia*, whose name was *Eudoxia*. *Valentinianus* the younger his cousin whom he had made Emperour of the West partes of the world requested he might haue her to his wife: *Theodosius* the Emperour yelded vnto his request. And when as they deliberated with them selues and thought vpon a place that was situated iumpe in the midst betwene Rome and Constantinople, where the marriage might be solemnized and agreed that it should be at Thessalonica: *Valentinianus* wrote vnto *Theodosius* requesting him not to trouble him selfe any thing at all therein, that he would come to Constantinople. Wherefoze after he had set all thinges in order in the West dominions he toke his voyage towardes Constantinople for to be married. When all the royall solemnitie was accomplished, in hast he returned together with his wife towardes the West. It was in the Consulship of *Isidornus* and *Sinaior*, Thus had the affaires of *Theodosius* happy and prosperous successes.

Anno Dom.
440.

CAP. XLIIII.

How Proclus Bishop of Constantinople perswaded the Emperour to translate the Corps of Iohn Chrysostome out of exile, and burie it in the Apostles Church.

Shortly after *Proclus* the Bishop reconciled vnto the Church such as had denided themselves because of *Iohns* deposition, and with his graue wisdom, and pollicie he removed out of their mindes the offence and displeasure they had conceaued. But how he brought that to passe I will now declare. When he had first perswaded the Emperour, he caused the corps of *Iohn* buried at Comanum, to be translated to Constantinople five and thirty yeares after his deposition and solemnly with great pompe and reuerence to be interred in the Apostles Church. By this meanes such as for the affection they bore vnto *Iohn*, raised priuate and seuerall conuenticles, were coupled vnto the congregation of the faithfull. This was done in the sixteenth Consulship of *Theodosius* the Emperour, the eight and twentieth of January. Yet I can not chuse but maruell greatly, what the occasion might be of so great a spite and hatred olowed vnto *Origen* that was dead (for he was excommunicated by *Theophilus* Bishop of Alexandria two hundred yeares after his disease) when as *Iohn* five and thirtie yeares after his departure was of *Proclus* receaued into the companie of the faithfull. But *Proclus* was a faire conditioned man in respect of *Theophilus*. Wise and discrete men do perceauce well enough how these thinges both haue fallen out in times past and now also daily do come to passe.

Origen was
excommuni-
cated two
hundred
yeares after
his death.

CAP. XLV.

The death of Paulus the Nonatian Bishop, and how Marciannus was chosen to succcede him.

Not long after they had interred the corps of *Iohn* in the Apostles Church, *Paulus* the Nonatian departed this life, it was in the aforesayd Consulship the one and twentieth of Iuly. His hearse reconciled in maner vnto the Church all the varieng sectes and opinions. For all came together to his buriall and brought his corps to the graue with singing of Psalmes. He was the man that was greatly beloued throughout his life time for his sincere & vpright behaviour. And inso much he did a worthy aete a litle befoze his departure I thought good to penne it in this our present historie to the profit of the studious reader in time to come.

That

That he used his wonted diet of the Monasticall discipline all the while he was sicke, without any chaunge or alteration thereof, that he ceased not to praye continually I haue determined to runne ouer with silence, least while I linger about the recitall of these, I may forme any kind of way to deface the Act of his bo'ly worthy (as I sayd) of memorie and the profit of the Reader. It was as followeth. *Paulus* being ready to departe out of this life called the Priestes within his iurisdiction before him, and sayd thus vnto them: provide you a Bishop while as yet there remaineth breath in my body, lest after my departure the Churches be set on tumultes and dissention. When they had answered, that the election of a Bishop was in no wise to be referred vnto them, (for they sayd, one of vs is of this minde, an other of that minde, and therefore it is impossible we should agree vpon one man, but we would haue thee to name him whom thy pleasure is we should chuse) after the hearing of their reason he replied: why then deliuer me this your promise in writing, that you will elect whom soeuer I shall nominate. When the bonde was made and subscribed vnto with their bandes, first he lifted him selfe a litle out of his bed, next he wrote secretly within the bond unknowe vnto them that were present the name of *Marcianus* who was a Priest, and had bene trained by vnder him in the Monasticall discipline, but then as it fell out was not present. Last of all he sealed it, he willed the chiefe Priestes to doe the same, he deliuered it vnto *Marcus* the Nouatian Bishop of Scythia, who then was in the citie and sayd vnto him as followeth: If it please God that I may recouer and lengthen my dayes yet a while longer in this world, deliuer me this bonde which I geue thee to keeping, but if his pleasure so be that I must needs departe and finish the race of this fraile and transitorie life, thou shalt finde his name written in this bonde whom I haue nominated to be my successour in the Bishopricke. These wordes were no sooner vttered but he gaue vp the ghost. Three dayes after his departure out of this life the bonde was opened in the presence of a great multitude, when they found that *Marcianus* was therein nominated, all with one consent lifted their voices and sayd he was a fit man for the function, and immediatly they sent to seeke him out. When they had happely met with him at Tiberiopolis a citie in Phrygia, they take him and bring him thence, in the ende he was placed in *Paulus* rowme the one and twentieth day of the aforesaid moneth. But of these thinges thus much shall suffice.

CAP. XLVI.

How Theodosius the Emperour sent Eudocia his wife to Ierusalem.

From that time forth *Theodosius* the Emperour beganne to offer prayes and thankesge-
 F uing for the benefites he receaued of God, and to ertoll with diuine laudes the name of
 Christ. Whereouer he sent *Eudocia* the Emperesse to Ierusalem, for he promised that she
 should performe this vow if he might see his daughter married. But she both at her going and
 at her returne bewtified with sundry ornaments not onely the Churches of Ierusalem, but
 also throughout all the cities of the East.

CAP. XLVII.

Of Thalassius Bishop of Caesarea in Cappadocia.

Proclus about that time in the seauententh Consulship of *Theodosius*, toke in hand a mar-
 P uelous enterprize such a thing as none of the Bishops of olde haue at any time brought
 about. After the deafe of *Films* Bishop of Caesarea in Cappadocia, the Caesareans came
 to Constantinople for a Bishop. When *Proclus* mused with him selfe whom he should assigne
 to be their Bishop, by chance on the Sabbath day as he sought a fit man for the rowme all
 the Senators came to the Church for to see whom he would elect, of which number *Thalassius*
 was one, Lieutenant and gouernour of the nations and cities throughout Illyrium. Who as
 reporte goeth being commaunded of the Emperour to gouerne certaine countreyes of the East,
 was consecrated of *Proclus*, and in steede of a Lieutenant made Bishop of Caesarea. And thus
 the Ecclesiasticall affaires of those times enioyed peace and tranquillitie. But here I will cut
 of and make an ende of my Historie praying for the continuance of peace and prospero:is

estate of all Churches vnder heauen, for the wealth of all people, for the concord and vnitie of all cities and contreyes. For when peace preuaileth there is no matter for an historiographer to occupie his penne. For most holy *Theodorus* which hath inioyned me this taske, now at length performed in these seuen booke of the Ecclesiasticall historie: there would haue bene no matter ministered for my penne, if such as let their munes on sedition and discorde had bene at peace and vnitie among them selues. This seuenth booke contineweth the historie of two and thirtie yeares, our whole historie being deuided into seuen booke comprising the compasse of one hundred and fortie yeares, beginning at the first yeare of the two hundred and first Olympiade, when *Constantine* was proclaimed Emperour, and ending the second yeare of the three hundred and first Olympiade, being the seuententh Consulship of *Theodosius* the Emperour.

Socrates endeth his historie Anno Dom. 440.

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The ende of the seuenth booke of the Ecclesiasticall historie,
of Socrates Scholaasticus.



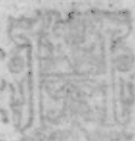
THE TRANSLATOVR VNTO THE READER.

Hitherto (Christian Reader) haue I translated Eusebius and Socrates, which continued their histories from the birth of Christ vnto the raigne of Theodosius Iunior. I would haue thee know that at one time with Socrates there wrote two other Grecians, Sozomenus and Theodoret, beginning where Socrates beganne, and ending their histories with him at Theodosius Iunior. Their argument is one, to wit: The Ecclesiasticall historie, their language one, they wrote all in Greeke, their yeares one, for they florished the same time. Little difference there is betwene them in substance, sauing where the one is longe the other short, where the one is obscure, the other plaine, where the one is tedious, the other pleasaunt. To translate them all three, would not in my opinion be so profitable as painefull, the volume both would be too huge, and the reader soone wearied with the oft repetition of one thing. Calsiodorus the Senatour and compiler of the Tripartite historie, preventing this inconuenience, and seeing that these three writers agreed in substance, deuised with him selfe how to ease the reader of so greate a labour, and how to ridde him from so tedious a studie. He made an Epitome or brieve collection of them all three, I meane Socrates, Sozomenus, and Theodoret, and called it the Tripartite historie. The credit of the Epitome and collector doeth not countervaike the authoritie of the author, Antiquitie with the trueth is to be preferred. Therefore in translating, I thought farre better thou shouldest see, not the authors to auoide repetition and wearisome reading, but the author him selfe, I meane Socrates alone, in steede of the two other, whom I haue chosen as the soundest writer, the faithfullest historiographer, and the absoluteft deliuerer of the historie in all pointes vnto the posteritie.

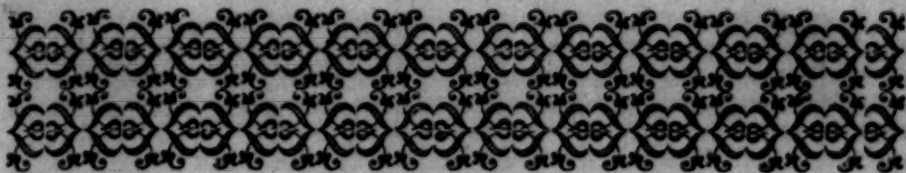
Wherefore if ought be well done, geue the prayse vnto
God, let the paines be mine, and the
profit the Readers.

* *
*

THE TRANSLATOR TO THE READER



I have been much surprised to find that the
 translation of the Bible into English is not
 as generally known as it ought to be. I
 have therefore thought it necessary to publish
 this translation, which is the work of a
 learned and pious man, and which is
 the most accurate and useful of any that
 has yet appeared. I have also added a
 preface, which contains a short history of
 the translation, and a list of the
 translators. I hope that this translation
 will be found useful to all who are
 desirous of knowing the meaning of
 the Bible. I have also added a
 list of the translators, and a preface
 which contains a short history of the
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 the translators, and a preface which
 contains a short history of the translation.



THE ECCLESIA-

STICALL HISTORIE OF E-

EVAGRIUS SCHOLASTICVS A

NOBLE MAN OF ANTIOCH, AND ONE

of the Emperours Lieutenants, comprised in six

books, beginning where Socrates left,

and ending a hundreth and se-

uenty yeares after.

*WRITTEN in the Greeke tongue about nine hundred yeares ago,
and translated by M. H.*



Imprinted at London by Thomas Vautroullier dwelling
in the Blackefriers.

1585.

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 EVANGELIST SCHOLASTIC A
 NOBLE MAN OF ANTIQUITY AND ONE
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Printed at London by Thomas Vennor in his dwelling
 in the Strand
 1783

THE PREFACE OF THE TRANSLATOR VNTO THE READER TOVCHING
EVAGRIVS AND HIS HISTORIE.



*V*agrivus a noble man of Antioch, a learned writer, and continuator of this ecclesiastical historie may not lightly be ouerskiped with out commending of his praise & vertues to immortall memory, & rehearsing of them to the encouragement of all studious nobilitie, to the profit of the louing Reader, and the furtherance of Christian professiō. His honor was nothing impaired, his blood nothing blemished at all, in that he being a temporall man acquainted himselfe with Ecclesiasticall affaires. *Sabellius* writeth,

Sabellius.

that *Bartholomeue* the Apostle came of a noble race, forsooke the brauerie of courtries and became the follower of Christ. *Peter*, *Dorotheus* and *Gorgonius*, being pages vnto the Emperour *Diocletian*, in great credit and of noble parentage, badde court farewell, weyed litle their honour, made lesse accompt of the Emperour, forsooke their owne liues rather then they would forswear Christ. The Treasurer together with the Lieutenant of a certaine towne in Phrygia, chose rather for the trueth in Christ, with fire to be consumed to ashes, then here to enioy all worldly treasure. *Audaetus* a noble man of Italie, preferred the garlande of Martyrdome before all the glorie and pompe of this transitorie life. A noble man of Nicomedia rent in peeces a wicked proclamation in the face of all the foure Emperoures. *Asturius* a Senator of Rome, thought it no staining of his honour, to take vp on his shoulders the deade body of a blessed Martyr, and prouide for it a funerall. *Iouianus*, *Valentinianus* and *Valens*, noble men and afterwards Emperoures one after the other, threwe away their sworde girdles, lesse their offices, departed the court of *Iulian* the *Apostata*, rather then they would denie Christ. Yet *Sainct Paule* sayeth that, not many wise men according vnto the flesh: not manie mightie, not manie noble men are called. True it is in respect of a greater number of the contrarie, or rather we may say that these were not fleshlie minded, their disposition was not carnall, their wisdom was not worldly: howe great a comfort is it vnto Christian profession when Princes become fosterers, when Queenes become nurces, and noble men become fauourers of the Christian sayth? In some countreyes wee see that noble men most of all spende their time in studie and learning. It is not decent in some countreyes for the peasants sonne, the farmour, the frankeline, or howe so euer ye terme him to forget his fathers rusticall toyle, and forthwith addiect him selfe to the gentlemans trade. The Pope most commonlie calleth noble men to his Colledge of Cardinales, Dukes and Earles yongest sonnes, he vsed to make Cardinales sometimes in their cradles. Bishops and Archbishops in many countreyes descende of noble houses. *Oforius* Bishop of Lusitania in Portingall, writing against *M. Haddon*, sticked not to giue vs an inkling of his parentage. Neither doe I mislike with this in the Church of Rome, *si cetera essent paria*, for I reade that *Nectarius* a noble man, by office a Prætor

Euseb. Eccle. hist. li. 3. ca. 6.
Euseb. ec. hist. lib. 8. cap. 11.
Euseb. ec. hist. lib. 3. cap. 11.

Euseb. lib. 3. cap. 5.
Euseb. ec. hist. lib. 7. cap. 15.
Socrat. eccl. hist. li. 3. ca. 11.
1. Cw. 1.

Socrat. eccle. hist. lib. 5. ca. 8.

The Preface

Socrat. eccle.
hist. lib. 5. ca. 8
Socrat. lib. 4.
cap. 25. lib. 6.
cap. 3.
Socrat. lib. 7
cap. 47.
Euagri. lib. 6.
cap. vii.

of Constantinople, was chosen to be bishop of that sea of a hundred and fiftie bishops, which then assembled together at Constantinople, partly for that, and partly for other things. *Ambrose* also Licutenant of a prouince was made bishop of Millaine. *Chrysostome* bishop of Constantinople descended of the Senators of Antioch. *Thalassius* Senator of Constantinople, Licutenant of Illyrium was made bishop of Cæsarea in Cappadocia. I see that *Euagrius* who in the time of *Tiberius Constantinus* was Quæstor, and in the time of *Mauricius Tiberius* was maister of the rolles, together with diuers others occupied them selues about Ecclesiasticall affaires, but I highly commend such as shewe forth tokens of their nobilitie by studie of vertue, politicke gouernement of their countrey, noble prouesse, valiantnesse of courage, mainetenance of the trueth, and furtherance of the Gospell. Some thinke it is inough for them to bayte at the vniuersitie, there steale a degree, and forthwith be counted gentlemen: or to be in commons in one of the Innes of court or chauncery, where there are many wise, zealous, and learned gentlemen: or to get into some noble mans seruice, and by vertue of the cognizance to be called a maister: or to purchase for a peece of money a coate armour: or to begge a farme, and by vertue of the valuation in the queenes bookes to become a gentleman. E- uery one thinks not I am sure, that these sorts of men are to be numbred among the aun- cient and noble houses, though in proceesse of time antiquitie seeme to preuayle verie much with such kinde of men, long possession is a great matter in lawe, and an olde deede though it be forged will further the matter verie much. The *Arcadians* cal- led them selues *ἠπειρώτες* a progenie farre more auncient then the Moone. Of them *O- uid* writeth thus.

Arcadians.

Ouid.

Ere Moone was set in skies above (if fame do them not faile)

The soile was called of Arcas high, whose credit must auale.

Suidas.
Aegyptians.

But they contended for Antiquitie with the AEgyptians, and to try out the trueth, *Psammitichus* King of AEgypt did as followeth. He shut vp in a certaine close lodging, farre from cities and companie of people, two newly borne babes, some say with nur- ces (charged not to speake a worde) some say among goates, and that for the space of three whole yeares; at the three yeares ende to see what language the children would speake, he caused one of his familiars suddenly to go in among the children, which did so, and tooke one of the children by the hand, which sayde vnto him, *Becos*, that is in the Phrygian tongue bread, the king hearing this confessed him selfe overcome, and yelded vnto his aduersaries for antiquitie. Thenceforth were they called *ἠπειρώτες*, but *Suidas* thinketh that the children being acquainted with the bleting of goats, cried becke and so that it was nothing else but a iest, and a deluding of the King. Yet *John Goropius* a phisition of Antwerpe, taketh the matter in earnest, to the ende he might curry fauour with the Germanes, he saith that the Grecians were herein foully deceaued, and that becke or weck in the Germane tongue signifieth bread: the Aegyptians being soyled, turne them vnto the Scythians, & of them likewise they were overcome. Here is much a do and all for gentrie. The Aethiopians alleadge reasons for themselves, and they must be heard. The Brittaines can tell you they come from Troy, and thence they can bring you the straight way to *Adam*, next to God, and then a full point. *Poggius* writeth that a noble man of Fraunce espied on an Italian souldiers buckler the oxe head ingrauen, stomaked him therefore, told him it was his cognizance, that his house was farre more auncient, and to the ende all quarelles might be ended, chalenged him to the field. The Italian made litle adoe, told him he would meete him. On the day appointed the no- ble man came with a great troupe. The souldier likewise met, and ioyning together he

Io. Goropius
med. Antwer

Scythians.
Aethiopians.
Brittaines.

Poggius.

asked

asked of him whie his noble bloud was so much out of temper: When that the noble man answered, that his auncetors had euer giuen the oxes head, and that he and his would thenceforth giue it or else knowe a cause to the contrarie. Why an please you syr (saith the souldier) this is no ox head, it is the head of a cowe. It was about gentrie betwene *Phaeton* and *Epaphus* that moued *Phaeton*, as the Poets faine, to craue licence for one day to sit in the chariot of *Sol*. For whē he minded to root out the posterity of his aduersarie, almost he set the whole world on fire. *Maximinus* the Emperour borne in a pelting village of Thracia, and misliking with him selfe therefore, slue as many as knew his pedegree, and had scene the ragges of his parents. *Herode* burned the genealogies of the Iewes, that he might affirme him selfe as well as they, to haue defended of a noble race. *Themistocles* a bastard borne, for to cloke his birth, and to remoue the ill opinion conceaued that way, entised the yong nobilitie of Athens to frequent *Cynosarges* a schole without the city where bastards did only frequent. Many shiftes are made, lacke would be a gentleman if he could speake french. *Amasis* king of Aegypt being basely borne, made his image of gold, set it vp to be worshipped, that the people might reuerence him the more. *Smerdes* a forcerer because he was in person like *Smerdes* the brother of *Cambyfes* King of the Assyrians (whose death *Cambyfes* procured, fearing he would aspire vnto the kingdome) made the world belecue that he was the man in deede, ouercame *Cambyfes* and was crowned King, but his wife and bedfellowe, with clipping & other wonted familiaritie, felt his head, found that *Smerdes* had no eares, reuealed it abroad, and so was he betrayed and deposed his kingdome. *Prompalus* fayned him selfe to be the sonne of *Antiochus Epiphanes*. A certaine Aegyptian the sonne of *Protarchus*, the marchant called him selfe the sonne of *Alexander Zebenna*, and the adopted sonne of *Antiochus*, wept bitterly at the funerall of *Antiochus* as if he had bene his owne father. *Archelaws* made the world belecue that he was the sonne of *Mithridates*. Whē *Perseus* the last king of the Macedonians had ended this life, *Andristus* a countrey fellow would needes perswade men that he was his sonne. *Equitius* affirmed that without all doubt he was the sonne of *Tiberius Gracchus*, *Citharædius* endeouored to perswade the Romanes that *Nero* had not dispatched him selfe, but that he was *Nero*. Many of the aforesayde cloked their gentrie, fayned them selues noble men, conquered kingdomes, deluded the world, and in the end deceaued them selues. *Iulius Caesar* espied a rude and an homelie man, aspiring vnto the kingdome of Cappadocia, he resembled very much the fauour of *Ariarathes* whom all the world knewe to haue bene dispatched by *Marcus Antonius* this counterfait *Ariarathes* had wonne all the countreyes, the crowne was going to his head, but ere the crowne came *Iulius Caesar* tooke his head frō of his shoulders. So dealt *Augustus* the Emperour with such as had proclaimed a yong mā to be king of the Iews after the deafe of *Herod*, because he resembled his sonne *Alexander*, whome in his life time he had put to death. When *Henry* the fourth had taken *Richard* the seconde, that was king of England, and imprisoned him, the Earle of Salisbury vncle of the mother side vnto king *Richard*, either to redeeme the prisoner, or to reuenge him of the king, or peraduenture both, set vp a priest in princely attyre, one of king *Richar des* Musicians, resembling his person very much, & blazed that the king had broken prison & was gone: the people hearing of this ranne after the counterfeit King, but *Henrie* came with power and made the priest he could sing no more. What will not all these shiftes anayle vs? can we not face out the matter? will Abbey gentry helpe at all? no doubt antiquity must take place. Will you heare what *Lycurgus* the lawgiuer of the Lacedæmonians sayed sometime vpon like occasion vnto the bragging nobilitie of Lacedæmon: O noble ci-

Phaeton.
Epaphus.

Maximinus.

Herode.

Themistocles.

Amasis.
Smerdes.Prompalus.
An Aegyptian.Andristus.
Equitius.
Citharædius.A counterfait
Ariarathes.

A fained Alexander.

A Priest set
vp for a king.Lycurgus.
Pharuch.

tizens (sayth he) the vaunt and glorie we make of *Hercules* the auncient race and proge-
 ny descending of his loynes will auaille vs not a iote: vnlesse that with all care and indu-
 stry we practise in our liues such vertuous actes as made him famous and renoumed: &
 moreouer that we learne and exercise continually honest and noble behauiour. *Age-
 silaus* king of the Lacedaemonians misliked very much with the behauiour of his nobili-
 tie, when he vttered these words vnto them. You see the force & strength of the host to
 be on the side of the Spartane souldier, and you your selues followe after as a shadowe
 commonly goeth after the corporall substance. *Theodorus Zuinger* reporteth thus of the
 nobilitie of his cuntry. They will be counted the best men, that take vpon them to
 maintaine and increase the honor of their auncesters: they are the most sluggish sort of
 men, they giue them selues to hunting, to banquetting, to polling and oppressing of the
 poore people, and they thinke that onely thing sufficient for their honor that they either
 through another mans vertue, or through an other mans vice, attained vnto the name
 of nobilitie, or vnto auncient armes: that thenceforth they may without controllement
 together with such like companions banquet day and night in their pauillions, haunt
 brothell houses, and frequent places of beastly pleasure, and because they are scarce wor-
 thie the companie of men, they consume the rest of their dayes in following after doggs.
 I except them euer and in all places, which liuely expresse in vertuous life, the noble
 fame, and great renowme of their auncestors. So farre *Theodorus*. But (God be prayd
 for it) we are able to report farre better of England, that there are of the nobilitie, va-
 liant men, vertuous, godly, studious, politicke, zealous, of auncient houses, and bloud
 neuer stained. There is hope the dayes shall neuer be scene, when the prophecie of *Chau-
 cer* shall take place, where he sayth:

Chaucer.

*When sayth sayeth in priestes sarwes,
 And Lordes hestes are holden for lawres,
 And robberie is holden purchase,
 And lecherie is holden solace.
 Then shall the land of Albion
 Be brought to great confusion.*

And to the end our wished desire may take effect, let vs harken what exhortation he
 geueth vnto the chiefe magistrate, his wordes are these:

*Prince desire to be honorable,
 Cherish thy folke and hate extortion,
 Suffer nothing that may be reprocable,
 To thine estate done in thy region.
 Shevve forth the yard of castigation.
 Dreade God, do lawre, loue truneth and vvorshinesse.
 And wedde thy folke ayen to stedfastnesse.*

Nowe that my penne hath ouer rulse me, and runne so farre with the race of mine
 authors nobilitie, I will returne vnto *Enagrus* againe, that we may be the better ac-
 quainted with so singular a man that hath ministred the occasion of so singular a mar-
 ter. He studied a while at Apatnea, (for so he testifieth of him selfe) in the time of the Em-
 perour *Iustinian* about the yeare of our Lorde 565. he was so carefull ouer the studious
 reader, that he recited vnto him about the latter ende of his fift booke, all the histo-
 ries both diuine and prophane, from the beginning of the worlde vnto his time. He
 was a great companion of *Gregorie* Bishop of Antioch, he bare him companie to Con-
 stantinople, when he went to cleare him selfe, he reporteth of him selfe that he was
 married

*Euscri. lib. 4.
 cap. 35.*

married in Antioch with great pompe and royall solemnitie, when the great earthquake the night following, shooke the whole citie. His state and condition I doe gather where he writeth of the pestilent and contagious disease which raigned throughout the worlde the space of two and fiftie yeares: the wordes he wrote are these: The greatest mortalitie of all fell vpon mankind the second yeare of the reuolution which comprised the tearme of fiftene yeares, so that I my selfe which write this historie, was then troubled with an impostume, or swelling about the priuie members, or secrete partes of the bodie: Moreouer in proceffe of time, when this sicknesse waxed hoate, and dispatched diuerslie and sundrie kindes of wayes, it fell out (to my great griefe and sorowe) that God tooke from me manie of my children, my wife also, with diuerse of my kinsfolkes, whereof some dwelled in the citie and some in the countrey. Such were my aduentures, and such were the calamities, which the course of those lamentable times distributed vnto me. When I wrote this, I was eyght and fiftie yeares olde. Two yeares before, this sicknesse had bene sower times in Antioch, and when as at length the fourth reuolution and compasse was past, besides my aforesayde children, God tooke away from me a daughter and a nephewe of mine. The iudgement that *Nicephorus* geueth of his historie is in this sort: *Euagrius* a noble man wrote his Ecclesiasticall historie, the which he continued vnto the raigne of *Iustinus*, handling especially prophane matters. The substance whereof he gathered out of *Eustathius* the Syrian, *Sozimus*, *Priscus*, *Iohannes*, *Procopius* of Caesarea, and *Agathus*, all which were famous orators of that time, and out of sundrie other good authors: but the author reuealeth him selfe in the plainest sort, where he endeth his historie, writing in this sort. Here doe I minde to cut of and make an ende of writing, that is the twelue yeare of *Mauricius Tiberius* the Emperour, leauing such things as followe, for them that are disposed to pen them for the posteritie in time to come. I haue finished another worke, comprising relations, epistles, decrees orations, disputations, with sundrie other matters. The relations for the most part are in the person of *Gregorie* Bishop of Antioch, for the which I was preferred vnto two honorable offices. *Tiberius Constantinus* made me Treasurer, *Mauricius Tiberius* made me maister of the Rolles, where the noble men, and Magistrates with their monumentes were registred. The Author endeth his historie about the yeare of our Lord 595. wanting onely fide yeares of fixe hundred. There are manie odde things in this historie, whereby the Reader may note the chaunge and diuersitie of times, howe abuses creepe in by a litle and a litle. Whosoever he be that is so disposed to settle his minde, and rest vpon the plaine truth by perusing of these histories, he may haue great furtherance. In *Eusebius* he may behold the estate of the primitive Church, from the Apostles vnto his time three hundred and odde yeares. In *Socrates* although it followe immediatly, he shall finde great chaunge, his historie is of a hundred and fortie yeares after, but in *Euagrius* being but a hundred and fourtie yeares after him, ye shall see farre greater alteration. Last of all if ye weye the thinges which happened since the sixt hundred yeares after Christ, then as it is written, *Qui legit intelligat*, then came in the Pope, then came in the Turke, and then came in the Deuell for altogether. For after the raigne of this *Mauricius* came in *Phocas* to be Emperour, which first graunted vnto the Byshoppe of Rome to be called vniuersall Byshoppe. This *Phocas* murdered the Emperour *Mauricius*, obtayned the Empire through treason, a fite man to be founder of so worthie an act. Note I beseech you howe that in his time God seemed vterly to withdrawe his blessing: Fraunce, Spaine, Germanie, Lombardie, and the greatest part of the East fell from the Empire for euer, such a wrecke to

Euagrius, lib. 4. cap. 18.

Nicephor. eccle. hist. li. 1. cap. 1.

Euagrius, lib. 6. cap. 13.

Eusebius.

Socrates.

Euagrius.

Mat. 24.

The Preface

the state as neuer had bene scene before. Not onely this, but there ensued in the temporaltie no feare of God, no shame of the world, no loue towards the brethren, no care of the Church, no consideration of cleargie men: in the spiritualitie, pride of prelates, pampering of their panches, fleshly pleasure, they turned deuotion into superstition, faith into fayned workes, plaine dealing into hypocrisie, carefull zeale into carelesse securitie, in stead of the Bible, they bring into the Church legendes of lyes, in stead of the true and pure seruice of God, they brought in pecuish and pelting ceremonies, wherefore the season requireth that we watch & pray, and continually waite for the Lords comming. All is now in the extreme.

*Nullum
violentum perpe-
tuum.*





THE FIRST BOOKE OF THE EC- CLESIASTICALL HISTORIE OF EVAGRIUS SCHOLASTICVS.

CAP. I.

The Proëme of Enagrius to his historie.



*E*usebius surnamed *Pamphilus*, a man without all peradventure as in other things profound, so in penning excellent, is of such efficacy in his woorkes, that although he can not make the readers perfect Christians, yet can he so dye them by persuasion, that with prompt and willing mindes they will embrace the Christian faith. *Eusebius*, *Socrates*, *Sozomenus* and *Theodoret* haue written most exquisitely of the incarnation of our most louing Sauiour, of his ascention into the heauens, of the famous acts of the Apostles, of the combats and persecutions of the holy Sparrs, & what other thing sooner was thought worthy the noting, or other wise vnto some part of *Theodosius* junior his raigne: Insomuch therefore such things as ensued after same nothing inferior vnto the rest, and haue bene hitherto recorded in no perfect order, although also I my selfe seeme unfit by reason of my small habilitie to take so great an enterpryse in hand, yet I take it to be my duty to imploy what labour and industry lieth in me for the compiling of this woork, & to put my whole trust and confidence in him which indued the fishermen with heauenly wisdom, & filled the rough tong for ready deliuerie and sounding of euery syllable, to the end I may reuiue the famous actes which now do slumber in the dust of forgetfulness, so sturre them with my penne and print them to immortall memorie, that not onely euery man may know what hath happened vntill this our age, when where, in what sort, against whom, by what men, but also that no worthy act through rechelesse securitie, and languishing slouthfulness the sister of obliuion be cleane put out of remembrance. Therefore by the helpe of almighty God, there will I begin to write where the aforesaid writers made an end of their histories. When the outrageous crueltie of *Iulian* had sucked his fill of the blessed Sainats and martyrs blood, when the mad furie of *Arius* false and counterfeit doctrine, was hydded with the sound canons of the Nicene counsell, when both *Ennomius* and *Macedonius* were sore pricked at Bosphorus with the power of the holy Ghost, and utterly soyled at the famous cite of Constantinople, when the holy Church had purged her of her filth and infection, the which she lately receaued and now recovered her former glozie, being as it were all layd ouer with glistering gold, and gorgeously araped for her louer and hydegrome: Satan the swoyne aduersary to all godlinesse, because he could not away with these graces and benefites bestowed from aboue, rayled against vs a straunge battell contrary to the course of nature. And whē he saw the idolatrie of pagans was trode in the puddle of contempt, and that the seruite and abiect opinion of *Arius* was quite banished the Church, although he staggered and staid openly from oppugning the Christian faith, specially seeing it was confirmed and fortified by so many auncient and goodly fathers (for in besieging and assaulting of it, his power was very much diminished) secretly and by stealth he wrought his feats, he deuised certayne objections and resolutions, and laboured to conuey the error after his newe found inuention vnto the Jewish superstition, forgetting like a wretch as he is, that in partaking with them he was lately soyled and overthowen. Whereas aforetime he had one aduersary, now craftily he seemed to reuersee & in maner to embrace the same: his deuise and endeuour was not to withdraue the Church generallly from the whole faith, but to see whether he might possibly corrupt one word or sillable comprised therein. Therefore being wrapped in his owne malice, he craftily went about to alter, yea one letter which seemed to appertaine vnto the sense & understanding of the sentence. But how in pronunciation he seuered the tong from the truth of the word, so that the sound and sense of the phrase might not ioyntly

The pollicie
of Satan in
reuining the
Iewish opi-
nion.

laude God & extoll him with diuine praises, mozeouer into what issue either of them did growe and what end they enioyed, I will declare when I come to intreate of them, I will also adde thereunto what other thing sooner may be thought woorthy of memory, though therein I may same to digresse, and there will I cease to write, where God of his goodnesse will haue the historie ended.

CAP. II.

Howe Nestorius through the procurement of Anastasius his disciple called the blessed mother of God, not the mother of God, but the mother of Christ, and therefore was counted an hereticke.

*Iohn. 19.
Mat. 27.*

*The fonde
reason of A-
nastasius.*

*The blasphemie of Ne-
storius.*

If so much that Nestorius (who called together against Christ a second councill with Caiphas, who builded a slaughter house of blasphemies, where Christ a new is both slaine & solb, who seuered and deuided a sunder his natures that hong on the crosse, and had not as it is written no not one bone broken throughout all the members of his body, neither his vnseamed coate parted of such as put the Lord to death) reiected the clause of the mother, or bearing of God, framed of the holy Ghost, by the meanes of many learned and goodly fathers, set against it this saying the mother or bearing of Christ, leudly forged of his owne bzaine, and filled the Church of God with sedition, ciuill warres, and cruell bloudshed: I thinke verily my penne can not want matter to paint and orderly to continue the historie, and so to procede vnto the end, if that first of all through the help of Christ the ayder of all men, I begin with the blasphemie of Nestorius. The schisme which then rose in the Church had such a beginning as followeth. Anastasius a certaine priest of a corrupt & peruerse opinion, an earnest maintainer of the Jewish doctrine of Nestorius, and his companion in the voyage he toke from Antioch to be bishop of Constantinople, when he heard the lende reasons & conference which Nestorius had with Theodorus at Mopsouestia in Cicilia, he fell from the right faith, and as Theodorus writeth of that matter in a certaine epistle, he presumed in the open audience of the church of Constantinople, in the hearing of such people as serued God deuoutly to say these wordes: let no man call *Marie*, the mother of God, for *Marie* (sayth he) was a woman, & it is impossible that God should be boyne of a woman. When the religious people misliked with his reasons, and counted not without cause of his doctrine as of blasphemie: Nestorius the ringleader of his impietie not only not sozbad him, neither maintained the right opinion, but first of all confirmed his sayings to be true, and was very earnest in the defence of them. Wherefore after he had annoyed & linked thereunto his owne opinion, and the deuile of his owne bzaine, when he had potized into the Church of God the venome of his popsoned doctrine, he endeouored to establish a farre moze blasphemous sentence to his owne destruction. He said as followeth: I verily will not call him God who grewe to mans state by two monethes, thre moneths and so forth, euen as *Socrates Scholasticus* and the former councill held at Ephesus haue informed of him.

CAP. III.

What Cyrill the great wrote vnto Nestorius the hereticke, and of the third councill of Ephesus, wherunto Iohn bishop of Antioch and Theodorus came short.

*The councill
of Ephesus,
Anno Dom.
431.*

Cyrill bishop of Alexandria, a man of great fame & renowne confuted the lende opinion of Nestorius in seuerall letters, yet for all that Nestorius stiketh withstood his confutatiō, yel- ded not one iote, neither vnto Cyrill, neither vnto Celestinus bishop of old Rome, but vomited out the venome of his cankered stomacke vpon the Church, and made sute vnto Theodosius the yonger, who was Emperour of the East, that by his authoritie the first councill of Ephesus might be called together. Wherefore the Emperour wrote vnto Cyrill, & to all other ouersiers, and bishops of the Churches throughout euery city, giuing them to vnderstand that the day of Pentecost was prescribed for their assembly, on which day the liuing & ghostly spirit descending from heauen shined among vs. But Nestorius by reason that Ephesus is not farre from Constanti- nople was there before them. Cyrill together with his company came thither also before the day appointed. Iohn bishop of Antioch was absent with his prouince not of set purpose accoꝝding vn-
to

to their report which defend his doings, but because he could not in so short a space call together the Bishops of his province, for many of their cities were distant from Antioch (of old so called, but now *I besopolis*) unto a swift and stoute goer twelue dayes journey, unto some others moze, and Ephesus is from Antioch about thirty dayes journey. And when as *Iohn* answered plainely, he was not able to mete them on the Sunday appointed (for so was the day called) all his digresse sturred not a fote from home.

CAP. IIII.

How Nestorius the hereticke was deposed by the councell of Ephesus in the absence of Iohn bishop of Antioch.

When the day appointed for their meeting, and fiftene dayes over were expired, the bishops which assembled at Ephesus thinking verily that the easterne bishops would not come, or if peradventure they came, it would be long ere they met together, wheras *Cyrill* also moderated the councell in stead of *Celestinus*, who (as I sayd before) gouerned the sea of Rome, called *Nestorius* before them, & twilled him to answer vnto the crimes that were layd to his charge. And when as the first day he promised to come if the case so required, and being afterwards thise cited to appeare, made light accept of his promise, the bishops that were present called the matter into controuersie, and began to reason thereof. Wherefore after that *Memnon* bishop of Ephesus had numbred the dayes that were past since the prescribed time, to wit, seuentene: after they had read the epistles of the reuerend *Cyrill* vnto *Nestorius*, and such as he wrote vnto *Cyrill* againe, together with the holy epistle of the renowned *Celestinus*, sent in like sort vnto *Nestorius*: after that *Theodotus* bishop of Ancyra, and *Acacius* bishop of Melitina, had made relation of the blasphemous sentences which *Nestorius* bolted out at Ephesus: & after that many notable sayings to the dishonouring of the sincere faith, were vttered in that assembly of holy and learned fathers, enterlacing sometimes the vnadvised & blasphemous phrases of *Nestorius*, the holy councell pronounced this sentence against *Nestorius* in maner as followeth: Omitting other hainous crimes of the reuerend *Nestorius*, insomuch he was cited and would not appeare, neither entertaine the most holy and religious bishops which we had sent vnto him, we were driuen of necessitie to sift and examine his leude and wicked doctrine: And seeing we found him to haue belueued impiously, and to haue taught heretically, partly by perusing of his bookes and epistles, and partly also by the blasphemous sentences he vttered of late in this noble citie, we were moued both by the canons of the Church, and the graue censure of the most holy father & our College *Celestinus* bishop of Rome (yet not without shedding of manie teares) to pronounce against him this seuer and sharp sentence. Wherefore our Lord Iesus Christ, in derogation of whose maiestie *Nestorius* sticke not to pronounce such horrible blasphemie hath decreed and ordained by this sacred assemblie that he should both be deposed of his bishopricke and banished the companie of clergie men.

The sentence of the councell of Ephesus pronounced against *Nestorius* the heretick.

CAP. V.

Howe Iohn bishop of Antioch came fise dayes after and deposed Cyrill bishop of Alexandria of his bishopricke together with Memnon bishop of Ephesus: whome of the contrary side the councell absolved removing Iohn with his company, and in the end howe that Cyrill and Iohn by the meanes of the Emperour Theodosius letters became friends, and ratified the deprivation of Nestorius.

When they had pronounced the aforesaid most iust sentence, *Iohn* bishop of Antioch fise dayes after the deprivation of *Nestorius* came to Ephesus together with the priests & bishops of his diocesse, called together his clergie and deposed both *Cyrill* & *Memnon*. Afterwards when *Cyrill* and *Memnon* had exhibited supplications vnto the councell assembled with them (though *Socrates* peradventure vnacquainted with the circumstance report it other wise) *Iohn* was called of them to render an account why he deposed the bishops, and being cited thise came not at all. When *Cyrill* and *Memnon* were absolved, and *Iohn* with his clergie excommunicated & deprived of all priestly authoritie. But when *Theodosius* (who at the first disliked

Variance betwene *Cyrill* b. of Alexandria, and *Iohn* b. of Antioch.

with the deposing of *Nestorius*, yet afterwards understanding fully of his blasphemous opinion consented thereunto) had sent his gracious and godly letters vnto *Cyrill* of Alexandria, and to *Iohn* of Antioch, they became friends and ratified the sentence pronounced against *Nestorius*.

CAP. VI.

The comming of Paulus bishop of Emisa into Alexandria and the commendation which Cyrill gave vnto him, and to the epistle of Iohn.

The epistle
of Cyrill. b.
of Alexandria
vnto Iohn. b.
of Antioch.

ABout the same time when *Paulus* bishop of Emisa came to Alexandria, and pronounced in the Church the sermon which at this day is extant in the world and beareth his name, *Cyrill* bishop of Alexandria, extolled the epistle which *Iohn* had sent vnto him and wrote backe againe as followeth. Let the heauens reioyce, and let the earth be glad: the midwall of rankor is battered downe: the boyling choler which bereaued the mindes of quietnesse is purged from among vs, and all the occasion of discord and dissention is banished away: for our sauiour Iesus Christ graunted peace vnto the Churches vnder heauen, and the most vertuous and holy emperours haue perswaded yea and compelled vs thereunto: who by imitating with great zeale the godly steps of their auncesters, do firmly retaine in their mindes the true & sincere faith, providing with singular care for the profit and furtherance of the holy Church, so that thereby they purchase vnto them selues an immortall fame, and set forth the glorie of their imperiall scepter, whom the Lord of hostes doth so liberally reward and so bountifully recompence with diuine graces and benefites, that they are wont not onely to foyle the enemies, but alwayes to winne of them the renowned garland of victorie. Neither is it possible that God should lye, which sayth: As truly as I liue, I do glorifie them which glorifie me. But when the Lord our brother, and most godlie fellowe bishop *Paulus* came to Alexandria, I was wonderfull glad, for I could not otherwise chuse: because that he being a notable man, became a meane, laboured in preaching beyond the reach of his strength, to the end he might ouercome the enuie of Satan, couple together in loue the loose & seuered members of the Church, & reduce our Church in like sort with yours vnto peace and vnitie. Immediately after he wrote as followeth: Nowe I am fullie perswaded that the quarell which rose in the Church was sonde, and beganne vpon light occasion, in so much my most vertuous Lord *Paulus* the bishop brought letters vnto me, comprising a sound and sincere protestation of the faith, the which he auouched to haue bene written of your holinesse, & of the most godlie bishops which are of your prouince. The forme and phrases of *Cyrills* epistle were as is aforesayd, but touching the clause which signified the mother of God, there was written as followeth: When we had perused the godly sentences and clauses within contained, and perceaued plainelie that you were of one mind and opinion with vs (for there was but one Lord, one faith, one baptisme) we rendered vnto God diuine praises, who is the conseruer of the whole world: and presently we conceaue exceeding ioye, seeing that as well your Churches as ours, being driuen thereunto partly by the force & power of the holy Scriptures, and partly also by tradition deliuered vnto vs of our most holie fathers, do embrace one faith and opinion. Who so ener will diligently list out the true histories of those times, will easily attaine vnto the knowledge of the aforesayd.

CAP. VII.

Of many things which Nestorius reported in writing of him selfe: and how in the end his tongue which vttered blasphemie was eaten vp of wormes in the Isle Osis, where he departed this life.

Howe *Nestorius* was eriled, what afterwards became of him, the manner of his end, & the punishments he endured for his blasphemous opinion, are not laid downe in writing of such as deliuered his life vnto the world: all which in processe and continuance of time would quite haue bene forgotten & not once remembered had not I by mere chaunce lighted on a certaiue pamphlet written by *Nestorius* him selfe, where the aforesaid are rehearsed at large. Wherefore *Nestorius* the father of blasphemy builded not vpon the sure and settled foundation, but vpon the sand, which according vnto the parable of our Sauiour is subiect to speedy ruine & ouerthrowe: besides sundry other his shifts, whereby he laboured to defend his blasphemous sentences,

sentences, he wrot vnto such as charged him with the raising of rash and brauished nouelties, with his sond request, for the summoning of the councell at *Ephesus*, that he was diuinen of necessity to do as he did, seeing the church was deuided and that the one side affirmed *Mary* was to be called the mother of man, the other the mother of God. I (said he) of my part do speake vnfainedly to thend I might not erre in either side, by affirming either that he was not mortall and subiect to death, or of the other side by saying he was not immortall, haue deuised that *Mary* should be called the mother of Christ. Furthermore in the aforesaid pamphlet of his, first of all he declareth how *Theodosius* ratified not his depriuation because of the entire loue and affection he bare towards him: againe after y certain bishops of either side were sent in *Embassie* fro *Ephesus* vnto *Theodosius* the Emperour (for so the Emperour had willed) that he had licence giuen him to returne vnto his monastery being before the gates of *Antioch* which now is called *Theopolis*, the name whereof *Nestorius* hath not laid downe, yet as I learne it was called *Euprepus* monastery, and sure I am it stood before the gates of *Antioch* not two furlongs of. *Nestorius* reporteth that he made there his abode the terme of foure yeares, that he was heighly reuerenced, y he receaued many presents and afterwards that by the commaundement of *Theodosius* he was banished thence into *Oasis*. But y chiefest thing of al he quit ouerskiped. Neither forsooke he his blasphemy for all he lined there so that *Iohn* bishop of *Antioch* gaue of him this sentence in the open face of the world: to wit, that *Nestorius* was to be banished for euer. Whereafter *Nestorius* wrote subtile an other pamphlet vnto a certaine *Egyptian* where at large by occasion of his banishment into *Oasis* he discourseth of the aforesaid matters. But the plagues and punishment which lighted vpon him for the blasphemy he had conceaued (seeing there is nothing so secret but the maiesty of God seeth it) we may easily gather out of the letters which he wrote vnto the gouernour of *Thebais*, for there we may see though he escaped the hand of man, yet the vengeance of God ouertooke him, led him like a bondslauie and cast him into a lamentable plight. When as he deserued farre greater punishment being set at liberty of the people *Blennysses* in *Lybia* and *Theodosius* hauing ordained by his edicts he should returne, as he wandred from one place into an other about the furthest parts of *Thebais*, brouiling & beating himself to the ground, he enioied such an end as was correspondent to the life that went before, & shewed himself at his end a *scd Arius*, whereby it is euident & knowen for certain vnto the whole world what recompence is set forth for such as bolt out horrible blasphemies to y derogatis of the diuinity of Christ. For both *Arius* & *Nestorius* blasphemed him alike, the one affirming he was a creature, the other taking him for man. Whereas *Nestorius* complaineth y the acts of the *Ephesine* councell were established not as right & reason required but after the subtile & iniurious fetches of *Cyrril* who went about to worke him mischief, I would gladly learne of him wherfore it came to passe seeing *Theodosius* loued him so entirely (as he said) y he was constrained to go fro one countrey to an other, without any compassio enioyned to endure such grieuous banishment & happened vpo so vnfortunate an end: What other thing was it tht the diuine censure laid downe by *Cyrril* together with y priests of his assbly, seeing both of tht now are departed this life, (as it pleased an heathen philosopher to say: he is euer honozed of all men with hart & good will where there is no iust cause to the contrary) *Nestorius* is adiudged y antoz of blasphemy, & the sworne enemy of god: but *Cyrril* is highly comended for one that preached the word of god faithfully & for an earnest maintainer of y true & sincere doctrine. But lest we be charged with forgery & faining of crimes let vs heare *Nestorius* himself who can instruct vs further herein. Go to *Nestorius* let me heare the repeat some part of y epistle which thou wrotest of late vnto the gouernour of *Thebais* touching y sacred canons of y *Ephesine* councell. I was constrained (saith he) by the Emperours edict to depart into *Oasis* otherwise called *Ibis*. Again after a few lines he saith: whe the aforesaid *Oasis* was taken of the Barbarians & al destroyed with fire, sword, & slaughter, of a sodain, the Barbarians pitied my case, why and wherefore I know not, & set me at libertie, charging me with dreadfull threats that with al speed I should get me out of that countrey. For they said the people *Mazici* after my departure were like immediately to take y city. I came therefore into *Thebais* together with certen captiues who the Barbarians brought in my company, what their meaning was I could not learne. Last of al such as came in my company, got the to their owne home, & I with speed wet me to *Panopolis*. I feared greatly lest any quarelled with me or pickt occasion to molest me, for that I was a captiue, or charged me that I was a fugitiue or otherwise howsoeuer (malicious mouths are neuer to seeke for sclauiders) to thend through fraud & deceit they might bring me into trouble and

Nestorius the heretick excuseth his blasphemous opinion in these words

God from above plagued the heretick *Nestorius*.

Nestorius the heretick in his first epistle vnto the gouernour of *Thebais*.

Nestorius
the heretick
epist. 1. vnto
the gouernour
of The
bais.

vexation: wherefore I humbly request your honor that as the lawes haue prouided, you haue care ouer my captiuitie & that you suffer no prisoner & banished man to fall into the hands of wicked varlets: lest the posteritie in time to come will crie vengeance & sound out this lamentable saying: better it is to be led captiue of *Barbarians* the to flie for succour vnto the empire of *Rome*. Again *with* *solemne protestations* he requested as followeth: my sute is that by your permission it may be lawfull for me here to make mine abode where I came from *Oasis*, where the *Barbarians* set me at liberty that now at length I may enioy what God hath appointed for me. In the second epistle which *Nestorius* wrote vnto the aforesaid gouernour there was written as followeth. These letters which I write vnto your noble mind, if ye accept of them as a token of my loue & hartie good will towards you, or as an admonition of a Father sent vnto his Sonne, I beseech you wey the contents thereof, matter there is great store comprised in as few words as possible I could. *Oasis* otherwise called *Ibis* was lately ouerrune & destroyed by a great multitude of *Nomades*. And a little after. Which things being thus brought to passe your honor gaue commaundement, I wot not what moued you therunto, that certaine *Barbarian* souldiers should bring me fro *Panopolis* to *Elephantina* an Isle situated in the furthest part of *Thebais*, & thither was I violently haled of them after a lamentable sort. But as I was overcome with the long iourney, & now altogether wried, againe I heard fro you by word of mouth that I should returne to *Panopolis*. Wherefore being feeble & faint by reason of the great vexations which befell vnto me in that werisome & tedious voyage, my bodie being wasted with sicknes & weakned with age & graie heare, the flesh of my hands being shronke & the ribs broken in my sides I came the second time to *Panopolis* & there partly with misfortune & partly with the pains of the bruised wounds I was readie to yeld vp the Ghost. After all this your Lordship gaue forth a commaundement in writing, by vertue whereof I was faine to remoue from *Panopolis* vnto a certaine countrey that bordered thereupon. But whilest that now at length I hoped the edicts published against me would haue an end & waited the pleasure of the most vertuous & puissant Emperours couching my exile & misery, vnlooked for there ensued (I speake vnfaignedly) a cruel commaundement that now I should be banished the fourth time. Again after a few lines. Be content I beseech you with these circumstances: let it suffice for one bodie to haue endured such chaunge of banishment: cease now I humbly request your honor fro iniurying me anie longer, refer the sentence which is to be giuen of me vnto the most puissant emperours, let me haue iustice, it appertaineth vnto the to deale with me according vnto their pleasure, take these mine aduises as proceeding from a fatherly affectio vnto you as my louing sonne. If you presently take the matter in dugin as you haue heretofore, go on a gods name, if reason can not bridle your rage. Thus doubted not *Nestorius* with letters as with fist & fote to kick as well against the Emperours as their magistrats, and to reuile the all to nought: neither could he be brought to modest behaviour for all his woe and misery. His end & departure out of this life, I learned of a certain writer to haue bene as followeth, to wit: his tongue to haue bene eaten vp of worms, & so by the iust iudgement of God to haue passed from these bodely to ghostly, from these temporall to eternall punishments.

Nestori^s the
rayling here
tick had his
tongue eat^d
vp of worms
and so died

CAP. VIII.

How Maximianus succeeded Nestorius in the see of Constantinople, after him Proclus, and after Proclus, Flavianus.

Nestorius
Maximianus
Proclus.
Flavianus

When wicked *Nestorius* had departed this life, *Maximianus* succeeded him in the Bishoprick of the famous city of Constantinople, in whose daies the Church of God enioyed peace and tranquillity. After his deceasse *Proclus* gouerned the see, who when he had runne the race of his mortall lyfe, left the royaume vnto *Flavianus*.

CAP. IX.

Of Eutyches the unfortunate heretick how he was deposed of Flavianus byshop of Constantinople, and of the counsell which assembled there and deposed him.

A prouincial
counsell holden
at Constantinople.

In the daies of *Flavianus* the poisoned heresie of *Eutyches* sprang vp which caused a prouinciall counsell to be summoned at Constantinople where *Eusebius* byshop of *Dorylaeum* being an eloquent Rhetorician called for the records, and first of all conuincd the blasphemy of *Nestorius* when

When *Eutyches* was sent for and come, he was found in reasoning to maintaine the aforesaid error. For I confesse (saith he) that our Lord consisted of two natures before the divinitie was coupled with the humanitie, but after the uniting of them I affirme that he had but one nature. he said moreover that the bodie of the Lord was not of the same substance with ours. Therefore he was disgraced, yet at his humble sute unto *Theodosius* (he reported that *Flavianus* had forged records against him) the first councell of Constantinople was called together of the bordering bishops to sit upon that matter, where not only the councell, but also divers other bishops sifted out the doings of *Flavianus*. Where the records being found true were confirmed, and a second councell summoned to meete at *Ephesus*.

Eutyches the heretick and his opinion condemned

CAP. X.

How by the meanes of *Dioscorus* bishop of *Alexandria* and *Chrysaphius*, it came to passe that a wicked councell was called together at *Ephesus*, where *Eutyches* the heretick was restored to his former degree.

D*ioscorus* who succeeded *Cyrril* in the bishoprick of *Alexandria*, was appointed moderator of this councell, *Chrysaphius* gouernour of the pallace, had craftely brought this about to the end the hatred owed unto *Elavianus* might be set on fire: thither also came *Inuenalis* bishop of *Ierusalem*, who sometime gouerned the sea of *Ephesus* together with many priests of his traine. *Domnus* who succeeded *Iohn* in the Church of *Antioch* met them, *Julius* also the substitute of *Leo* bishop of old *Rome*. Besides these *Flavianus* was present together with his prouince. *Theodosius* commaunded *Elpidius* as followeth: such as in times past gaue sentence of *Eutyches* & most vertuous Abbot, god leaue haue they to be present at the councell, but let them be quiet, & their voices suspended: my wil is that they waite for the generall & common sentence of the most holy fathers, seeing that such things as were afore time decided by them are now called into controuersie. To be short, *Dioscorus* together with such bishops as were of his opinion in this councell restored *Eutyches* into his former dignitie as it appeareth moze at large in the acts of y^e said councell. As for *Flavianus* & *Eusebius* bishop of *Dorylaeum*, they were deposed of their bishopricks the same councell excommunicated also, & depriued *Ibas* bishop of *Edessa*, *Daniel* bishop of *Carra*, *Iraenus* bishop of *Tyrus* & *Aquilinus* bishop of *Biblus*. They laid downe moreover certaine decrees against *Sophronius* bishop of Constantinople: they remoued *Theodorus* bishop of *Cyrestes* and *Domnus* bishop of *Antioch*, of whome what became afterwards I do not learne, and thus was the second councell of *Ephesus* broken vp.

An hereticall councell held at *Ephesus* ergo a councell can and doth erre.

CAP. XI.

The Apologie of *Euagrius* touching the varietie of opinions among the Christians, and of the ridiculous vanitie of the heathen gods.

I Would haue none of al y^e ethnicks which dote ouer their idolatrical seruice to deride vs christians because the latter bishops haue abrogated the sentence of their predecessors & some alwaies to add something vnto y^e forme of our faith. For we of our part though we sit out with great care the long sufferance of God which may neither in word be expressed, neither in deed be found out: yet are we so affectionated though we leane either to this side or to y^e side, y^e we alwaies hono^r it & extol it aboue all other things. Neither was there any one of al y^e hereticks amog the christians y^e of set purpose at any time would vtter blasphemy & sal of his owne accord to reuile y^e maiesty of God, but rather perswaded himself in aucutching this or y^e opini^on, y^e therein he was of a sounder doctrine then the fathers that wet before him. As touching the ground & principles of Christian religion which alwaies ought vniuolably be retained we are all of one opini^on. For the godhead which we adoze is the trinity & the persons whom we so highly praise are in unity the word of God also was begottē before the foundations of the world were laid, & we beleue that in these latter daies he toke flesh because of the fauour & compassion he had on the worke of his owne hand. If in case that any noueltie be found out as touching other matters they come to passe freely of mans owne accord seeing it pleaseth God so to dispose of them & to graunt them liberty to thinke as it pleaseth them best to the end the holy, Catholick, & Apostolick Church may reforme what is found amisse, determine of both sides, guid vnto the true godlines, and direct her selfe according vnto the plaine character of sound & sincere doctrine. And therefore it was said of the Apostle: It must needs be that heresies do raigne among you; that they which are perfect among you may be knownen. Herein verily we haue to wonder at the secret wisdom of God which saith thus vnto S. Paule: My strength is made perfect in weakenesse. For loke what the

1. Cor. 13.
2. Cor. 12.

The wanton-
nesse of Iup-
piter.

This Phry-
gian boy
was Gany-
medes who
Iuppiter
made his cup
bearer in the
bàquet which
he made
the gods.
Nectar the
drinke of the
gods.

Bacchus
the sonne of
Iuppiter was
an Herma-
phrodite.

Iuppiter
thrust Satur-
nus his fa-
ther out of
heaven.

* Saturn* the
sonne of Cæ-
lus (as the Po-
ets do faine)

fearing lest his father should get more children to inherite, cut of his fathers priuie members and cast them into the Sea, there-
of rose a froth and of the froth Venus was borne * Phalli and Ithyphalli were the priuie members of men offered vp in honor of
the god Bacchus. * Priapus the sonne of Venus gotten in adulterie by Iuppiter, and honored with beastly sacrifices. * Pan was
the sonne of Penelope the wife of vlysses. For when as after the battell of Troie she looked still for her husband to returne, ma-
ny were suiters vnto her and because she delayed them from day to day they all abused her and got vpon her Pan. other doe saie
that Mercurie tooke the forme of an he goat, made Penelope in loue with him and got the god Pan. In Eleusis there were sa-
crifices done in the honor of the goddesse Ceres so filthie that they may not be written.

CAP. XII.

Hewe Theodosius the Emperour condemned the heresie of Nestorius.

Cod. de sum.
trinit et fid.
eath. tit. l. 1. 3.
laucinus.

Theodosius laid downe a godly decree which is found in the Code of Iustinian the third law
of the first title where he condemned Nestorius for euer, and pronounced him to be held
for accursed, being moued thereunto no doubt by the instinct of the holy ghost, for al that
Nestorius him self bragged that the Emperour bare him entire and singular god will. for thus
he writeth: We decree moreover, that whosoever do embrace the wicked opinion of Nestorius
and geue eate vnto his leude doctrine, if they be Bishops that they be banished the holie Churches: if lay persons that they be accursed. There are other lawes of his made in the behalfe of
our religion to be sene ertant which plainly set forth his seruent minde and earnest zeale to
the furtherance of the Christian faith.

CAP. XIII.

Of Symeon a religious man which liued in a pillour.

In those daies there was of great fame and renowne one *Symeon*, a godly man and much spoken of: he was the first that taught to dwell in a pillour, and made therein his lodginge scarce two cubits wide. At that time *Domnus* was Bishop of Antioch, who comming vnto *Symeon* wondered at his mansion and trade of life, desired of him verie earnestly to vnderstand the secrecie and misteries thereof. They went both in together, consecrated the immaculate bodie of *Christ* and became partakers of the lively communion. This *Symeon* being in the flesh imitated in life the trade of the Angellicall powers, withholde him selfe from worldly affaires, forced nature which of her selfe leaneth downewardes and followed after loftie thinges: being placed as it were in the middell betweene heauen and earth, he sought conference with God, he praised him together with the Angells, he lifted the praises of men by from the earth vnto heauen, and offered them to God, he brought the godnesse of God from heauen to earth, and made the world partaker thereof. His life is written by one which saw him with his eyes, also by *Theodorus* Bishop of Cyres, who among other thinges omitted this one historie which I haue found recorde among the inhabitauntes of the holic desert, and learned of them for certaintie. When this *Symeon* who lived on earth as an Angell and in the flesh much like a citizen of the heauenly *Jerusalem* had begonne this trade of life both strange and such as the world was not before acquainted withall, the religious men of the desert sent a messenger vnto him for to demaund of him what he meant by that newfound and unknown kind of life, and wherefore he forsooke the wonted trad, the steppes and traces of the saints which went before and deuised to him selfe a foraine and vnknowne wate: they exhorted him moreover by their messenger to come downe from his lodging and to follow the holy fathers which were his predecessors. They had moreover commaunded their Legate that if he saw him yeld and come downe, he should licence him to goe on still in his owne way (they perswaded themselves that his obedience would declare whether God had guided him to lead such a life, and to take vpon him in this world so weightie a combatt for to chastise his carcase) but if he stubbornly resisted, if he were froward and willfull, notyeelding with all speede vnto their counsell and aduise he should pull him downe with a vengeance. When the messenger came to him, exhorted him as the fathers had willed, and saw that immediatly he beganne to rise, yelding vnto their exhortation, he permitted him to proceed on and continue as he beganne, saying vnto him as followeth: be of good cheare and behaue thy selfe manfully, thy mansion no doubt is ordained of God. These thinges though other writers haue omitted them, yet haue I thought them worthy the penning vnto the knowledge of the posteritie. The grace of God being resiant in the closet of his breast, was so feruent that he wrote freely vnto the Emperour *Theodosius*, who had made a law that the Iewes inhabiting Antioch should enioy againe such synagogues as the Christians had taken from them, rebuking him sharply (for he feared only God who was his Emperour) that *Theodosius* for to please the Christians called in his proclamations, deposed the magistrate which put in his head the restoring of the synagogues, entreated this holy man and namely *Ermus* the martyre to pray for him vnto God, and to make him partaker of his blessing. This *Symeon* leading so austere a life, continued his mortall race fir and fiftie yeares. For he lived nine yeares in the monastrie where he was trained by in diuine precepts of vertuous life: in *Mandria*, (so was a place called) seue & forty yeares: tenne of these he spent in a very narrow roome: seue in straiter pillours, & thirty yeares in a pillour of forty cubites. After his deceasse his holy corps was brought to Antioch in the raigne of *Leo* the Emperour and *Martyrinus* Bishop of Antioch, vnto that time *Ardaburius* captaine of the Easterne garrison remained in *Mandria*, together with his power, keeping the corpes of holic *Symeon* lest the bordering cities should by force carie it away. Wherefore the holic corpes of *Symeon* is brought to Antioch after the workinge of manie myracles by the waie: the which *Leo* the Emperour afterwarde requested of the people of Antioch, but the Antiochians of the other side made humble sute vnto the Emperour in such sort as followeth: In so much our cite is not environed with walles (the Emperours furious rage had overwhelmed them to the ground) We haue transported hither (O Emperour) the holy corpes of *Symeon* that it may be both vnto vs, and to our cite in steede of a fortified wall. *Leo* being thus intreated of them yelded vnto their request, and graunted them their sute. Many parts of his carcase were referred vnto these our dayes, I my selfe saw his skull at what time *Gregorie* a man of great renowne bishop of that church, and *Philippicus* required y the reliques of the saints for a speedier

Symeon an anchor.
Domnus b. of Antioch.

The spirit of *Symeon* was tried by obedience.

It is not a dead corps but the living God that is protector of towns and countries.

expedition of his martiall affaires in the East should be sent vnto him. And y^e which was greatly to be marueiled at, the heare of his head was not woꝛne away but remained whole as if he had bin aliue, and conuerfant among men. The skinne of his forehead being onely shꝛonke into wrinkles and withered yet was not consumed: many also of his teeth being not pulled out by the hands of the faithfull declared vnto the woꝛld, the shape and stature of holy Symeon. After there was laid vpon the iron chaine which hong about his neck and with it the corpes so much spoken of, of all men soꝛ enduring such great hardnesse and miserie was honoꝛed with diuine praises. All which circumstances both soꝛ mine owne profit and the commoditie of the reader, I would rehearse at large were it not that Theodorisus (as I said befoꝛe) had sufficiently discouered of them.

CAP. XIII.

Of the starre that was seene in the porch of Symeons pillour the which Enagrius together with many others sawe

Now I am about to write a certaine thing which I saw with mine owne eyes. I was wonderfull desirous to see the Church of holy Symeon, it stands at the furthest from Theopolis that is Antioch, thꝛee hundred furlongs, set vpon the top of a hill. The countrey me call that place Mandria boꝛowing the name as I suppose of the seuer discipline and austere trade of life exercised by Symeon therein, the hill riseth in height to a twentie furlongs. The building of the Church is after the maner of a crosse notably set foꝛth with porches of fouresquare. The porches haue pillours annexed vnto the finely wrought of freestone which lift vpon the quise on high and that very artificially. The entrie that is to the middes of the temple is wide open very cunningly wrought where the aforesaid pillour of foꝛty cubites stands, in the which the earthly and coꝛpoꝛall angel ledde an heauenly life. The porches haue as it were lattises on high the which they call windowes, falling both towards the entrie and porches themselves. At the left hand of the pillour in one of the lattises, I my selfe together with many countrey men assembled together, and compassing the pillour, saw a starre of a wonderfull bignesse running and wandꝛing hither and thither throughout the chinkes and cleft lattises twinkeling in the eyes of the beholders: neither that once, twice oꝛ thꝛise, but oftener, and the same oftentimes fading and vanishing away, afterwards immediatly appearing again, the which is commonly seene on this saints holiday. There are which report (and verily we haue to belieue the miracle partly soꝛ their credit which testifie the same, and partly also soꝛ that which we saw our selues) that they saw the very shape of his person, honoꝛing here and there, in a long beard with a hatt on his head after his wonted maner. Such men as traueil that way may easily goe in and see all; and sometimes they ride about the pillour. There is a poster which continually watcheth the porches of the Church that no woman enter in (the cause I do not learne) but if any by day nigh they stand without and behold the miracle. Soꝛ one of the porches standeth ouer against the bright starre.

*The greeke word is Tisarathe attyre of Persian womē. Jerom ad fabiol. calleth it Galeum a hatte. the worde is also taken foꝛ a Mitre or crowne.

CAP. XV.

Of Isidorus the pelusian and Synesius bishop of Cyrene.

Isidorus.

Synesius.

Vnder the raigne of the same Emperour there floꝛished one Isidorus, y^e same of whose sayings & doings is spꝛedd farre and nigh, & rise in euery mans mouth, he so tamed the flesh with continuall toile and labour & so fedd the mind with mistikall & heauenly doctrine, y^e he led on earth the life of an Angell and commended vnto the woꝛld the liuely & expꝛesse foꝛme of the monastikall and contemplatiue trad of liuing. He wrote beside many other notable woꝛkes of his great labour and studie, one vnto Cyrill whereby we gather that he liued at one time with the renowned Cyrill. Now that I haue runne ouer these things after my slender habilitie, let vs not forget Synesius bishop of Cyrene, that the excellencie of his vertues may set soꝛ y^e simplicitie of our stile. This Synesius was so eloquent a man and so profound a philosopher that he was had in great admiration of such christians as iudged of him without parcialitie, respecting neither the venome of malice, neither the vaine flatterie of friendship. Wherefoꝛe they perswaded him to be baptized and to take vpon him the priestly fundis though he admitted not the article of the resurrection, neither would he be brought to belieue the same, hoping of him very charitably that

that these things would follow after his other vertues, and that the grace of God would suffer nothing to wait in him y^e appertained vnto his soules health & saluation. Which hope of theirs was not frustrate. for how excellently he proued, both the learned epistles he wrote after the receauing of priesthood, also the booke which he dedicated vnto *Theodosius* with other notable monuments of his industrie do declare.

CAP. XVI.

How Ignatius was translated by Theodosius from Rome and buried at Antioch.

The bigger sort of bones which the beasts left vnderneath vnto holy *Ignatius*, (after the blessed marty^r as *Iohn* the *Rhetoriciā* with others do record had according vnto his desire enioyed the bowells of beasts in stee of his resting graue at Rome in the theatre & stage strining of rauinous beasts) were translated into the Churchyard of *Antioch* in the raigne of *Theodosius* which was a long time after his marty^rdome. for it was Almighty God no doubt that inspired *Theodosius* with that god motion, highly for to reuerce that goodly marty^r, and to consecrate the temple where of old deuells were honozed, called the temple of the goddesse of fortune, vnto *Ignatius* the holy marty^r. That which of old was dedicated vnto fortune is now become a sanctuarie and a famous tiple to celebrate the memo^{ry} of *Ignatius*, whose holy bones were caried in a charriot with great solemnitie and buried within the temple. for which cause there is an holy day kept with great ioy euen at this day, the which *Gregorie* the bishop hath set forth with greater royaltie. These things came there to passe in such sort as you heare, because God would haue there the memo^{ri}all of his saints celebrated with hono^r and reuerence. for y^e impious and wicked ty^rant *Julian* the *Apostata* being Emperour and requiring an answer of the oracle of *Apollo* (who prophesied in *Daphnis* and spake by vertue of the fountaine *Castalia*) which had not the power to open his mouth (holy *Babylas* the marty^r whose cor^ps was hard by interred, had tied his iawes together) *Julian* lay against his will and as it were forced there vnto, translated verie honozably the cor^ps of *Babylas* and builded a goodly Church which stands at this day without the gates of *Antioch*: this he did to thend the deuells afterwar^d might accomplish their wonted treacheries euen as report goeth they promised before vnto *Julian*, but this came to passe through the prouidence of God partly that the force and vertue of marty^rs may be sene of all men, and partly also that the holy bones of this blessed marty^r should be buried in hallowed ground and beautified with so gorgeous a building.

CAP. XVII.

Of Attilas king of Scythia how he destroyed both the Easterne and westerne parts of the world: of the great earthquake and straunge wonders that were sene in the world.

In those daies there was a battell raised by *Attilas* king of *Scythia*, which at this day is much spoken of: but *Priscus* Rhetor declareth at large with flowing stile how he intruded both east and west, how many and what great cities he wonne, & how nobly he behaved himselfe vnto the small end of his fraile life. Furthermore in the time of the aforesaid *Theodosius* whigne there was a marueilous great earthquake, the straungenesse whereof exceeded all the wonderfull earthquakes that euer were before, which stretched it selfe in maner throughout the whole world: so that many turrets within the pallace were turned downe to the ground: the long wall of *Cherraneus* came to ruine: the earth opened & swallowed vp in her gulphes many villages: many woefull mischaunces befell vnto mankind both by sea and by land; many wellspringes were dried vp, againe where fountains were neuer sene before it flowed out: many trees were plucked vp by the rotes: the balles became high mountaines: the sea threwo out fishes for dea^d: many Islands were drowⁿed, the sea ouerrunning the bankes and overflowing the chistres: many shippes sulcating in the maine seas were sene on ground, the sea falling back not yelding his wonted streames: many countreies throughout *Bithynia*, *Hellepontus*, and both *Phrygia* endured such calamities that they were utterly vndone. This misery endured to so long, yet did it not proceed with such vehement annoyance as it beganne, for it fell and slaked by a litle and a litle until at length all was ended.

Anno Dom.
451. some o-
ther say 455.

CAP. XVIII.

The buildinges of Antioch and the founders thereof.

ABout the same time *Memonius*, *Zoilus*, and *Calixtus* great patrons of the true pietie and Christian profession were sent from *Theodosius* the Emperour to gouerne the noble citie of Antioch. Of which number *Memonius* builded from the ground with gorgeous & godly wozkemanthip, the place which we call *Psephium*, leauing in the midst a hal ope in height to the tempered aye vnder heauē. *Zoilus* erected the princely porch so called vnto this day, and curiously wrought which is toward the South side of the pallace called *Ruffine*. Moreover *Calixtus* founded a godly monument which both of old and of late daies is called *Calixtus* porch, a foze the shire hall and the iudgement seats ouer against the market & the princely house where the captaines of the garrisons are wont to lye. After all these *Anatolius* president of the Emperours power in the East being sent thither build the tower which beareth his name, and set it out with sundry kindes of building. Though these things seme from the purpose yet in mine opinion the knowledge of them is profitable fo; the studious reader.

CAP. XIX.

Of sundrie batailles that were fought both in Italie and in Persia in the time of Theodosius the Emperour.

WHile *Theodosius* was Emperour there was great seditiō throughout Europe, yea whē *Valentinianus* gouerned the *Romane* dominions: all which *Theodosius* with great power of horsemen and footemen by sea and by land suppressed. And so quelled the hauntnes and furious rage of the *Persian* blood, whose king was *Isdigerdes* the father of *Bararanes* or (as *Socrates* writeth) *Bararanes* him selfe, fo; when they had sent Legats vnto him to entreate fo; peace he graunted it, the which continued vnto the twelue yeare of *Anastasinus* raigne, the which things are also remembred of other writers, partly compendiously gathered by *Eustathius* *Syrus* of *Epiphania* otherwise called *Antioch* who layeth downe in like sort how *Amida* was taken. It is reported moreover that then *Claudian* and *Cyrus* the famous Poets did flourish: and that *Cyrus* was made chiefe president (which our auncestors do tearme the head officer of the hal) and then appointed generall captaine of the *Romane* power in the west dominions whē *Cathage* was wonne of the *Vandals* and *Genserichus* captaine of the *Barbarian* host.

CAP. XX.

Of Eudocia the Emperesse and her daughter Eudoxia, of her voyage to Ierusalem and the picture wherewith the people of Antioch did honor her.

T*Theodosius* through the procurement of *Pulcheria* the Emperresse being his sister, married *Eudocia*, bozne in *Athens* & of godly beauty, after she had bin baptized in the *Christia* faith, on whom he got a daughter by name *Eudoxia*. When she came to ripenesse of yeares & marriageable *Valentinianus* the Emperour toke her to wife: brought her from *Constantinople* to old *Rome*. *Eudoxia* went afterwards to the holy city of *Christ* who is *God*, where, in the *D*ration she made vnto the people about the latter end she rehearsed this verse.

My birth I boast of you beganne, your blood in me doth bragge.

Where she signified that the inhabitants of that city came frō *Greece*. But if any man be desirous to know more exquisitely & truth of these things let him repaire vnto *Strabo* the Geographer, *Plegon*, *Diodorus Siculus*, *Arrianus*, *Pisander* the Poet, *Ulpianus*, *Libanius* & *Iulian* & renowned *Rhetoricians* where they are discoursed of at large. Afterwards whē she came to *Antioch* the people of that citie erected her picture of brasse very artificially habled in hono; of her which is as yet to be seene. It was through her procurement that *Theodosius* became a benefactor of *Antioch*, that he enlarged their citie, and lengthened their wall vnto the gate which bringeth to *Daphnis* in the suburbs as it is of euery man to be seene. fo; the foundations of the old walles are at this day to be seene wherupon the new building was laid, and lead vs as it were by the hand vnto the gate. There be some which write that & walles were enlarged by the elder *Theodosius*

Claudian the
Poet.
Cyrus the
Poet and pre
sident.

Socrat. lib 7
cap 43.

doſus, and that he gaue two hundred pound to repaire the bath of Valens which was burned of the one ſide.

CAP. XXI.

How Eudocia did many worthy actes at Ieruſalem and of the diuers trade in life, and diet of the religious men in Paleſtina.

Eudocia went twiſe from Conſtantinople to Ieruſalem, & though I purpoſe to leane for ſuch as haue written her life (who in mine opinion haue not repoſited the truth) wherefore, vpon what occaſion, & to what end ſhe did it: yet it is known well enough that during her abode in that holy citie of Chriſt ſhe wrought many worthy acts to the ſetting forth of the glory of God. For ſhe founded religious houſes and made the ſtreete commonly called the great cauſey, in which religious houſes though the maner of liuing be diuerſe, yet their trade and diſcipline tendes to one end, and the ſame very goodly. For ſome of them liue in a ſociety, enioying not one iote of the things which commonly allure and wey boluue the mindes of mortall men after worldly affaires, as much to ſay, they haue no gold, but what haue I ſaid, golde may they haue not a ragge of their owne to couer the bare, neither ſode to ſatiſſie nature. For the cloke or coat which the one now weareth, another in a while after putts on the ſame, ſo that the garments of all ſeemed to be one mans, and ones clothing in common to all. Moreover they al had but one table, not furniſhed with dainties or other kinde of ſode what ſoeuer, but onely with hearbs, roots, and pulſe, and ſo much only as ſufficed nature, and preſerued life. Furthermore in prayers only which they poured ioyntly vnto God they ſpent day and night: they ſo waſted their bodies and mortified themſelues that they ſeemed as dead men lying vnburiſed vpon the face of the earth. Some of them do more then their decrees and ſtatutes enioyne them, for they ſalt the ſpace of two daies, yea and thre daies alſo. There are of the which abſtaine ſiue daies and ouer, and ſcarſe then do they take as much ſode as ſufficeth nature. Other ſome follow another trad and order of liuing farre otherwiſe the ſomer men, for they ſhutte vp theſelues ſeuerally in little cabanes which are of ſuch height and breadyth that they can not ſtand bolt vpright, neither bow themſelues downewards at their pleaſure. Of which number ſome as the Apoſtle ſaith liue all the daies of their liues in caues and denues together with brut beaſts and pray vnto God in certaine ſecret and vnknown buries of the earth. But ſome of them haue found out another kinde of life which exceedeth all patiēt ſufferance. For men and women hide themſelues in the dry deſert which ſcaldeth with ſcorching heat couering onely ſuch members as of neceſſitie are conſtrained to ſerue nature, the other parts of the body they yeld all bare both vnto the parching heat of ſommer, and pinching cold of winter contemning either of them alike. Theſe men moreover laying aſide ſuch nourishment as other men vſed, ſedde vpon greene graſſe and were called foragers or paſturers and liue only vpon that, ſo that in proceſſe of time they became like beaſts and differed from men both in bodily ſhape and behauiour of minde. If peraduenture they ſee men immediatly they runne away, and if any purſue after them, either their ſacte with ſwiftneſſe carries the away, or they poppe themſelues into ſuch hollow places of the earth where others can not come vnto the. Another thing yet I will rehearſe which for all it ſeemeth to paſſe all the reſt I had almoſt forgotten. Although there be not many in number of this ſort, yet ſome there are who being void through vertuous diſpoſition and free from all perturbations of the mind, come abroad into mens companies, mingle them ſelues with the thrōging multitudes and ſaine they are madde and ſo they tread vaine glory vnderſoſt, which the ſoule (according vnto the ſaying of wiſe Plato) vſeth to ſhake of as the laſt couer of ſhame & reproch. They take ſo little delight in feeding of themſelues and therein vſe ſuch Auſtere diſcipline that if neceſſitie conſtaine them to hoſt at a tippling houſe or in the ſtewes they neither reiect the place, neither couer their faces, neither thereat bluſh at all. Moreover they baine theſelues very oft, and moſt commonly they are conuerſant with women and bath together and ſo they ſeeme void of all carnall affections as if they had brought nature captiue vnto them: in ſo much they can not be led neither with the wanten lokes, neither with the toying and dalliance, neither with the amorous clipping and embracing of a woman to the naturall motion of vnerie. But with men they are as men and with women they liue like womē, and for al they reſuſe not the company of both ſex, yet know they only the vſe of one. To be ſhort in this moſt

It behoued then that theſe monks ſhould be of one ſie.

Reb. xi.

The monks of Paleſtina became as beaſtes.

holy and diuine kinde of life, vertue hath prescribed lawes for nature, & made peculiar decrees for her selfe, to wit: that not one of them all haue there full of necessaries, for by their law they must hunger and thirst, and thereafter to attire themselves as necessitie constraineth. Their trade is so measured with such singuler commendation, & their diet so moderate that if they fall into the contrary part and farre different from the other, they feele in themselves no change at all. Contrarieties are so tempered in them, the grace of God maketh such a comixtion of repugnancie, and againe dissolueth the same, that life and death, two things in nature and effect farre set one against the other, seeme to ioyne hands together, and dwell in them: and looke wherein perturbations do raigne in others, in them they are pluckt by by the rotes and lie for dead: and where continuall prayer is to be made, there they seeme of ripe yeares, strong bodies, & strength invincible. These men liue both wayes, partly as it were by shaking of the flesh they seeme to liue for euer, partly againe by companying with men, and applying medicines vnto their bodies, they call to God for mercie, and runne ouer such deuout seruice as may fitly agree with former life. Yet want they no necessaries, neither are they bound to one place, for all may heare alike, and company alike, they vse often, nay they kneele continually, againe the wearisome standing they make, refresheth age, and the voluntary weakenes they brought them selues vnto. They are champions without flesh on their backs, they are warriors, yet haue they no blow in their faces, who though in steele of dainties and set dinners they vse solemne fasting, yet haue they leuer take nothing, if in so doing they could possibly liue, then comme them selues with delicacies. And againe if it so fall out, that a stranger come among them though it be very early in the morning, they entertaine him very curteously offering him both meat and drinke: so if they deuise an other kind of fasting, that is to eate by compulsion, and in so doing men haue the in great admiration, who though they want many things to the sustentation of nature, yet are they contented with litle, being enemies to their owne will, and to nature. They resemble in their doings the will and pleasure of their elders, in bzidling the baits of fleshly lust, the soule hath the mastery, comitteth such things as are pleasing and acceptable vnto God with great discretion and diligence, but in the meane while, happie are they, and happier when they depart hence, for they bend thither all their might and hasten to enioy their wished desires.

CAP. XXII.

What things Eudocia the Emperesse repaired in Palestina, and the founding of S. Stephens Church.

The wife of Theodosius had conference with many of those kinds of men we spake of before, & founded (as I haue likewise made mention) many such religious houses: she repaired the walles of Ierusalem and made them farre moze beautifull then they were before. She founded also a godly Church in remembrance of Stephen the first deacon and Martyr, not a farre long of from the city of Ierusalem, where she was buried after her departure vnto immortall blisse. Theodosius also as some thinke before the deceasse of Eudocia departed to rest when he had raigned here on earth thirtie eight yeares, in his royaume succeeded Martianns, a man renowned in all things. Whose famous acts while he gouerned in the East we will lay downe, by the helpe of God in the second booke following.

Theodosius
junior died
Anno Dom.
450.

The ende of the firste booke of Euagrius.

THE SECOND BOOKE OF THE EC- CLESIASTICALL HISTORIE OF EVAGRIUS SCHOLASTICVS.

CAP. I.

Of Martiannus the Emperour, and the signes which foreshewed his raigne.

In the first booke going before we haue discoursed the Acts done in the raigne of Theodosius the Emperour of famous memorie: now it remaineth we take penne in hand and paint forth vnto the posterity, the vertues of the renowned Martiannus the noble and puissant Emperour of Rome, his countrey, his linage, & how he attained vnto the Romane empire. In obseruing this method we shalbe able the sooner to contriue euery his famous acts in their fit and conuenient place. Patricius Rhetor, with many others hath writtten at large of the life of Martiannus. By birth he was of Thracia, & sonne of a valiant captaine: who being wedded to his fathers trad of life, got him straight to Philippopolis and there was entertained in the number of such as exercised themselves in the seates of armes. It fell out in his voyage as he took his iourney thitherwards that he saw on the way a dead corps whom death had newly bereaued of his life. He stood still and was amazed thereat (for as he was vertuously enclined euery way, so was he prone to compassion) he continued there so long vntill he had finished all things what so euer belonged vnto the hearse and funerall. But when such as dwelled in compasse, had sene his doings they made relation thereof vnto the magistrats of Philippopolis. They laid hands vpon Martiannus, & charged him with the murder. But when signes and coniectures preuailed moze with the magistrats then the trueth or the protestation of Martiannus, denying that euer he had murdered the man: and when Martiannus was now ready to endure the penalty of an homicide, vpon a suddaine vnlooked for (God no doubt of his goodnes providing for him the best) the auto of that hainous act was found, confessed the fact, was immediatly executed and Martiannus proued innocent. Being thus wonderfully deliuered out of trouble he got him vnto a certain garrison not farre of, & requested they would entertaine him among them, & register his name in their catalogue. They had the man in admiratio, & prognosticated of him by certain gesses that he would proue a worthy man: receaued him with willing mindes, matriculated his name in their booke: neither placed they him in the lowest rowme as a late commer after their law & custome, but preferred him to an honorable office, the which one whose name was Augustus, enioyed before him, but then was lately deceased, & entitled him Martiannus Augustus, so y together with his preferment he receaued y Emperiall title (for the Emperours are called Augusti) before he was proclaimed Emperour. Neither truely could the name rest in him without the dignity, neither againe did the Emperiall title require any other name to expresse the worthinesse thereof, so y the selfe same name was both proper & appellatine, & being once sounded it gaue forth the signification, both of the dignity & the bestowed name. An other thing mozeouer happened which foreshewed vnto Martiannus the Emperiall scepter. When together with Aspar he warred against the Vandalls, Aspar being overcome of them, Martiannus with many others was taken and brought with other captiues into a plaine greene where Genzerichus would needs see them aliue. Being brought together Genzerichus as he sate in an upper rowme took great delight in beholding the number of captiues. The captiues as long as it pleased euery one continued in the greene, for Genzerichus had commaunded their keepers to knock of their shackles. Wherefore as they all spent the time diuersly, Martiannus laid him downe on the ground & took a nap on a sunny bank, which burned moze vehemently then the season & time of y yere did require. As he slept an Eggle flew ouer him set her selfe betwene him & y sunne, spread abroad her wings, shadowed him as if had bin a cloud, & in so doing eased him greatly, so that Genzerichus wondering at the circumstance coniectured a right of the things that were to befall him, he called Martiannus vnto him, restored him his liberty & boia him with on oth, if euer he came to be Emperour y he would ioyne in league with the Vandalls, and neuer take armour against them, the which (as Procopius writeth) Martiannus

performed in dede. But omitting such things as may seeme impertinent, let vs returne vnto the history. This *Martianus* as he excelled in piety towards God, so he passed in iustice towards his subiects. He deemed that to be riches, not which consisted of treasure and raising of tribute: but only that which supplied the want of the nedy, and yelded a safe and a secure life vnto such as enioyed great possessions. He was a terror vnto his people, not in punishing offenders, but in threatening, least at any time they should offend: and therefore the Empire was vnto him no inheritance but the hire of vertue, the which he obtained with the generall consent of all, both Senatours, subiects, and all sorts of people, when as *Pulcheria* the Emperesse perswaded the to do no lesse, whom he entertained in his pallas as an Emperesse, yet knew her not as man knoweth his wife, for she continued a virgine vnto her last houre. These things were done before that *Valentinianus* the Romaine Emperour ratified the election of *Martianus*, who afterwarde vnderstanding of his vertuous disposition condescended thereunto. *Martianus* laboured with all might possible that all men ioyntly should laud God, & the lipps whose languages impiety had confounded, should deuoutly now at length close together, and sound out with harmony and consent, the praise of the liuing God.

CAP. II.

Of the counsell of Chalcedon and the occasion why it was summoned

When *Martianus* was of the disposition mentioned before, there came vnto him Legats from *Leo* bishop of old Rome, signifying that *Dioscorus* had made light of the decree which *Leo* had laid downe in the counsell of *Ephesus* agreeable with the true & right faith: there came others also reporting what iniuries and contumelies *Dioscorus* had done vnto them, requesting that a counsell might be called together for the hearing of their causes. The which sate as chiefe of all others, *Eusebius* bishop of *Dorileum* made vnto the Emperour & followed hard, opening vnto him how that both he & *Flavianus* were deposed of their bishopricks through the fraude & wiles of *Chrysaphius* one sometime of *Theodosius* gard: that *Flavianus* (at what time *Chrysaphius* sent vnto him requiring gold for his admission vnto the bishoprick) sent vnto him the holy vessell of the Church for to make him thoroughly ashamed of his demaund: and that *Chrysaphius* wallowed alike in the hereticall puddle & blasphemous impiety of *Eutyches*. He certified him moreover that *Flavianus* was piteously put to death by the procurement of *Dioscorus*, thrust by him violently out of the Church, and disdainfully pounced with his feet. The counsell of *Chalcedon* was summoned for the hearing of the aforesaid accusations. Legats and posts were sent into euery prouince, & holy clergie were called together by letters, containing grane and godly matter, first of all to meet at Nice, so that *Leo* bishop of Rome wrote vnto the by *Paschasianus*, *Lucentius* and others whom he sent thither to supply his roome in such sort as followeth: Vnto the bishops assembled at Nice, *Leo* sendeth greeting: afterwarde at *Chalcedon* a city in *Bithynia*, where *Nestorius* was cited to appeare, as *Zacharie* Rhetor doth fauourably report of him. But it is plaine it could not be so, for *Nestorius* was commanded vnder paine of an accurse not to shew his face in the counsell. The which thing also *Eustathius* bishop of *Beryum* writeth plainly in the letters which he sent to *Iohn* the bishop and to an other *Iohn* the priest, of the canons laid downe by that counsell. His words are these. There came to this counsell such as diligently searched out for the reliques of *Nestorius* and with open mouthes they exclaimed vpon the counsell: what reason and conscience is there that holie men should be accursed? So that the Emperour was greatly incensed against them and commanded his gard they should send them packing with a vengeance. Therefore I can not see how *Nestorius* after his decesse should be called to the counsell.

*Eustathius
epist ad Ioh.*

CAP. III.

The description of the Temple of the holy martyr Euphemia within the citie of Chalcedon and the miracles wrought therein.

The bishops from euerie where met in the holy Temple of *Euphemia* the martyr, which stands in *Chalcedon* a citie of *Bithynia*. This Temple lieth from *Bosphorus* little more the two furlonges, situated in a very pleasaunt soile, rising upward steepe wise, so y such as frequent

frequent this Martyrs temple may easily mount vp by a litle & a litle without weynesse, & in they come vnto wares, yea into the body of y^e Church. Being there & looking downewardes, as out of a kenning tower they see all the fields vnderneath them as euen ground and plaine valleyes, flourishing with greene grasse, loden with corne and couered with goodly wodes of all sortes very delectable to behold: mozeouer they see high hilles and craggie rocks rising gapely by degrees vp into the skies: diuers sortes of sears, some yelding a blewish and stie colour by reason of the clere weather playing as it were camely & gently with the shozes while the adioyning regions are void of tempest, some other tolled with blustering blastes of wind and raging stormes, hur- ling vp pimple stones, foming out filth & poultry wodes, casting shellfish vpon the bankes with whirling waues. Furthermore this temple stands right ouer against Constantinople, so that the beholding of so worthy and so noble a citie brings vnto it great maiestie this temple is of thre sortes of goodly & large building: the first lying wide open with a long porch receauing the tem- pered air of the skie set vp with goodly pillours on euery side. The second in length & breadth like vnto the former adioined likewise with litle pillours differing only in height, & y^e lifted ridge. Of the thozth side of which second building there is a round yle & a great window vnto the East, the pillours within are cunningly wrought archwise, of the same stufte & one biggenes after the forme of a circle. Vnderneath these there is a loft ouercast with y^e like rousse where it is lawfull for euery one to pray vnto y^e Martyr & to be present at the holy misteries. Within the yle East- wards there is a bestry artificially builded where the reliques of the holy Martyr are chested in a long coffin cunningly made of silver, the which some men for the length therof do call Longe as if the proper name were so. The miracles wrought at certaine times by this blessed Martyr are knowne I am sure of euery Christian. For oftentimes either he appeareth vnto y^e Bishops in their sleepe which orderly succede in the gouernement of that Church, or sheweth her selfe vnto some other that are of great fame for their vertuous life & godlines charging them to celebrate a feast in that Church of daintie & delicate fode. The which thing being signified vnto y^e Empe- rours, vnto the chiefe Priest and whole citie, all ranne thether both Prince, Priest, & people to become partakers of the misteries. After all this in the sight of the whole assembly, y^e Bishop of Constantinople accompanied with his clergie got him into the bestry where the corps of this ho- ly Martyr (aboue named) was interred. There is on the left had of this coffin and chested corps as it were a litle bucket very strongly made of litle latifes through y^e which they vse to let down a long iron with a sponge tyed about the end, they dip and soke it round about in the dead corps afterwards pull vp the sponge all embued with coolede drops of blood. The people seeing this, worship God immediately & magnifie his holy name. There are so many drops of coolede blood drawen vp that they suffice y^e religious Emperours y^e whole assembly of priests gathered there together, & all the flocking multitude not only to participate therof them selues, but also to send vnto the other faithful throughout the world, that full saue would be partakers with the. But the congeled drops continue wth the same, neither doth y^e holy blood chaunge the helwe or colour therof at all. All which things are not to be scene at any certaine, special, or appointed time but thereafter as the Bishop of that place is in life & as it agreeth with his vertues. For they report when any singular man of godly dispositio is chosen Bishop of that Church, that then most com- monly this miracle is to be scene: but wh^{er} a leude person is crept to enioy the rowme that these things very seldome come to passe. An other thing yet I will rehearse which is stayed & hindered neither by time neither by occasion, neither maketh any difference betwene faithfull & infidell, but sheweth it selfe alike vnto all men. Wh^{er} any cometh into the bestry where the corps of this holy Martyr is chested he is so rauished with such fragrant odours that all other perfumes in co- parison of that seeme woorth nothing. For it is like neither the swete smelling flowres culled in y^e greene meadowes, neither any other redolēt saue: whatsoeuer neither such as is made of plea- sant oyles: but it is a straunge and passing all the rest b^y breathing out of the Martyrs dead body.

CAP. IIII.

Of the thinges handled and decided by the counsell of Chalcedon, how after they had deposed Dio- scorius Bishop of Alexandria, they restored Theodorus and Ibas to their Bishopricks.

In the aforesayd place described of vs at large the counsell of Bishops met together, where Paschasius and Lucentius Bishops, and Boniface a Priest, legats (as I sayd before) of Leo Bishop of olde Rome: Anatolius Bishop of Constantinople, Dioscorus Bishop of Alexandria,

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What iniury was this vn- to the dead corps? It is better for the faith- ful Christian to become partaker of the blood of Christ which redeemed him from death and damnation, then to geue care vnto such super- stition as Sa- tan thrusteth in.

Maximus Bishop of Antioche, and *Iunialis* Bishop of Ierusalem, with the Priestes of their severall pzovinces were present. There sate with them the chiefe Senators unto whom the statutes of *Leo* sayd that *Dioscorus* ought not to sit with them in the councell, that *Leo* their Bishop had charged them no lesse, and if they would not yeld unto it, that they would leaue the Church and bid them farewell. When the Senators demaunded what crimes *Dioscorus* was to be charged withal, their aunswere was, that he who contrary to all right and honestie plaide the part of a Iudge, was to abide the sentence of iudgement him selfe for the censure he had pronounced of others. These thinges being spoken, and *Dioscorus* also being appointed to stand in the midst, *Eusebius* Bishop of Dorylaeum requested that the supplication he had sent unto the Emperour might be openly reade in their hearing, and withall he added the wordes. I protest vnto you that *Dioscorus* hath iniuried me not a litle, he hath also brought our religion into great infamie, he procured the death of *Flavianus* the Bishop, and wrongfully deposed him together with me. Cause I beseech you my supplication to be reade. When he had made an ende of speaking his supplication was reade, containing such a forme as followeth.

The humble supplication of Eusebius Bishop of Dorylaeum exhibited vnto the most vertuous Emperours, requesting he may be heard pleading both for him selfe and in the behalfe of the Catholicke faith, and for Flavianus Bishop of Constantinople.

The supplication of Eusebius Bishop of Dorylaeum exhibited vnto Valentinianus and Martinianus the Emperours, and now read at the councell of Chalcedon.

IT behoueth your maiesties (most noble and puissant Emperours) to provide carefully for the quietnesse of all your louing subiects, yet when all others sustaine iniuries euer to vphold and assit the sacred senate of priesthood. And herein verily the diuine godhead which graunted vnto you the rule and domination of the whole world is truly honored. VVherefore seeing the Christian faith, and we our selues also haue bene oppressed & diuersly molested with extreme wrong by *Dioscorus* the most reuerend Bishop of the most noble citie of Alexandria, we are come vnto your wonted clemencie most humbly to craue iustice at your handes. The occasion of our complaint is as followeth. In the councell lately helde at the famous citie of Ephesus (I would to God it had neuer bene called together, then had it not brought into the whole world such horrible mischiefe and hurliburly) the aforesaid *Dioscorus* who trode right and reason vnder foot, who set the feare of God farre out of his sight, who maintained one absurde opinion with *Euryches* that vaine and hereticall varler, who of a longe while reuealed not vnto many the venome of his cankered stomacke, yet bewrayed him selfe in proesse of time partly by occasion of the crimes we laide to *Euryches* his charge, and partly also by occasion of the sentence which *Flavianus* the Bishop of worthy memorie pronounced against him: gathered together a great multitude of seditious persons, raised with his money no small power, laboured as much as laie in him to ouerthrow the Catholicke religion and godly faith of the auncient fathers, and to establish the blasphemous opinion of *Euryches* the monke whose opinion was euer condemned of the holy fathers from the Apostles time vnto this day. VVherefore seeing the hainous offences he committed both impudently to the derogation of the Christian faith and vncharitably against vs, be of no small importance, we are most humbly to craue vpon our bare knees of your graces, and to request that by vertue of your authoritie the most reuerend Bishop *Dioscorus* may be inioined to answere vnto such crimes as we haue laid to his charge, to wit, vnto such practises of his, and records as he brought forth against vs in the holy council, wherby we shalbe able plainly to proue that he is estranged from the Catholicke faith: that he maintaineth an opinion which is nothing else but blasphemie it selfe: that he both deposed vs vniustly & iniuried vs diuersly besides. We beseech you moreover to vouchsafe the sending of your gracious letters vnto the holy & general council of the most godly bishops, to the end both our doings & his may indifferently be heard, & that your highnesses may be certified againe of all that is handled by the councell, hoping that therein we shall please our immortall head Christ Iesus. If we may obtaine (most holy Emperours) this our humble sute at your maiesties hands, we will not cease day & night to pray for the prosperous state of your empire, & the continuance of your raigne. After these thinges the actes of the sacred councell of Ephesus where openly read at the request both of *Dioscorus* & *Eusebius*: the subtle disputation & requisite discourse therof both written of many others & also laid downe among the actes of the councell of Chalcedon, if I should here pen for the reader (who peraduenture wilbe desirous to vnderstand the final end of all their doings)

with

without doubt I should seeme to poss him ouer with delayes, I wil therfore referre it to the end of this booke, where as many as will haue all things (after their comunō saying) at their fingers endes, may both reade all, and carefully commit the whole to memorie. But now let vs proceede on in the thinges which we haue chiefly purposed to handle, that is to say, how *Dioscorus* bewrayed him selfe, partly by reiecting the epistle of *Leo* Bishop of old Rome, & partly also by deposing *Flavianus* Bishop of new Rome, all which he did in one day, and craftely deuised that the Bishops which assembled together should subscribe vnto a blanke, where afterwarde he caused the depriuation of *Flavianus* to be written. When these thinges were done, the Senators decreed as followeth. The next day after when the counsell aduised them selues somewhat better, we do perceiue that they reasoned more exquisitly of the true & Catholicke faith. Wherefore seeing that *Flavianus* the Bishop of worthy memorie & *Eusebius* the most reuerend Bishop of Dorilzum were found not to haue erred in the faith, after we had searched the actes & decrees of the counsell, and also by the report of such as were chiefe in the counsell, and therfore iustly to haue bene deposed: (for they confessed themselves sowlly deceaued and wrongfully to haue depriued *Flavianus* and *Eusebius*) It seemeth good vnto vs, and no doubt God approveth the same, that *Dioscorus* the most reuerend Bishop of Alexandria, (if it so please our Lord the Emperour) *Inuenalis* the most reuerend Bishop of Ierusalem, *Thalassius* the most reuerend Bishop of Casarea in Cappadocia, *Eusebius* the most reuerend Bishop of Armenia, *Eustathius* the most reuerend Byshop of Berytus, and *Basilus* the most reuerend Bishop of Seleucia in Isauria (who were the of authoritie & chief of the counsell) should be punished alike, deposed of their Bishopricks, by the censure & iudgement of the counsell, as the canons of the church do require, & be at the Emperours pleasure. Immediately there were other bills exhibited against *Dioscorus* both of the crimes he committed, & the money he had receaued: but when *Dioscorus* being called the secōd & the thirde time of the counsell, sent fained excuses for him selfe & came not, the Legats of *Leo* bishop of old Rome, stood vp in y counsell, & said as followeth: The hainous offences which *Dioscorus* late bishop of the noble cite of Alexandria comitted against the canons of the counsell, & the ecclesiastical discipline are throughly knowe of vs al, partly by sifting out such thinges as were heard in the former lesion, & partly also by examining such thinges as we decided this day. And that we may omit many other thinges, this mā of his owne authority cōtrary to the canon of the church receaued *Eutyches* into the cōmunion, an hereticke of the same opiniō with him, & one that was iustly deposed by his owne proper bishop, to wit, the most holy father, and our bishop *Flavianus*: & this he did before he shewed his face in the counsell which he held with the most holy bishops at Ephesus. But the Apostolicke sea pardoned the bishops because they were constrained against their wills to do that which they did: who yeilded them selues vnto this present houre both to *Leo* the most holy bishop, & to the whole sacred & general assembly of bishops, & therefore as men of one opinion with him, he receaued the into the cōmunion. As for this *Dioscorus* he ceased not as yet to glory of the thinges for the which he ought to mourne, lament & lie groueling vpon the ground in sackcloth & ashes. Not only this but also he forbad the reading of holy Pope *Leo* his epistle written vnto *Flavianus* of godly memory, yea being oft intreated of the Legats, nay when he him selfe had promised with an othe he would procure it to be read. The default in not reading of which epistle, hath bene both an offence & hindrance vnto the holy churches vnder heauen. Although he was priuey to such lewd practises, yet haue we assembled together, to thend we might deale somewhat fauourably both with him for al his former lewdnesse, & also in like sort with the other godly bishops which were not of equal authority with him in iudgement. But seeing that his later misdemeanure exceeded his former impiety, for he ticked not to excommunicate *Leo* the most holy & most religious archebishop of Rome, moreouer whē shameful bills were exhibited against him, & he him self being cited once, twise, & the third time as the canon of the church hath cōmaunded by the godly bishops to appeare before the counsell, yet would he not come, for his owne cōscience accused him, but entertained cōtrary vnto law such as were iustly deposed by diuers counells & set at naught fundry cōstitutions of the church condemning as it were him selfe with his owne doings: once againe seeing these are found to be his later practises, *Leo* the most holy archebishop of great & old Rome, by vs and this sacred assembly together with the most blessed Apostle *S. Peter*, who is the rocke, the ground of the Catholicke Church, and the foundation of the true faith bareaued him of all dignitie that belongeth to a bishop, and depriued him of the priestly function. VVherefore let

The censure of the Senators in the counsell of Chalcedon.

The sentence which Paschasius, Lucentius and Boniface (substitutes of Leo b. of Rome) gaue of Dioscorus.

this holy councell geue the sentence of *Disfcorus* (of whom we haue hether to spoken) according vnto the canons of the Church. *Whe* these things were ratified by the councel, & certaine other things decided, the bishops that were deposed with *Disfcorus* at the request of the councell, & the consent of the Emperour were restored to their bishopricks: againe *whe* they had annered certaine things vnto their former constitutions the councell pronounced such a sentence as followeth.

The actes & decrees of the councell held at Chalcedon.

Iob. 14.

A commendation of the Nicene creede.

Against Nestorius.

Against Eutyches.

The Nicene creed is confirmed: Against Macedonius opinion the creed of the councell held at Constantinople is ratified.

The synodical epistles of Cyrill approued.

The epistle of Leo vnto Flavianus allowed.

The creede of the councell helde at Chalcedon.

Our Lord & Sauour Iesus Christ going about to confirm his disciples in the knowledge of the faith, said vnto them: my peace I geue you, my peace I bequeath vnto you, to the ende none should vary from his neighbour in sacred religio, but that all with one mouth & minde should acknowledge the word of trueth. (Immediately after when they had read the creede established by the councell of Nice, with the forme of faith agreed vpon by a hundred & fifty godly fathers, assembled at Constantinople, they proceeded on in these wordes.) That diuine & holy creede containing the abundance of the grace & spirite of God is sufficient both to bring men vnto a perfect knowledge of the faith, & also vnto a sure confirmation of the same. For it instructeth vs most exquisitely in such things as we must necessarily know of the Father, of the Sonne, & of the holy Ghost, & setteth forth after the plainest maner the incarnation of our Lord Iesus for them that with faith will embrace it. But seeing that certaine leud and godlesse persons endeavouring with their erroneous opinions, to roote out true religion haue brought into the world many vaine fantasies of their idle braines, of which number some were not afraid to corrupt the true vnderstanding & the mystery of the manhood, which our Lord Iesus tooke for our sakes & to deny the mother or bearing of God which is attributed vnto the virgine *Marie*, other some fained very fondly that the diuinity & the humanity consisted of one nature, confounding both with a certaine imaginatiue comixtion of natures, & affirming with horrible blasphemy that in the said confusio the diuine nature of the only begotten was patible. Therefore this great & general councel presently assembled together being desirous with all might to stop euery gappe, & to cut of all occasio of deuillish deuices wrought to the ouerthrow of the trueth, decreeth that the faith which we receaued of the fathers is inuolably to be retained: and therefore commaundeth aboue all other formes of faith, that the creede deliuered vnto vs of three hundred and eightene godly fathers is firmly to be beleued. Moreouer to the end the enemies of the holy Ghost may utterly be soiled, it ratifieth the doctrine afterwarde established touching the substance of the holy Ghost by a hundred and fiftie godly byshops which met at the princely citie of Constantinople: the which essence those fathers made manifest vnto the whole world, not by adding any thing of their owne, as if the canons of the Nicene councell were vnperfect, but that they might declare by manifest testimonies of holy Scripture what their owne opinio was of the holy ghost against such as denied the godhead therof. Furthermore to the confutation of such as doubted not to peruert the mysterie of our Lords incarnatio, affirming both impiously & blasphemously that he which was borne of the holy Virgine was but onely man, this holy councell approueth the Synodical Epistles of holy *Cyrill* bishop of Alexandria, written vnto *Nestorius* and to the bishops of the East churches, partly to refell the mad and freneticke opinion of *Nestorius*, & partly also for to instruct such as are godly disposed, and labour to attaine vnto the true vnderstanding of the holy Creede. Again this councell annexeth thereunto not without good consideration the Epistle of *Leo* the most holy archebishop of old Rome, which he wrote vnto *Flavianus* the most holy archebishop for the remouing and rooting out of the Church of God the fanaticall opinion of *Eutyches*, as a worthy tract agreeing with the confession of *Peter* that great Apostle, and as it were a strong pillour and fortresse to vpholde the true and sincere doctrine against all erroneous opinions. For he valiantly encountreth with such as endeouored to deuide the mysterie of the incarnation into two sonnes: he excommunicateth such as dare presume to say that the diuinitie of the onely begotten is patible: he manfully withstandeth such as confounde or make a commixtion of both the natures in Christ: he ratleth sickebraines and freneticke fooles, who affirme that the shape of a seruant which he tooke of vs, was of a celestiall or some other kind of substance: last of all he accurseth such as vainely haue fained that before the coupling of the natures there were two, but after the vnitng of them that there was but one onely nature in the Lorde. Wherefore treading one trace, and imitating the faith of the holy Fathers which went before vs, we confesse one, and the same sonne our Lord Iesus Christ, and with one generall consent we say that he is perfect God and perfect man, true God and true man of a reasonable soule and humane flesh subsisting: of one substance with the father

father according vnto his diuinitie, but of one substance with vs according vnto his humanity: like vnto vs in all things, sinne onely excepted: begotten of the father before all worlds, according vnto his godhead, but borne in these later dayes for our sakes, and for our saluation of the virgine *Mary*, & the mother of God according vnto his manhood: one & the same Iesus Christ, the sonne, the Lord, the onely begotten: of two natures, knowen without confounding of the, without mutation, without diuision without separation: the distinctiō of natures not remoued for all the vniing of them, but the proprietie of both natures wholly retained and coupled together in one person, or as the Grecians say, in one *substantia*, that is subsistencie, not seuered and parted into two persons, but one and the selfe same onely begotten sonne, God the word, & the Lord Iesus Christ, euen as the Prophetes of olde, and Christ him selfe afterwarde haue instructed vs of him & the same hath the faith of the fathers deliuered vnto vs. Seeing we haue sifted out the truth of these thinges with great care and diligence, the sacred and generall counsell hath decreed that it shall be lawfull for no man, either to alleage or to write, or to frame, or to beleue, or to teache any other faith. Moreouer this counsell commaundeth such as presume to deuise any other faith, or to bring forth, or to teache, or to publish any other creede vnto such as turne either from Paganisme, or from Iudaisme, or from any other secte whatsoever, vnto the knowledge of the truth, if they be Bishops, that they be deposed of their Bishoplike dignities: if Priestes, that they be disgraced: if Monkes and lay people, that they should be accursed. After the reading of these decrees, *Martianus* the Emperour, who was present at the counsell of Chalcedon, who made there also an Oration, returned to Constantinople. *Iuuenalis* and *Maximus*, *Theodorus* and *Ibas*, who had bene deposed, were restored to their Bishopricks. Other thinges there were handled by the counsell, the which shall be laid downe (as I said before) in the ende of this booke. They decreed besides all the aforesaid that the Bishops sear of new Rome, that is of Constantinople, because she enioyed the second honour after olde Rome, should be chiefe and in honour about all other cities.

Constantinople the second Patriarchship.

C A P. V.

Of the sedition raised at Alexandria about the election of Proterius, and in like sort at Ierusalem.

After that *Dioscorus* was exiled into Gangrena, a citie of Paphlagonia, *Proterius* by the generall consent of the counsell was chosen bishop of Alexandria. Being staled in the sea, there rose among the people through heate of contention a wonderfull great tumult and uproare. For as it falleth out in such hurlyburlics, some would needs call home *Dioscorus*, some others very earnestly cleaued vnto *Proterius*, so that there ensued thereof great slaughter and bloodshed. For *Priscus* the Rhetorician writeth how the Lieutenent of Thebais came then to Alexandria, saw all the people on an uproare, and set vpon the magistrates, how they threw stones at the garrison which endeouored to keepe the peace, how of force they made the souldiers lie vnto the temple, of olde called Seraphis, how the people ranne thether, ransacked the temple and burned the souldiers quicke. The Emperour vnderstanding hereof to haue sent thether immediately two thousand chosen souldiers: who hauing winde and wether at will, arrived at Alexandria the first day after. Againe when the souldiers rauished the wiues, and defouled the daughters of the citizens inhabiting Alexandria, that the latter skirmish and combat exceeded the former in crueltie. After all this how the people assembled together at Circus where their spectacles were solemnized, and there to haue requested *Florus* who was capitaine of the garrison and gouernour of their citie in ciuill affaires, that he would restore vnto them the priuiledged coine which he had depriued them of, their bathes, their spectacles, and other thinges whatsoever were taken from them because of their insurrection and tumultes. The aforesaid authour reporteth that *Florus* appeased their wrath with his presence and gentle exhortation, and restored peace for a while. But in the meane space the Monkes which inhabited the deserts adioyning vnto Ierusalem could not settle quietnesse within their breestes. For some of them which had bene at the counsell & dissented from the decrees, came to Palestina, complained of the forme of faith deliuered by the counsell, and laboured to set other monkes on fire sedition. But when *Iuuenalis* returned from the counsell to his Bishoprick and was compelled by such aduersaries as laboured to bring him into the contrary opinion to confute and detest his owne religion and had fled vnto the citie where the Emperour made his abode: they that impugned and reuiled the

Proterius b. of Alexandria.

A lamentable sedition at Alexandria about the election of a Bishop.

The Monkes inhabiting the deserts bordering vpon Ierusalem were hereticks & condemned the counsell of Chalcedon.

The behai-
our of The-
odosius a ro-
ging monke.

councell of Chalcedon (as I said befoze) gathered them selues together, made an election vpon Easter day, chose *Theodosius* to their bishop, who was the ringleader of the whole mischief raised in the councell, and the first that certified them of the canons and decrees thereof concerning whom not long after the *Spokes* of Palæstina wrote vnto *Aleison*, how that he was convicted of haynous crimes by his owne bishop, and expulsed the monasterie, and how that continuing a while at Alexandria he cleaued to *Dioscorus*, was whipped for sedition, set vpon a Camell as malefactors are vsed, and carted throughout the cite. Vnto this *Theodosius* there came many out of the cities of Palæstina, requesting him to appoint them bishops, of which number *Petrus* the Iberian was made bishop of *Mainma* hard by Gaza. When the trueth of these treacheries came to light *Martianus* the Emperour commaunded first of all that *Theodosius* should be brought vnto him with power of armed souldiers, secretly he sent thither *Inuenalis*, to the ende he should reforme the disordered state of the Church, and reduce all to peace and quietnesse, moreover he commaunded him to depose as many as *Theodosius* had preferred to the priestly function. After the returne of *Inuenalis* into Ierusalem, many grievous calamities and mischievous deuices, such as most commonly (through the instigation of the enuious deuill, and satan the swoyne enemy to God and man) are wont to raigne in the mindes of mortall men, ensued by the meanes of the contrary factions. For the deuill by chaunging of one letter and lewde interpreting thereof, brought to passe that it should be pronounced either way for to establish a contrary opinion, the which sentence as diuers do thinke is so repugnant, and inferreth such contradidoxie sense and meaning, that the one seemeth vtterly to subuert and ouerthrow the other. For be that cōfesseth Christ to be IN two natures, sayth no lesse but that he consisteth OF two natures, for by graunting that Christ is both IN diuinitie and humanitie, is to confesse that he consisteth OF diuinitie & humanitie. He againe that sayth that Christ consisteth OF two natures affirmeth plainly that he is IN two natures, for by auouching that he consisteth of diuinitie and humanitie, he testifieth him to be in diuinitie and humanitie: yet not by conuersion of the flesh into the godhead (whose vnitie is ineplicable) neither of the godhead into flesh: so that when we say OF TWO, we vnderstand withall IN TWO, and by saying IN TWO, we meane OF TWO, not parting the one from the other. For it is too plaine that the whole, not onely consisteth of the partes, but that the whole is vnderstood in the parts, yet for all that, some men be of the opinion that they are farre seuered a sunder, because their mindes and heades are so occupied befoze, or else because they maintaine some fulline opinion of God, of selfe will, that they had leuer endure any kinde of death, then yelde vnto the plaine and manifest trueth. By occasion of this subletie of satan the aforesaid mischieues ensued. But so much of these thinges in this sort.

The Equi-
uocal fallacy
of the deuill
lay in those
two syllables
in & is.

CAP. VI.

Of the great necessitie of raine, of famine and pestilence, and how that in certaine places (hardly to be belieued) the earth brought forth of her owne accorde.

Scarcitie of
raine.
Famine.
Pestilence.
Swelling.
Inflammatio
A counge.

About that time there was such scarcitie of raine in both Phrygia, Galatia, Cappadocia & Cilicia, that men wanting necessities receiued poisoned nourishment, and deadly food: vpon this there rose a great pestilence, and men after chaunge & alteration of diet beganne to sicke, their bodies swelled, the inflammation was so great that it made them starke blind, they had withall such a cough that they died thereof the third day. Although there could no medicine be had, neither remedy be found for this pestilence, yet by the prouidence of almighty God the famine relented for such as were left aliue: for it is reported that in that deare and barren yeare there came downe fode from the aer no otherwise then Manna of olde vnto the Israelites, & the yeare following the earth of her owne accorde brought forth fruite. Neither was only this miserie rise throughout Palæstina, but also sundry calamities rained in many and infinit other regions.

CAP. VII.

How Valentinianus the Emperour was slaine, Rome taken and ransacked.

Valentinianus
Emperour of
Rome was
slaine.

While the aforesaid calamities rained in the East, *Aetius* was lametably put to death at old Rome, *Valentinianus* also Emperour of the West parts of the world was slaine together with *Heracius* by certaine souldiers of *Aetius*, through the treason of *Ma-*

ximus,

Maximus, who aspired vnto the Empire, and therfore wrought their destruction because the wife of *Maximus* had bene deflowred by *Valentinianus* and forced to commit adulterie. This *Maximus* married *Eudoxia* the wife of *Valentinianus* against her wil. She (neither without god cause) took this as a great contumelie and reproche, deuised euery way how to reuenge her husbands death (for as she is a woman, so exceeding outrageous for slaying the puritie of her bedfell, of an intractable minde, when her honesty is oppressed, specially by such a one whose crueltie bereaued her husbands of his life) she sendes to Libya vnto *Genzerichus*, makes him faire promises, puttes him in god hope of prosperous successes, requests him that vnlooked for he would invade the Empire of Rome, and promised to peeble all into his handes. This being compassed Rome is taken. *Genzerichus* being a Barbarian, of behaviour vnconstant, and of litle trust, gaue no credit vnto her wordes, set the citie on fire, caried away the spoile, took *Eudoxia* with her two daughters, returned, got him to Libya and married *Eudoxia* the elder daughter to his sonne *Honorichus*. But he sent *Placidia* the younger daughter together with *Eudoxia* her mother, accompanied with a princely traine vnto *Martianus*, hoping thereby to mitigate his wrath and displeasure. For he was offended not a litle at the burning of Rome, and the abusing of *Valentinianus* the Emperours daughters. *Martianus* after wards gaue *Placidia* to wife vnto *Olybrius* a noble man and a Senator of Rome, who when the citie was taken fled to Constantinople. After the death of *Maximus*, *Auritus* was Emperour of Rome the space of eight moneths: when the plague had dispatched him, *Maiores* the yeare following took the gouernment of the Empire: againe when *Rhecmernus* a Romaine captaine had procured through treason the death of *Maiores*, *Senecus* became Emperour of Rome the space of thre yeares.

Rome was
taken by
Gézerichus
king of the
Vandalls.

Maximus.
Auitus.
Maiores.
Scuerus.
Anno 458.

CAP. VIII.

The death of Martianus the Emperour, and the raigne of Leo: and how the hereticall faction within Alexandria slew Proterius their bishop, and chose in his rowme Timotheus Aelurus.

While *Senecus* continued his raigne in the Empire of Rome, *Martianus* hauing gouerned onely seuen yeares chaunged his kingdome, got him to a farre moze excellent habitation, and left vnto his successors a princely example of rule. The people of Alexandria vnderstanding of his death, renued their spite with a farre greater rage & furie against *Proterius*. The people are wont vpon light and trifling occasions to raise tumults and sedition, but specially at Alexandria: who boldening them selues with often bawling, being in very dole but rashalles and abiectiones, take vpon them like blinde bayardes great enterpises. And therfore they say that euery Jack straw if it so please him may geue the onset, set the citie all on an vproze, draw the people here and there at his pleasure, in so much they are not ashamed (as *Herodotus* writeth of *Amasis*) to fight diuers times with their shadowes and for matters of no importance at all. In such thinges this is their disposition, but in other matters not so. The people of Alexandria watching the absence of *Dionysius* captaine of the garrison, and his abode in the vpper partes of Egypt consented together, and chose *Timotheus* surnamed *Aelurus* to be their bishop, who lately had bene a monk. yet then one of the priests of Alexandria: and after they had brought him into the great Church called *Caesar*, they proclaimed him their bishop, for all *Proterius* as yet liued and executed the priestly function. *Eusebius* bishop of *Pelusium*, and *Peter* the Iberian, bishop of *Mainuma* were present at the election of *Timothee*, the which thinges are remembered of the historiographer, who wrote the life of *Peter*, where also he reporteth that *Proterius* was slaine, not of the people, but by a souldier. For whē *Dionysius* being diuened with the rumour of the horrible practises committed there, came in post haste to Alexandria, for to quenche the fire flame of sedition: certaine citizens (as it was credibly enformed vnto *Leo* the Emperour) through the perswasion of *Timothee*, ranne *Proterius* through with a naked sword as he passed by, & fled towardes the holy font, tied him with a rope, & trailed him to the fourelquare porche, for all men to gaze at him, & there with shouting & laughter they reueale the murdering of *Proterius*. Afterwardes they drew his carcasie throughout the citie, & burned it to ashes, neither abashed they like sauadge & brute beastes (as they were) fro tasting of his bowells euen as it is manifest vnto the whole world by the complaint which the bishops throughout Egypt, with all the clergie of Alexandria beholding the circumstances with their eyes made (as I said before)

Martianus
the Empe-
rour dyed
Anno Dom.
458.

Timotheus
Aelurus b. of
Alexandria.

The lamentable death
of Proterius
the godly
archbishop
of Alexandria.

unto *Leo* the successor of *Martianus* in the Empire of Rome, written in maner as followeth.

Vnto Leo, the vertuous, religious, victorious by the testimonie of God him selfe, and triumphant Emperour: the complaint made by all the Bishops throughout your prouince of Egypt, and by the clergie of your chiefest and most holy Church of Alexandria.

Seing the diuine and celestiall grace of God (most holy Emperour) hath ordained your highnesse as a Iewell and treasure for mortall men: you cease not (we speake vnfainedly) immediatly and next after God continually to prouide for the safety and profit of the common weale. In a while after they say. When the peace which raigned among the godly people, both here with vs and with in the citie of Alexandria, was removed out of the Church of God, *Timotheus* then being a Priest, got him immediatly after the councell of Chalcedon was dissolued onely with foure or fise Bishops, together with a few Monkes, fell from the faith, and deuided him selfe from the Catholicke Church. These his companions were infected with the pernicious doctrine of *Apollinaris*, & the pestilent error of *Timothee* him selfe: all they were then deposed of their priestly dignities according vnto the canon of the Church both by *Proterius* of worthy memorie, and the councell of Bishops helde in Egypt, and also exiled by the Emperours, whose displeasure they had procured. Again after a few lines. The same *Timothee*, at what time *Martianus* the Emperour of famous memorie chaunged this fraile life for blisfull rest in the celestiall paradise, sticked not most impudently to reuile him with railing and opprobrious languages, as if he had bene subiect to no lawe: he staggered not like a shamelesse caytiffe at accusing the sacred and generall assembly of Bishops which met at Chalcedon: he ledde after him a multitude of chaungelinges and seditious people: he set vp him selfe against the holy canons, the decrees of the Church, the common weale and lawes: he intruded him selfe into the holy Church of God, which had both a Pastor and a teacher, to wit, our most holy father and archbishop *Proterius*, as he celebrated the wonted mysteries, and offred vp the sacrifice of prayer vnto Christ Iesus the Sauour of vs all for your holy Empire, & for your Christian and religious pallace. Again they say. The next day after, as *Proterius* the most holy father executed (as the maner is) the function of a Bishop, *Timotheus* tooke vnto him two bishops deposed of their dignities with some banished priestles, as we said before, and was consecrated bishop by two of them, when as none of all the Catholicke bishops throughout the prouince of Egypt (as the vse is in consecrating the bishop of Alexandria) was present: and so tooke possession as he perswaded him selfe of the archebishops chaire, but verily it was nothing else saue plaine whoredome against the spouse of Christ, & the Church of God which had an husband of her owne, that celebrated therein the holy mysteries, and gouerned the same according vnto the canons of the Church. When they had enterlaced a few lines, they went on as followeth. Blessed *Proterius* could do no other then (as it is written) geue place vnto wrath: & to thende he might escape the furie of such as ranne headlong to dispatche him out of the way, he made his refuge vnto the reuerente fonte: the which place of all others, yea the Barbarians and brutish people being altogether ignorant of the vertue & grace which ishueth thence are loth to prophane. Yet these men purposing to performe in deed that which from the beginning they had deuised for *Timothee*, saued not the life of *Proterius*, no not in those priueledged places of the temple: reuerenced not the religious place: honored not the time (for it was on the high feast of Easter) stode in no awe of holy priesthood, which is a mediation betwene God and man: slew him being innocent and dispatched with him six others for company. They brought with them the wounded carcasie, they lugged it throughout the citie, they set it out piteously to be skorned at, they cruelly rent with the lash of the whip the senselesse corps, they vnioynted the members throughout the body, neither refrained they after the maner of brute beasts from tastung of his bowells whom they lately tooke for a Mediator betwene God and man. Last of all that which remained they burned to ashes scattering and hurling into the aer the ashes therof, exceeding therein the sauadgnesse and crueltie of brute beasts. The author & ringleader of all these mischieses was *Timotheus*, *Zacharie* who discoursed in like sort of these things, being perswaded as it is like with the letters of *Timothee* which he wrote vnto *Leo*, reporteth many other things to haue happened, and that through the misdemenure of *Proterius*, who made much adoe

(as

(as he sayth) and great sturre in Alexandria: that the people wrought not all those mischiefs, but certaine desperate souldiers, and that the Emperour *Leo* sent thether *Srelas* to chastise them for their lewdnesse.

CAP. IX.

How *Leo* the Emperour wrote letters throughout the world for to vnderstand what was best for him to doe touching the election of *Timotheus* *Elurus* and the counsell of *Chalcedon*.

Leo the Emperour when he demanded the aduise of the bishops throughout the Romaine common weale, and other godly men likewise that were renowned for monasticall discipline, concerning the counsell of *Chalcedon*, and the consecration of *Timotheus* (named *Elurus*) he wrote generally vnto all men, and sent with all coppies of the supplications exhibited vnto him both by the fauozers of *Proterius* and the faction of *Timothee*. The letters he sent euery where contained such a forme as followeth.

The coppie of the godly letters of *Leo* the most vertuous Emperour, vnto *Anatolius* bishop of *Constantinople*, with all other archebishops and bishops wherefoerer.

Leo Emperour, and *Cesar*, vertuous victorious, triumphant, chiefe Lord, all noble *Augustus* vnto *Anatolius* the bishop sendeth greeting. It was ever our desire, that both all the most holy & Catholicke churches, and moreouer the cities subiect vnto the Romaine dominions should enioy peace and tranquillitie, and that nothing should befall them, which might molest their quiet estate. What sturre there was of late risen at *Alexandria*, we are sure thy holynesse knoweth full well, but to thende thou mayst vnderstand the whole, and the occasion of so great a tumult and hurliburly, we haue sent vnto thy fatherhood the coppies of the complaints and supplications exhibited vnto our highnesse, against *Timothee*, both by the most holy bishops and priestes of the aforesaid citie and prouince of *Egypt*, after their comming vnto the princely citie of *Constantinople*, as also such supplications as certaine citizens sent from *Timothee* out of *Alexandria* vnto our campe, haue deliuered vnto vs: to this ende and purpose, that thou mayst perfectly know what *Timotheus* hath practised, whom the people of *Alexandria*, the worthiest personages, the citizens and shipmaisters requested to be their bishop, and what other things were contained in the supplications, and moreouer touching the counsell of *Chalcedon* a corize vnto diuers mens consciences, as the complaints here within inclosed doe declare. VVherefore our will is that thy holynesse doe assemble all the religious and catholicke bishops which presently remaine in this princely citie, and with them, all the sacred senate of clergie men (for our principall care is to deliuer *Alexandria* from tumultes and sedition to peace & quietnesse) that after the sifting and exquisite handling of all controuersies, we may learne what your opinion is of the aforesaid *Timothee* and the counsell helde at *Chalcedon*, laying aside all feare of man, all spite and fauour, hauing onely the feare of almightie God fixed before your eyes (you remember I am sure that for these things you shall render an accompt before the maiestie of God) that we being certified by your letters of all the premises, may publish such an edict as shalbe agreeable vnto the same. These were his letters vnto *Anatolius*. The Emperour wrote other letters differing very litle in stile from the aforesaid, both vnto other bishops, and vnto other famous men, who then (as I said before) led a paze life, and had not wherewithall to maintaine them selues, of which number was *Symeon* (aboue mentioned) the first that euer made his nest in a pillour, and founde out that kinde of mansion, the rest were *Baradatus* and *Iames*, learned men of *Syria*.

Symeon.
Baradarus.
Iames.

CAP. X.

The censures and answers of diuers Bishops, and of holy *Symeon* vnto the aforesaid letters of the Emperour.

First of all *Leo* bishop of olde Rome, wrote in defence of the counsell of *Chalcedon*, and disallowed the election of *Timothee*, as an act contrarie to the canon of the Church: the which epistle of *Leo*, the Emperour sent by one of his trustie messengers vnto *Timothee* bishop of

Leo b. of
Rome.

Timotheus
Elurus the
hereticall
bishop of
Alexandria.

Amphilochius b. of
Sida.

The epistle
of Symeon
that dwelled
in a pillour
vnto Basilus
Archebishop
of Antioche.

Alexandria, to whom *Timothee* wrote backe againe, reprehending both the counsell of Chalcedon, and the epistle of *Leo*. The copie of these epistles is to be sene in the letters which *Leo* the Emperour wrote generally vnto al men, but I omitted the, lest I should weary the reader with interlacing too many of such kind of woordes. Forsooke other bishops in like sort maintained very earnestly the canons of the counsell of Chalcedon, and condemned with one voice the consecration of *Timothee*. But *Amphilochius* bishop of Sida alone of all the other bishops wrote an epistle vnto the Emperour, where he intreated bitterly at the election of *Timothee*, yet approued not the counsell of Chalcedon, the which things are laid downe in writing by *Zacharie abeter*, together with the Epistle of *Amphilochius*. *Symeon* also a man of worthy memory, wrote touching the aforesaid controuersies two epistles, one vnto *Leo* the Emperour, an other vnto *Basilus* bishop of Antioche, of both which the epistle vnto *Basilus* being but very brieue, I thinke best to lay downe for the louing reader, it was as followeth. Vnto the most religious, most holy and dearly beloued of God, my lord *Basil*, the archebishop, *Symeon* an humble sinner sendeth greeting in the Lorde. Now we may very well say, blessed be God, which hath not turned away our petition, neither withdrawn his mercie from vs miserable sinners. VVhen I had perused the letters which your holinesse sent vnto me, I fell into an admiration of the singular care and pietie of our most holy Emperour reuealed and made manifest vnto the world by the affection he bare not onely vnto the holy fathers, but also by the zeale he shewed vnto the faith confirmed by them. But this commeth not of our selues, it is, as the holy Apostle writeth, the gift of God, who by the meanes of your prayers graunted vnto him so prompt and willing a minde. Again after a few lines he sayth. Wherefore I being an abiecte and vile creature, as it were the vntimely birth of the monkes signified vnto the Emperour what I my selfe thought of the creede laid downe by the six hundred and thirtie holy fathers, which assembled at Chalcedon, affirming that I helde with that faith published no doubt by the instinct & motiō of the holy ghost. For if our Sauour be in the middelt of two or three gathered together in his name, how can he chuse but be present at the assembly of so many holy fathers, seeing the holy ghost hath bene with them from the beginning? After this againe. Wherefore be of good cheere and defende stoutly the true faith, in such sort as Iesus the sonne of Naue seruant of the Lorde of hostes, gouerned and defended the people of Israell. I beseech you salute from me all the clergie of your prouince, with the holy and faithfull people.

CAP. XI.

The banishment of Timotheus Elurus bishop of Alexandria, and the election of Timotheus Salofaciolus: of Gennadius and Acacius bishops of Constantinople.

Timotheus
Elurus.
Timotheus
Salofaciolus.
Anatolius.
Gennadius.
Acacius.

After the aforesaid sturre *Timotheus* surnamed *Elurus* was banished Alexandria, and enioyned to make his abode at Gangrena: wherefore the people of Alexandria chose *Timotheus* (whom some called *Basilus*, some other *Salofaciolus*) to succede *Proterius* in the Bishopricke. When *Anatolius* had departed this life *Gennadius* gouerned the Bishopricke of the princely cite of Constantinople, after him succeded *Acacius* maister of the Hospitall or College of Orphans.

CAP. XII.

Of the earthquake which happened at Antioche three hundred fortie seven yeares after that which was in the time of Traian.

Anno Dom.
419.

In the second yeare of *Leo* the Emperours raigne, there was such a marueilous great earthquake & shaking of the foundations at Antioche, that it can not sufficiently be described. Before it beganne certaine people that were bozne within the citie waxed mad, raved about measure, & seemed vnto vs farre to erre all furious rage of brutish fiercenesse & crueltie, as a preamble forerunning so great a calamitie. This grieuous earthquake happened the five hundred & sixty yeare after the citie was called Antioch, the fourteenth day of the moneth Gorpheus, after the Romaines, September, about the fourth houre of the night, the Sunday going before, the eleventh course

course of the revolution, three hundred forty seven yeares after the earthquake vnder Traian. That earthquake was a hundred fifty and nine yeares after the graunting of the charter and incorporation of the citie: but this fell in the raigne of Leo, the five hundred and sixth yeare, as the historiographers who diligently described the circumstances thereof haue left vs in writing. It turned upside downe, in manner all the building of this new citie, being well peopled, with out a wast corner, or ruinous peece of building, but all adorne and gorgeously set forth by the bountifullnesse of the Emperours, contending among them selues successiuelly who should passe other. Moreover as ye go in, the first and second lodging of the pallace were ouerthrowen, the rest standing vp with the bath adioyning thereunto, which bath afozetime serued to no vse, yet then of necessitie, by reason the other bathes went to ruine, supplied their want, and stode the citie in good steebe. The portly gates of the pallace, the place called the fouresquare porche, the bitter turrettes and galleries nighe the gates where their stage playes were kept, and some porches that came out thence. Some part of the bathes of Traian, Severus, and Adrian, the adioyning Ostracina, together with the porches, and Nymphæum were turned downe to the ground, all which Iohn Rhetor hath largely discoursed of. He sayth further that in consideration of the premises, the Emperour forgave the citie a thousand talents of gold of the tribute which they payd him and released such citizens as sustained losse, of their rente, last of all, that he toke vpon him to repaire the publique edifices.

CAP. XIII.

Of the fire that raged at Constantinople.

There fell moreover at Constantinople a calamitie not much unlike the former that farre more grievous, it beganne in that part of the citie which lay to the sea, and is called the Oxe Causei. The reporte goeth that a despiteful and wicked deuill in the forme of a woman or a poore woman through the instigation of the deuill (both is reported) went about candle light with a candle in her hand vnto the market for to buy some saltfish, left her candle vpon the stall and went away. When the candle had wasted to the ende of the wike, it rose into a great flame and strooke immediatly in the building ouer head which burned at the first, it toke hold also of the houses that were next not onely such as easily might be set on fire, but also the stony building and burned them to ashes. They say this fire lasted the space of foure dayes, no man was able to quenche it, it lasted throughout the middes of the citie, consumed from the North part to the South ende all houses, five furlongs in length and fourteene in breadth, left no building either publique or priuate, no pillours, no stony arches or vaultes in all that time and in all that compasse vnburned to the foundation, but to haue perced the flinte stone and hard metall as if it had bene stuble or straw. Of the North part of the citie where the haven lieth, this lamentable destruction reached from the Oxe-Causei (so is the place called) vnto the old temple of Apollo in the South side fro the haven of Iulian vnto the temple of Concord: in the midst of the citie from Constantines market vnto the market of Taurus, a pittifull shew and dredful to behold. The goodly places and gorgeous high buildings that had bene within the citie, the costly carued timber yelding heretofore great maiestie vnto the eye of man, both publique and priuate were then become like craggie hilles and rocks that no man could passe through, confused heapes of filth and all kind of stufte full of deformitie, that the owners of them them selues could not discern the boundes of their possession neither say this or that place stode thus before the fire consumed them.

CAP. XIII.

Of sundry calamities that raigned in diuerse countreyes.

About the same time when the Scythian battail waged with the Romaines which inhabited the Easterne partes of the Empire waxed hot, Thracia, Hellespontus, and Ionia were wonderfully shaken with earthquakes: no lesse were the fiftie Isles called Cyclades in the sea Agæum, Cnidos in Caria and Cos, so that many of their buildings were turned downe to the ground. Priscus moreover writeth, there fell at Constantinople and in Bithynia such stormes of raine and water that for the space of three or foure dayes it poured downe like whole streames and floodes, beate downe the hills and mountaines with the violence thereof and made them plaine valleyes: that the villages were all on floe & in danger of drowning: that in

the lake Boan not farre from Nicomedia, by reason of the filth and kind of baggage which the water brought thether, there were seene 3lands. But these things came to passe in a while after.

CAP. XV.

The marriage of Zeno and Ariadne.

Leo the Emperour gaue *Ariadne* his daughter to *Zeno*, made him his sonne in lawe, who of a childe was called *Aricmesus*, yet being married, he got that name of a noble man of *Isauria*, that had bene of great honour and renowne. Now this *Zeno* attained vnto great estimation, and vpon what occasion *Leo* preferred him before all other, *Enstathius Syrus* hath left vs in writing.

CAP. XVI.

Of Anthemius that became Emperour of Rome, and also of such as succeeded him.

Anthemius.

Anthemius at the request of the Romane embassadors inhabiting the West, which were sent in embassie vnto *Leo* the Emperour, abiding at Constantinople, was sent to be Emperour of Rome, to whom *Marianus* the Emperour had geuen his daughter in marriage. *Basiliscus* also the brother of *Berina* the wife of *Leo* was made captaine ouer a great army of chosen souldiers, and sent against *Genzerichus*, all which circumstances *Priscus Rhetor* hath exquisitely handled, neither only these things, but also how *Leo* conspired the death of *Aspar*, whom he him selfe had made Emperour, as the reward of honour he aduanced him vnto, and slew with him also his sonnes, *Ardaburius* whom he had made Caesar and *Patricius*, to the ende he might shone at the insolencie and ignorance of *Aspar* their father. When *Anthemius* who gouerned the Empire of Rome fūe yeare, was slaine, *Olymbrius* was by *Rhecimerus* proclaimed Emperour: after the dispatching of him *Glycerius* was created Emperour, he raigned fūe peares and was deposed by *Nepos*, who slept in his rotime, and made *Glycerius* a Romane Bishop of Salone a cite in Dalmacia, *Orestes* put *Nepos* beside the Empire: after *Orestes* his sonne *Romulus* surnamed *Augustulus* was the last Emperour of Rome, of the thousand three hundred peares after the raigne of *Romulus*. When he departed this life *Odoacer* gouerned the Romane commonweale, who refused the name of an Emperour, and would haue him selfe called a King.

Olymbrius.
Glycerius.
Nepos.
Orestes.
Romulus Augustulus.
Odoacer.

CAP. XVII.

The death of Leo the Emperour, of yong Leo that came after him, likewise of Zeno his father and successor.

Anno Dom.
475.

About that time *Leo* the Emperour hauing raigned seuentie peares deposed him selfe of the imperiall scepter at Constantinople and placed *Leo* that was of tender peares, the sonne of *Ariadne* his daughter, and of *Zeno*, in the Empire. After him came *Zeno* the father of *Leo* the yonger to be Emperour, the sonne in law of *Leo* the elder, and this he obtained through the procurement of *Berina* the wife of *Leo* the elder: in a while after when yong *Leo* had departed this life *Zeno* raigned alone. But all what soeuer he did during his raigne, or what other men did against him and what thinges happened in his dayes, we purpose by the helpe of God to discourse in the next booke following.

CAP. XVIII.

The translator vnto the reader.

A summarie recitall of all the actes of the councill helde at Chalcedon briefly handled before by Euaagrius in the 4. Chapter of this 2. booke where he promised to referre the reader for further knowledge vnto the ende of this 2. booke, and now he performeth it with a large and ample discourse. Marnell not at all gentle reader though he repeat here certaine thinges which he laid downe before. As I finde them in the Greeke, so thou hast them in English, he beginneth thus:

Pascasianus and Lucentius the Bishops, and Boniface the Priest supplied in this councill the absence of *Leo* Bishop of olde Rome: *Anatolius* also Bishop of Constantinople, *Dioscorus* Bishop of Alexandria, *Maximus* Bishop of Antioche, *Isenialis* Bishop of Ierusalem with their senerall clergie, were present at the councill. There sate with them the chief senatours

natoys vnto who the substitutes of *Leo* said that *Dioscorus* ought not to sit in the counsell with them, that *Leo* their bishop had charged them no lesse, & if they would not yeld vnto it, that they would leane the Church and bid them farewell. When the Senatoys demaunded what crimes *Dioscorus* was to be charged withall, their aunswer was, that he who contrary to all right and honestly playd the part of a Iudge, was to abide the sentence of iudgement him selfe for the sentence he had pronounced of others. These things being spoken, & *Dioscorus* also being appointed to stand in the midst, *Eusebius* bishop of Dorilæū requested that the supplication he had sent vnto the Emperour might be openly read in their hearing, and withall he added these words. I protest vnto you that *Dioscorus* hath iniuried me not a litle, he hath also brought our religion into great infamie, he procured the death of *Flavianus* the bishop, and wrongfullie depōsed him together with me. Cause I beseech you, my supplication to be read. When he had made an end of speaking his supplication was read, contayning such a foyme as followeth.

The humble supplication of Eusebius bishop of Dorilaum, exhibited vnto the most vertuous Emperours, requesting he may be heard, pleading both for him selfe, for the catholicke faith, and for Flavianus bishop of Constantinople.

IT behoueth your maiesties (most noble and puissant emperours) to provide carefullie for the quietnesse of all your louing subiects, yet when all others sustaine iniuries euer to vphold & assit the sacred senate of priesthood. And herein verily the diuine godhead which graunted vnto you the rule & domination of the whole world is truly honored. Wherefore seing the Christian faith, & we our selues also haue bene oppressed & diuersly molested with extreme wrōg by *Dioscorus* the most reuered bishop of the most noble citie of Alexandria, we are come vnto your wonted clemēcy most humbly to craue iustice at your hands. The occasion of our cōplaint is as followeth. In the counsell lately held at the famous city of Ephesus (I would to God it had neuer bene called together, the had it not brought into the whole world such horrible mischief & hurliburie) the aforesaid *Dioscorus* who trode right & reason vnder foote, who set the feare of God farre out of his sight, who maintained one absurd opinion with *Eutyches* that vaine & hereticall varlet, who of a long while reuealed not vnto manie the venome of his cankered stomack, yet bewrayed him selfe in processe of time, partly by occasion of the crimes we laide to *Eutyches* his charge, & partly also by occasion of the sentence which *Flavianus* the bishop of worthe memorie pronounced against him: gathered together a great multitude of seditious persons, raised with his money no small power, laboured as much as lay in him to ouerthrowe the catholicke religion and godlie faith of the auncient fathers, and to establish the blasphemous opinion of *Eutyches* the monk, whose opinion was euer condemned of the holie fathers, frō the Apostles time vnto this day. Wherefore seeing the hainous offences he committed, both impudentlie to the derogation of the Christian faith, & vncharitably against vs, be of no smal importāce, we are most humbly to craue vpon our bare knees of your graces, & to request that by vertue of your authoritie the most reuerend bishop *Dioscorus* may be enioined to aunswer vnto such crimes as we haue laid to his charge, to wit, vnto such practises of his, & records as he brought forth against vs in the holie counsell, wherebie we shalbe able plainlie to proue that he is estranged frō the catholicke faith: that he maintaineth an opinion which is nothing else but blasphemie it selfe: that he both depōsed vs vniustlie, & iniuried vs diuerslie besides. We beseech you moreouer to vouchsafe the sending of your gracious letters vnto the holie & general cōcil of the most godlie bishops, to thend both our doings & his may indifferētly be heard, & that your highnes may be certified againe of all that is handled by the counsell, hoping that therein we shall please our immortall head Christ Iesus. If we may obtaine (most holie emperours) this our humble sute at your maiesties hāds, we will not cease day & night to pray for the prosperous state of your empire, & the continuance of your raigne. The canons concluded vpon by the bishops in the second counsell of Ephesus were openly read at the request as well of *Dioscorus* as of *Eusebius*, where it appeared that the epistle of *Leo* was not read at all, yea though some had spoken of it againe, & againe. *Dioscorus* being demaunded why it was not read, aunswered for him selfe, that he had moued the bishops and that oftentimes to do it: *Iuuenalis* bishop of Ierusalem, and *Thalasius* bishop of Cæsarea in Cappadocia, who together with *Dioscorus* chalenged vnto themselves authoritie in the counsell of Chalcedon, required that all should be read & reuealed. *Iuuenalis* auouched & said plainly that the emperour admonished *Dioscorus* by his letters to reade the

The supplication of *Eusebius* bishop of Dorilæum exhibited vnto Valentinianus and Martinus the Emperours.

epistle of *Leo*, yet afterwards y^e there was not a word spoken of it. *Thalassius* pleaded in like sort for him self, that he hindered not the reading of it, & that he had not so much authority of himself as to commaund the reading of it. Wherefore the acts of the councill being read, some of the bishops espied therein certaine fained & counterfeit handes, & among the rest *Stenen* bishop of Ephesus was demanded of the council, who they were that subscribed with exceptions, he made answer that *Iulian* (who afterwards was made bishop of Lebicum) & *Crispinus* had done so: for all that such as subscribed at y^e request of *Dioscorus*, not to haue suffered it so to stand, but to haue wounding the fingers of such as wrote & directed their pens to their great shame & infamy. In the end *Stenen* confessed that the depriuation of *Flavianus* was ratified with subscriptions the same day, for *Acacius* bishop of Ariarathia compelled all the bishops by force, & made them of necessity to subscribe vnto a blank, molesting them infinitely with soldiers, who stood by with naked swords ready to dispatch them if they yelded not. Again they read another accusation whereunto *Theodorus* bishop of Claudinopolis made answer that there was no such thing spoke. As they proceeded on still in reading the acts of the councill where any thing was motioned which concerned *Eutyches*, & such as affirmed that y^e flesh of God our Lord & Saviour *Iesus Christ* came downe from heauen, they brought forth the records of the council, where *Eusebius* had answered, that *Eutyches* had said in deed from heauen, but not to haue added whence he toke it: y^e *Dionigenes* bishop of Cyzicum vrged him at that time, in this sort, tell vs the whence toke he flesh? & y^e they were not suffered to reason further thereof. After all this they brought forth the records. Then *Basilus* bishop of Seleucia in Isauria said: I adoe our one Lord *Iesus Christ* y^e sonne of God the onely God y^e word, who after his incarnation and the vnitng together of the diuinitie and humanity is thought to consist in two natures. The bishops of Egypt cried out against this in such sort as followeth: Let no man deuide him into partes that can not be parted. We must say there is one sonne, not two sonnes. Then the bishops of the East cried: Cursed be he that parteth Christ, cursed be he that deuideth him. The same records did testifie that *Eutyches* being asked whether he thought that Christ had two natures, made answer that according vnto his knowledge before the coniunction of his diuinity and humanity together, Christ consisted of two natures, but after the vnitng of the to haue had in him but one nature. And y^e *Basil* sayd then: if he confesse not that there were two natures after the coniunction of the natures which can neither be separate d, neither confounded, then bringeth he in both a confusion & a commixtion: but if he say that the diuinity being incarnate put on humanity, & so vnderstand the incarnation in such sort as *Cyril* doth, then saith he no other then we do. For the diuinity which was with the father is one thing, & the humanity which he toke of his mother is another thing. Where the councill demanded of them why they had subscribed to depose *Flavianus*, the records do declare that the bishops of y^e east cried out: we haue all done amisse, & therefore we all craue pardon. Again going forthwards in perusing of y^e records, it appeared the bishops were asked why they admitted not *Eusebius* into their company & conference, when he requested it of the, whereunto *Dioscorus* answered that *Elpidius* brought letters to warne them, & that he proued vnto the both *Theodosius* the emperour charged them they should not permit him to come into the councill, & acts do witnes that *Imperialis* made the same answer. *Thalassius* said that such things as y^e Emperours had condempned were of no force & authority after the condemnatio, yet y^e he said not so as in defence of the faith. Whereupon the records do declare y^e *Dioscorus* reprehended their doings with these & such other like words: I pray you what maner of canons are now obserued? when *Theodorus* came in among them, it is reported the Senate should say, that he came in for an accuser: and that *Dioscorus* answered, he was to take the roome of a bishop. The Senate then replied, that both *Eusebius* and *Theodorus* were to stand in the roome of accusers, no otherwise then *Dioscorus* was to stand at the barre and to be arrayned. All the actes of the second Council held at Ephesus were read, and the sentence which they had pronounced against *Flavianus* and *Eusebius*, vntill they came to a certaine clause, at the hearing whereof, *Hilarius* the bishop beganne to speake. The Bishops of the East and such as were of their side, cried: Let *Dioscorus* be accursed. In the very same houre Christ depriued *Dioscorus*, when *Dioscorus* deposed *Flavianus*. O holie Lord we beseech thee chastise thou him, and thou O Catholicke Emperour, be reuenged on him, God graunt *Leo* may liue many yeares, God sende the Patriarch a long life. Last of all when the actes were read, which declared that all the Bishops assembled at Ephesus had subscribed vnto the depriuation of *Flavianus* and *Eusebius*, the most sage & worthy Senators

The heresie
of Eutyches.

The bishops
of the East
cried thus a-
gainst Dio-
scorus.

Senatores sayd as followeth. The next day after when the counsell aduised them selues somewhat better, we do perceauē that they reasoned more exquisitely of the true and Catholick faith. Wherefore seeing that *Flavianus* the bishop of worthie memory, and *Eusebius* the most reuered bishop of Dorilæum, were found not to haue erred in the faith after we had searched the actes and decrees of the counsell, and also by the report of such as were chiefe in the counsell, and therefore vniustlie to haue bene depoled (for they confessed them selues fowly deceaued, and wrongfully to haue depriued *Flavianus* and *Eusebius*) It seemeth good vnto vs, and no doubt God approueth the same, that *Dioscorus* the most reuered bishop of Alexandria (if it so please our Lord the Emperour) *Inuenentius* the most reuerend bishop of Ierusalem, *Thalassius* the most reuerend bishop of Casarea in Cappadocia, *Eusebius* the most reuerende bishop of Armenia, *Eusebians* the most reuerend bishop of Berytus, and *Basilus* the most reuerende bishop of Seleucia in Isauria (who were then of authoritie and chiefe of the counsell) should be punished alike, deposed of their bishoprickes, by the censure and iudgement of the counsell as the canons of the Church do require, and be at the Emperours pleasure. When their sentence was read the Bishops of the East cried: That iudgement is iust. When the Bishops of Illyrium sayde with lowde voyces: Wee haue all done amisse, and therefore wee all craue pardon. When the bishops of the East cried againe: That sentence is iust, Christ deposed the murterer, Christ reuenged the quarell of the martyrs. The Senatores commaunded that euery one of the bishops then present should write his faith seuerally: perswading them selues of a surety that the most holy Emperour beleued according vnto the forme of sayth published at Nice by thre hundred and cyghtiē fathers, and agreeable vnto the crēde framed at Constantinople, by a hundred and fiftie bishops, and no otherwise then the Epistles of the holy fathers: *Gregorie*, *Basil*, *Hilarie*, *Athanasius*, *Ambrosius*, and the two Epistles of *Cyrril* read in the first counsell of Ephesus haue directed him: and that *Leo* the most reuerend bishop of old Rome, deposed *Eutyches* for the contrary. After the breaking vp of this session in such sort as you heare, when the holy bishops had met againe and sate together, *Eusebius* Bishop of Dorilæum, exhibited vnto them billes of complaint, both in his owne name and in the person of *Flavianus*, where he charged *Dioscorus* that he mayntayned one heresie and opinion with *Eutyches*, and that he had deposed them of their priesthood. He added mozeoner that *Dioscorus* had falsified the records by laying downe certaine wordes which were not at all vttered in the counsell then assembled together: that through wiles and craft he had procured blankes for them to subscribe vnto. He made sate vnto them againe that all the actes and canons of the second counsell held at Ephesus by their sentence & authority might be abrogated: that they would restore them vnto their priestly function: that they would accurse the detestable doctrine of *Eutyches*, & last of all he requested that after the reading of the records, his aduersary might be brought befoze the counsell. When this was granted, *Actius* the head notary stood vp and sayd that he had bene with *Dioscorus* as with the rest, and that *Dioscorus* had answered him, that his keepers would not licence him to come vnto the counsell. It was said mozeoner that *Dioscorus* was sought for befoze the counsell sate and could not be found, & that *Anatolius* bishop of Constantinople should answer, he should both be warned and come vnto the counsell. This being done such as were sent vnto him returned saying from *Dioscorus*: My keepers will not let me come, if they wil licence me let them speake: but when the messengers replied, that they were sent not vnto the maisters of the ward, but vnto him, the report goeth he answered thus: I am ready to come vnto the holy & generall coucell, but I am staide. *Himerius* added vnto these sayings, how at their returne from *Dioscorus*, *Boetius* mette by the waye the maister of the holpe offices, and that bishops accompanied him againe as he went vnto *Dioscorus*, & that they had brought with them in paper some part of their confesse, the which notes being read declared that *Dioscorus* made them this answer: When that I ponder this matter with my selfe, & perceauē how auailable it is for me, take this answer: seeing the most reuerend bishops which sit in the counsell haue decreed many things after the often conferences they had with seuerall men, & that I now am called to the second sitting, for to reuoke such things as were spoken of before, my request is, that the most reuerend bishops & holy Senate which were present at the first session be now also at the second, that the same things may now the second time be exquisitely handled. The records do declare that *Acacius* replied vnto him againe in this sort. The holy & worthy counsell hath not therefore commaunded your holines to come vnto them, to tend such things as were de-

The Senatores gaue their sentence in these words. Where it appeareth that lay mē were of great authority in the counsell.

The seuerall answer of *Dioscorus*

Acacius.

Dioscorus.

cided in the presence of the most reuerend bishops & holy Senate, should be called in againe, but sent vs purposely vnto you that you should come vnto the councell, & that your holinesse should not be absent from them. *Dioscorus* sayd vnto him againe as it is recozded: You tolde me already that *Ensebins* gaue vp vnto the councell bills of complaint, well I request you once againe, that my cause may throughly be knowen and examined in presence of the presidentes and senate. After the recitall of other things to and fro, with other circumstances they sent againe vnto *Dioscorus*, requesting him to be present at the councell, who wrote his answer in paper, afterwards they returned and read it thus before the councell. I signified of late vnto your holinesse that I was sicke, therefore I craue that the most worthe presidents and holie senate will be present at the handling and deciding of my causes. And because my sicknesse increaseth, therefore I deferre my coming. The recozds do declare that *Cecropius* hearing that answer, sayd thus vnto *Dioscorus*: Why sir hitherto ye made no mention of sicknesse, & will ye now be sicke, ye should haue satisfied the canons of the Church. *Dioscorus* turned vnto him, & told you (sayth he) once already that the presidents shall be there for me. With this *Rassinus* bishop of Samolata sayd vnto *Dioscorus*: loke whatsoeuer is called into controuersie, it is decided according vnto the canons of the Church, and therefore he that cometh vnto the councell may speake freely what pleaseth him. *Dioscorus* being therein perswaded, *Inuenalis* and *Thalassius* came thither. *Ensalbins* bolted out such things as were to no purpose, whereunto as it is recozded, *Dioscorus* made answer, and requested of the most religious Emperour that the presidentes and such as had giuen iudgement with him in the councell, should be sent for thither. The messengers that were sent vnto him answered him againe, that *Ensebins* complained vpon him alone, and that it needed not according vnto his motion, to cite all to appeare. *Dioscorus* replied, that by right as many as were iudges with him in the councell should be present, that *Ensebins* had no priuate action against him, but only an accusation against such things as they all had decided & iudged. When the Legats baged him with the same, *Dioscorus* answered: I tolde ye once what ye may trust to, I knowe not what I should tell you againe. After the relation of the aforesayd *Ensebins* bishop of Dorilzum protested that he charged no mā with ought saue *Dioscorus* alone, & requested that *Dioscorus* might be called the third time. *Attinus* interrupted him and sayd: that there came of late vnto the councell certaine men of Alexandria (as they named them selues) of the clergy, together with some of the laytie, and preferred billes of complaint against *Dioscorus*, and as they stood at the Church doores where the councell sate, there to haue made an exclamation: that first of all *Theodorus* Deacon of Alexandria, gaue vp vnto the councell a bill of inditement, after him *Ischyrianus* Deacon of the same Church, there followed him *Athanasius* the priest, *Cyrills* brothers sonne, and that last of all *Sepphronius* charged him with blasphemie, bribery, and extortion. *Dioscorus* was called the thyrde time, and came not, the Legats brought the councell his answer in these wordes. I haue answered your holinesse so sufficiently already that I haue nowe no more to say vnto you. When the Legats dealt earnestly with him for to come, he would geue them no other answer. Then *Pascasius* sayd: *Dioscorus* is nowe the third tyme cited to appeare and comes not, no doubt his owne conscience doth accuse him, what deserueth he I pray you? All the bishops made answer that he incurred the danger of the canons of the Church. *Proterius* bishop of Smyrna said: whē holy *Flavianus* was slaine through his procurement, he was not punished according to his deserts. Last of all the Legats of *Leo* Archbishop of Rome, spake in the councell as followeth. The hainous offences which *Dioscorus* late bishop of the noble citie of Alexandria, committed against the canons of councells, and the Ecclesiasticall Discipline are throughly knowen of vs all, partly by sitting out such things as were heard in the former session, and partly also by examining such things as we decided this day. And that we may omit manie other things, this man of his owne authoritie contrarie to the canon of the Church receaued *Eutyches* into the communion, an hereticke of the same opinion with him, and one that was iustly deposed by his owne proper bishop, to wit, the most holie father and our bishop *Flavianus*: and this he did before he shewed his face in the councell, which he held with the most holy bishops at Ephesus. But the Apostolicke sea pardoned the Bishops, because they were constrained against their wills to do that which they did: who yeelded the selues vnto this present houre both to *Leo* the most holie bishop, and to the whole sacred and generall assemblie of bishops, and therefore as men of one opinion with him, he receaued them into the communion. As for this *Dioscorus* he ceaseth

The conditions of Dioscorus.

The substitutes of Leo b. of Rome gaue this sentence against Dioscorus in the councell of Chalcedon.

ceaseth not as yet to glorie of the things for the which he ought to mourne, lament and lie groweling vpon the ground in sackcloth and ashes. Not onelie this, but also he forbad the reading of holie Pope *Leo* his Epistle written vnto *Flavianus* of godlie memorie, yea being oft intreated of the Legates, nay when he him selfe had promised with an oth that he would procure it to be read. The default in not reading of which Epistle hath bene both an offence and hinderance vnto the holy churches vnder heauē. Although he was priuy to such leude practises, yet haue we assembled together to the ende we might deale somewhat fauourable both with him for all his former leudenesse, and also in like sort with the other godly bishops which were not of equall authoritie with him in iudgement. But seeing this later misdeemure exceeded his former impietie, for he sticke not to excommunicate *Leo* the most holie, and most religious Archbishop of Rome. Moreouer when shamefull billes were exhibited against him, and he him selfe being cited once, twise, and the thirde time, as the canon of the Church hath commaunded by the godlie bishops to appeare before the councill, yet would he not come, for his owne conscience accused him, but entertayned contrarie vnto lawe such as were iustlie deposed by diuerse councelles, and set at naught sundrie constitutions of the Church, condemning as it were him selfe with his owne doinges: Once againe seeing these are founde to be his later practises, *Leo* the most-holie Archbishop of great and olde Rome, by vs, and this sacred assemble together with the most blessed Apottle *Saint Peter*, who is the rocke, the grounde of the Catholicke Church and the foundation of the true faith, bereaued him of all dignitie that belongeth to a bishop, and deprived him of the priestly function. Wherefore let this holie councill geue the sentence of *Dioscorus* (of whome we haue hitherto spoken) according vnto the canons of the Church. When *Anatolius*, *Maximus*, with the rest of the Bishops (those onely excepted whome the Senators had deposed with *Dioscorus*) had confirmed the aforesayd sentence, the councill certified *Martianus* the Emperour of their decrees, and sent a deprivation vnto *Dioscorus* in such sort as followeth. Because thou hast despised the holie canons of the Church: Because thou hast not obeyed this holie and generall councill: Because thou art moreouer conuincd of manie other hainous crimes: Because thou being thrise called of this famous assembly to answer vnto such things as were laide vnto thy charge, camest not, knowe that for all the aforesayde, thou art deposed by this holie and generall councill the thirteenth day of this present October, of thy bishopricke, and bereaued of all Ecclesiasticall right and title. These things being registred and sent also vnto the godly bishops of the moste holie Church of Alexandria, and the decree against *Dioscorus* openly proclaymed, that session brake vp and so ended. But afterwardes they sate againe, and first they answered the Senators, who had desired to be satisfied as touching the true and right faith: next they affirmed that there was nothing to be done concerning *Eutyches*, for the Bishop of Rome had made a finall ende and conclusion thereof, and therein they were all agreed. Moreouer when all the Bishops seemed very willing, and the Senators exhorted every Patriarch, that one or other of euery their seuerall prouinces should stand vp, to the end the opinions of them all might thoroughly be knowen. *Florentius* Bishop of Sardis craued their fauour that with aduise, and after deliberation taken, they might attaine vnto the trueth, and *Cecropius* Bishop of Sebastopolis sayd. The faith is both notable set forth by three hundred and eightene holie Fathers, confirmed afterwardes by the godlie fathers, *Athanasius*, *Cyrill*, *Celestinus*, *Hilarius*, *Basil* and *Gregorie*, and nowe againe approued by most holie *Leo*. Wherefore our request is, that the creede of the three hundred holie fathers and of the most holie *Leo* may be read. Being read all the councill cried: This is the faith of the true professors, we are all of this fayth. This is the faith of Pope *Leo*, this is the faith of *Cyrill*, thus hath the Pope interpreted. Againe when they had reasoned among them selues for the reading of the sayth which the hundred and fiftie holy fathers published in the Councill helde at Constantinople, it was also read. Then the whole Councill cried againe. This is the faith of the true professors, thus we do all beleue. After the finishing of all the premises *Actius* the Archdeacon sayde, I haue here at hand the Epistle of holie *Cyrill*, written vnto *Nestorius*, the which all the Bishops in the Councill held at Ephesus confirmed with their seuerall subscriptions: I haue here also another Epistle of the same *Cyrill*, written vnto *Iohn* Bishop of Antioch, and confirmed likewise, will it please you to geue them the hearing. When euery one had spoken his pleasure of them, they were both read. We haue thought god presently to lay downe here some por-

S. Paule saith
that Christ is
the rocke &
foundatio to
build vpon.
1. Cor. 3. & 10

The deprivation
of *Dioscorus* Arch-
bishop of A-
lexandria.

Cecropius.

tion of the former, it was read as followeth.

*Vnto Nestorius the most reuerend and his most holy colleague
Cyrill sendeth greeting.*

Cyrill Arch-
bishop of A-
lexandria vn-
to Nestorius
Archbishop
of Constan-
tinople & an
hereticke.

THere are as I am geuen to vnderstand certaine men which labour, and that verie often, altogether to discredit me with your holinesse, this they do speciallie when they see worthie men and magistrates oftentimes meeting together, supposing peradventure that you will be pleased with the hearing of such things. Again after a few lines he saith. The holie and famous councell affirmeth that he which is naturallie begotten of God the Father, is the onelie begotten sonne, true God of true God, light of light, by whome the father made all things, that he came downe from heauen, that he was incarnate and made man: that he suffred, rose againe the third day and ascended into the heauens. It behoueth vs to yeeld & condescend vnto these articles, vnto this doctrine, & to search out with all the giftes we haue, what is ment by being incarnate, and what is vnderstood by saying that the word of God became flesh. For we do not say that the word of God by chaunging the nature thereof became flesh, neither by conuersion into whole man, which consisteth of bodie and soule: but this rather, that the word according vnto the subsistencie or being thereof, coupling vnto it selfe liuing flesh endued with a reasonable soule, became man: in such sort as may neither be expressed in word, neither conceaued by thought: and that he was called the sonne of man, not according vnto will onelie, or in that it so pleased his goodnesse, neither onely by taking vpon him the person, or because contrary natures were coupled together in true vnitie: but that one Christ and one sonne consisted of two natures: not that the difference of the natures was taken away by reason of the vnity, but that the diuinitie and humanitie after an vnspeakeable and secret coupling and meeting together made one Lorde, Christ, and the sonne. After the enterlacing of certaine other things he annexed thereunto as followeth. Because he came of a woman, and coupled mans nature vnto him selfe according vnto his subsistencie, and that for our sake, and for our saluation, therefore is he saide to haue bene borne after the flesh. For he was not first of all (after the common generation) borne of the virgine Mary, & then the word of God entred into him: but was coupled with the flesh in the matrix, and is saide to haue bene borne after the flesh, as one that made the birth of his flesh proper to him selfe. In like sort we say that he suffered, rose againe, not that God the word suffred in his owne nature either stripes, or the print of nailes, or other vexations, (for the godhead being without bodie is impatible) but that the bodie being made proper vnto him suffered, and so is he saide to haue suffred these things for our sakes. For there was in the bodie which suffered, that which could not suffer. But so much out of the first epistle. Touching the second we layd downe a good part thereof in the first booke of our Ecclesiasticall history which went before, in the epistle of Iohn Bishop of Antioch. There is such a protestation layd downe as followeth, and confirmed with the testimony of Cyrill. We confesse that the holie virgine is the mother of God, because God the word tooke flesh and manhoode of her, and coupled vnto him selfe by the conception, the temple which he tooke of her. Neither are we ignorant that godlie men inspired from aboue, haue partlie affirmed, that the phrases which concerned the Lord, and were laide downe by the Euangelistes and Apostles, were vttered of one person. And partly deuided them into seuerall portions, as written of two natures: & partlie also confessed that they were diuine, and spoken onelie of the diuinitie of Christ. Vnto this of Iohn, Cyrill addeth of his owne. When we had perused these your godlie sentences and clauses within contained, and perceaued plainelie that you were of one mind and opinion with vs (for there is but one Lord, one faith, one baptisme) we rendred vnto God diuine praises, who is the conseruer of the whole world: and presentlie we conceaue exceeding ioy, seeing that as well your Churches as ours being driuen thereunto, partlie by the force & power of the holie Scriptures, and partlie also by tradition deliuered vnto vs of our most holie fathers do embrace one faith and opinion. After the reading of these epistles, they that were in the councell cried in this sort: VVe all are of that faith: Leo the Pope beleueeth so: cursed be he that deuiceth Christ, that confoundeth his natures: this is the faith of Archbishop Leo: thus beleueeth Leo, Leo and Anatolius are of this faith. We are all of this faith: Cyrill is of this faith. Let Cyrill neuer be forgotten. Let the epistles of Cyrill be euer had in memorie. This is our opinion, thus we

The words
of Iohn b.
of Antioch.

Cyrill vnto
Iohn b. of
Antioch.

we both haue beleued and do beleue. Thus doth Archbishop *Leo* beleue, thus hath he written. They reasoned a while whether the epistle of *Leo* should be read, in the end they read it with the interpretation annexed thereunto, which is extant among the acts of the councill. When the reading was ended and the bishops had cried, this is the faith of the fathers, this is the faith of the Apostles, we are all of this faith, the true professors are of this faith, cursed be he which beleueth not thus, *Peter* in the person of *Leo* sayd thus: thus haue the Apostles taught, *Leo* hath godlie and truelie taught these things, *Cyrril* hath taught thus, *Leo* and *Cyrril* haue taught alike, cursed be he which holdeth not this faith, this is the true faith, this is the opinion of the true professors, this is the faith of the fathers. Why were not these things read in the councill of Ephesus? what meant *Dioscorus* to conceale these things? When the bishops had made an end of crying in this sort, the records of the councill do declare that when this parcel of *Leo* his epistle was read: It was to pay the ranfome of our nature that the godhead was ioined with the patible nature, to the end, one and the same Mediator of God and man, the man Christ Iesus (the which thing was siclie applied vnto our sores & maladies) might die of the one nature & not the other, when this I say was read, & the bishops of Illyrium & Palastina had doubted of the sense & meaning of the words, *Aetius* Archdeacon of the most holy church of Constantinople alleadged openly the opinion of *Cyrril* out of his owne words as followeth. Because his proper bodie through the goodnes of God as Sainct *Paul* writeth, tasted of death for vs all, therefore is he said to haue died for vs: not that he suffred death as touching his nature (for to say or thinke so is meere madnes) but that in such sort as I said before his flesh tasted of death. Againe out of the Epistle of *Leo* they read thus. Both natures accompanied together, doth that which is proper to either of the: the word bringeth to passe such thinges as belongeth vnto the word, the bodie worketh such thinges as appertaineth vnto the bodie, the one worketh miracles the other sustaineth reproches. Againe when the bishops of Illyrium and Palastina doubted also of this sentence the same *Aetius* read the words of *Cyrril* as followeth. Some phrales of holy Scripture which concerne the Lord do best agree with his diuine nature, some other with his humane nature, and some other the middle betweene both, affirming that the sonne of God is together both God and man. After all this when they doubted againe of another part of the aforesaid epistle of *Leo* the bishop, which was read in this sort, Although in verie deede there is one person of God and man in the Lord Iesus Christ: yet there is one thing wherein either of them doth participate in contumelie, and another thing wherein they both communicate in glorie. It is of vs that his humanitie is inferior to the father, and of the father it is that his diuinitie is equall with the father. *Theodorus* remembred him selfe that *Cyrril* had written the same thing almost in the same words. when he was made man, he laide not aside his proprietie but continued as he was: & the one nature dwelled in the other, that is the diuine nature in the humane. These thinges being expounded, when the worthy Senators had demanded if any among them doubted any further, all made answer that they were fully resolu'd. After this *Atticus* Bishop of Nicopolis requested they might all haue a day giuen the to deliberate, to the end they might with firme and settled minds establish such thinges as were pleasing vnto God, and agreeable with the doctrine of the fathers: he craued mozeouer the epistle which *Cyrril* wrote vnto *Nestorius* wherein he had exhorted him to yeld vnto the twelue pointes of the faith that were confirmed of all the bishops. The Presidents conferred of this matter among them selues, and graunted them fife dayes to deliberate, y then they should come together with *Anatolius* bishop of Constantinople, this being done they all agreed and sayd with one voyce: We beleue thus, we all beleue thus, as *Leo* beleueth so beleue we, there is not one of vs that doubteth, we haue all subscribed. Vnto these thinges they replied againe in this sort. It is not needful that all should come together, but inso much it seemeth very expedient that such as wauer and are not as yet resolu'd may be confirmed, let the most reuerend bishop *Anatolius* appoint whom he shall thinke good of them that haue already subscribed to satisfie & confirme the rest. After this the councill sayd: we craue of the fathers that the Presidents and chiefe of this councill do intreate the Emperour and the Emperesse for vs, we haue all done amisse, let vs be pardoned. The clergy of the Church of Constantinople cried: few do crie, we heare not the whole councill speake. Then the Bishops of the East lifted their voices saying: let the Egyptian be deposed. And when the Bishops of Illyrium requested the same, the clergy of Constantinople cried: let *Dioscorus* be banished, let the Egyptian be exiled, let the hereticke be sent away, Christ hath deprived *Dioscorus*. Againe the By

The wordes
of Leo b. of
Rome.

The wordes
of Cyrril
Heb. 2.
Leo.

Cyrril

Leo.

Cyrril

The sentence
of the Sena-
tors is laide
downe by E-
uagrius now
the thirde
time.

The epistle
of Leo is co-
firmed.

The Bishops
of Egypt.

bishops of Illyrium & such as were of their side, cried: we haue all offended, we beseech you pardon vs. Rid the councill of *Dioscorus*, away with *Dioscorus* out of the Churches. After they had tolled these and other such like things to & fro, they rose vp. The next session following when the Senate had reasoned among them selues about the publishing of their acts and decrees, *Constantinus* the secretary read out of a scholl as followeth. The next day after whē the councill aduised them selues somewhat better, we do perceauē that they reasoned more exquisitely of the true and Catholicke faith. Wherefore seeing that *Flavianus* the bishop of worthy memorie & *Eusebius* the most reuerend bishop of Dorilzum were found not to haue erred in the faith after we had searched the acts and decrees of the councill, and also by the report of such as were chiefe in the councill, and therefore vniustlie to haue bene deposed (for they confessed them selues foullie deceaued, & wrongfully to haue deprived *Flavianus* and *Eusebius*) It seemeth good vnto vs, & no doubt God approueth the same, that *Dioscorus* the most reuerend bishop of Alexandria (if it so please our Lord the Emperour) *Inuenentius* the most reuerend bishop of Ierusalem, *Theodassius* the most reuerend bishop of Casarea in Cappadocia, *Eusebius* the most reuerend bishop of Armenia, *Eusebius* the most reuerend bishop of Berytus, & *Basilus* the most reuerend bishop of Seleucia in Isauria (who were then of authority & chiefe of the councill) should be punished alike, deposed of their bishopricks by the censure & iudgement of the councill, as the canons of the church do require & be at the emperours pleasure. After other things were read the bishops then present being demaunded whether the Epistles of *Leo* were agreeable with the faith of the three hundred & eightene holy fathers assembled of old at Nice in Bithynia, and with the Cræde of the hundred & fifty fathers in the councill held at Constantinople? *Anatolius* bishop of Constantinople with all the assembly made aunswer y^e the epistle of *Leo* was no other then the faith of the aforesayd fathers, and subscribed vnto it. Immediately the councill cried: we are all content, we do all allowe the same, we are all of one faith, we are all of one opinion, we do all beleue so. Thus haue the Fathers which are present in the coucell beleued, thus haue they subscribed. God graunt the Emperour a long life, God graunt the Empreſſe a long life, God graunt the fathers of the councill many yeares, God preferue the liues of such as are of one faith & opiniō with the councill. We wish the Emperour many yeares, we wish them that hold with the councill many years. God send the Emperour to see many years. We haue subscribed vnto the faith, this is the opiniō of *Leo*, this is our opiniō. Last of all they said. Concerning those things we haue sent vnto y^e most holy, & our most religious Lord the Emperour & now we wait so; his highnes aunswer. Againe when some told them in this sort: your reuerence & wisedomes haue to render an accompt vnto God so; *Dioscorus*, whom you haue deposed unknowen vnto y^e emperours most excellent maiesty, unknowen vnto vs in like sort, & so; all the things you haue complained of, & so; the acts of this councill, they cried: God hath deprived *Dioscorus*, *Dioscorus* is iustlie deposed, Christ hath deprived *Dioscorus*. After all this whē the Presbiter had brought forth *Martinus* y^e Emperours aunswer where he had signified vnto them his pleasure touching the bishops that were deposed, the bishops requested and sayd: we pray you as many as be of one opinion, as many as hold with the councill, as many as subscribed in the coucell vnto the epistle of *Leo*, come into the councill, immediately in they came, & downe they sat. The supplications which the bishops of Egypt had exhibited vnto *Martinus* the Emperour were read, which besides sundry other things contained in them as followeth. We beleue as the three hundred & eightene bishops which met at the coucell of Nice haue deliuered vnto vs, & we hold with the faith of holy *Athanasius* and holy *Cyrril*, accursing euery heresie both of *Arius*, *Ennomius*, *Manes*, *Nestorius*, & of them which say that the flesh of our Lord came downe from heauen, & was not taken of the virgine *Mary* & mother of God, which continued alwayes virgine, & that the same is like vnto our flesh in all things, sinne only excepted. Whē all that were in the councill cried: why haue not these men accursed the opinion of *Eutyches*? let them subscribe vnto the epistle of *Leo*, & let them accurse *Eutyches* with his heresie, let them condescend vnto the epistle of *Leo*: peradventure they go about to deceaue & beguile vs. The bishops of Egypt made aunswer that their prouince had many bishops, and that they would not take vpon the to aunswer so; such as were absent: they requested of the councill to stay so; their Archbishop. that according vnto their maner & custome they may uphold his censure & opinion. They said moreover that if they would decide ought afoze their Metropolitane were elected, the bishops of Egypt would make an insurrection against them. When they had oft intreated, and the councill withstood them, motion was made that the

Bishops

Bishops of Egypt should haue time vntill their Archbishop were chosen. Pert the supplications of certaine Monks were brought forth, the summe whereof was that not one of the would take penne in hand to subscribe befoze the generall assembly met, which the emperour had determined to call together, & befoze they vnderstood their decrees. With the reading thereof *Diogenes* bishop of Cyzicum remembred that *Barsumas* was one of them which made an insurrection and murdered *Flavianus*, & that he had cried, kill him. And now not hauing his name in the supplication contrary to order, to haue presumed to come vnto the council. All the bishops cried at this; *Barsumas* hath peruerued all Syria, and raised against vs a thousand Monkes. When it was mooued that as many as were there should waite the counceils pleasure and decree, the Monks required that their supplications might be read. The effect of them was, that *Dioscorus* & the bishops of his opinion might be present at the counsell. All the counsell was moued with this & cried: Let *Dioscorus* be accursed, Christ hath depoeled *Dioscorus*, out with these Monkes, remoue shame from the counsell, take away force and iniurie, let not these impious and leude sayings come to the Emperours eares, let not the counsell be discredited, away with infamie. The Monks hearing this cried of the contrary: take away contumely from the Monasteries. When the counsell had the second time repeated the former exclamation, they consulted that the rest of the supplications were to be read, where it was sayd that *Dioscorus* was iniuriously depoeled & that it behoued them of necessity fixing the controuersie touching the faith was to be decided, to haue his presence in the counsell: and vntill they would do this that they would shake of the dust from their feete and so sweare the communion of the bishops that were present. After they had made an end of speaking, *Aetius* the Archdeacon read them the canon that concerned such as deuided them selues from the Church. Againe when the Monkes would not giue eare, neither be ruled by the most holy bishops, neither by the entreaty of *Aetius* the Archdeacon, when the one halfe of the counsell would needs pronounce *Nestorius* & *Eutyches* accursed, and the other halfe withstood them, the Presidents thought good that the supplication of *Fauslus* & the other Monks should be read, where they craved of the Emperour that the Monks which impugned the true faith and sincere doctrine should not be receaued againe, for why, *Dorotheus* the Monke, called *Eutyches* the true professoz. Against whom there were sundry points of *Eutyches* doctrine tolled to and fro and discussed in presence of the princes. In the first session the Senators commaunded them to set forth the decrees and canons of religion after the plainest sort. *Asclepiades* Dracon of Constantinople read a certaine canon the which they thought best not to be recorded, where vnto some gaue their consents & some other would not. When they had suppressed the contrary voices, the Senators affirmed vpon *Dioscorus* owne report, that he had depoeled *Flavianus* for saying there were two natures in Christ, & that the decree bore witnesse that he consisted of two natures. Then replied *Anatolius*: *Dioscorus* was not depoeled for heresie, but because he ercommunicated *Leo*, & being thise called vnto the counsell would not come. After this the Senators would haue the epistle of *Leo* layd downe among the decrees, but the bishops sayd no, it should not be, they would not oꝛaue any other forme, for that was perfect inough, in the end they referred that vnto the Emperour, who commaunded that three bishops of the east churches, three out of Pontus, three out of Asia, three out of Thracia, & three out of Illyrium together with *Anatolius* and the substitutes of the bishop of Rome should mete at the church, & orderly reason of the faith, that either they should lay downe their seuerall Creeds, or else know of a surety that he would call a counsell to decide that controuersie in the West. Being demaunded whether they would hold with *Dioscorus* who affirmed that Christ consisted of two natures, or subscribe with *Leo*, who sayd that there were two natures in Christ: They cried that they believed with *Leo* & held such as sayd the contrary for Eutychians. The Senators replied that *Leo* him selfe affirmed there were two natures so coupled in Christ, that they could be neither chainged diuided, nor confounded. With this saying they went into the temple of Euphemia, accompanied with *Anatolius*, the substitutes of *Leo*, *Maximus* bishop of Antioch, *Iuuenatus* bishop of Ierusalem, *Thalassius* bishop of Caesarea in Cappadocia, & many others. Being set, the canon of the counsell was read: Our Lord & Sauour Iesus Christ &c. as we haue written befoze. After it was read they cried: This is the faith of all the Fathers, we are all followers of this, we are all of this opinion. Then sayd the Senators: the decrees & canons of the fathers are to be referred vnto the emperours most excellent maiesty. *Martianus* the Emperour was present at the first session, made an oratio of peace & vnto the bishops, and commaunded *Aetius* Archdeacon of Constantinople to reade in his

A cōpany of cockbraine and hereticall Monkes would be ruled neither by bishopps nor by counsell.

hearing that which was decided, whereunto they subscribed every one. Then the Emperour asked the whether the decree was established by their generall consent, they all the second time answered, yea. Again the Emperour made vnto them two orations, which were highly commended of them all. In the end the canons by the meanes of the Emperour were confirmed, & the sea of Chalcedon was made an Archbishopricke: the Emperour moreover commaunded the bishops to continue there thre or foure dayes, and to propose before the Princes and Senators what every one thought good to be decided, and that they should decree that which seemed expedient. Then the session brake vp. There were other decrees and other canons established, & there was another councell held by *Iulianus* & *Maximus* where it was decreed that the bishop of Antioch should haue either of both Phœnicia and Arabia annexed vnto his prouince, & the Bishop of Ierusalem, all the thre Palæstinas, the which after consultation had both by the Presidents and bishops was confirmed. In the ninth session the cause of *Theodorus* was heard, who accused *Nestorius* in these wordes: Cursed be *Nestorius* & whosoever besides him denieth *Mary* the virgine to be the mother of God, and deuileth the one onely begotten sonne into two sonnes. I (sayth he) haue subscribed vnto the canons of the councell, and the epistle of *Leo*. After deliberation had among them selues, they restored him vnto his bishopricke. In the tenth session the sute of *Ibas* was heard, and the sentence which *Photius* bishop of Tyrus and *Eustathius* bishop of Berytus had pronounced against him was read, but the finall end was deferred vnto the next day. In the eleventh session when many Bishops would haue him restored, diuerse Bishops were against it & sayd, that his accusers were at the doze and ready to come in. At length they read what they had decreed touching him. Yet the Senators moved the councell that the Acts of the councell held at Ephesus which concerned *Ibas* should be read, and that all the acts of the second councell of Ephesus should be abrogated, the creation of *Maximus* Bishop of Antioch only excepted: they intreated therein the Emperour that nothing whatsoeuer was decreed since the first councell of Ephesus where holy *Cyrill* Bishop of Alexandria was chiefe should be of force, & they gaue sentence that *Maximus* should enioy his Bishopricke. In an other session *Basianus* the Bishop of Ephesus matter was called, and decreed that *Basianus* should be remoned out of his bishopricke, and *Stenen* placed in his roome. In the thirtieth session *Eunomius* bishop of Nicomedia and *Anastafius* bishop of Nice were called, for they contended among them selues about their cities. The fourtieth session was held for the hearing of *Basianus*. Last of all it was decreed that the sea of Constantinople should enioy the next prerogative after Rome.

The ende of the second booke of Euagrius Scholasticus.



THE THIRD BOOKE OF THE ECCLESIASTICALL HISTORIE OF EVAGRIUS SCHOLASTICVS.

CAP. I.

Howe Zeno the Emperour governed and lined.

Zeno was
Emperour
Anno Dom.
475.



When Zeno after the decesse of his sonne had attained vnto the Imperiall scepter, as if he were certainly perswaded, he could not enioy the Empire of the whole world vnlesse with outrage & riot he yeldd himself vnto all fleshly pleasure whatsoeuer, gaue himselfe at the beginning so much vnto sensuality he left no filthy or shameful act, no hainous offence vnpractised, but so wallowed in them that he thought it the part of a base and abject mind to commit them in the dark & in secret: but to do the openly in the

in the face of the whole world was a princely part, & such an act as became only the emperour. His disposition herein was both leude & seruile, for the Emperour is not to be counted of there after as he governeth others, but as he ruleth and guideth him selfe. It behoueth him to suffer no lasciuious motion to roote within his bzeast, but valiantly to encounter with intemperancie, and to make his life as a paterne of vertue, or a lanterne for his subiects to followe after, thereby to leade them vnto goodly instruction. But this man gaue him selfe ouer vnto voluptuousnesse, and fell by a litle & a litle vnto such shamefull seruitude, that he could by no meanes be withdrawen from it: he chaunged oftentimes such enozimities as maistred him no other wise then vnthrifts & cast awayes do vse, whom infinite carnall delites do leade captiue, tickle their mindes and sooth their senses, and that which is most dangerous, vices be so linked together, that one most commonly followeth in the neck of another. For fleshy pleasure hauing once taken place, obserueth no meane, endeth not in good time, but by occasion of one another is kindled, one flame of fire lust slasheth after another, vntill that one hath gotten either the gouernment of him selfe, and giuen vices the ouerthrowe and thenceforth become conquerour: or else is overcome with the tyzannicall slauery of them, lead by them vnto the last gaspe, and in the end plungeth like a wretch into the deepe pit of hell.

Princes and Magistrates should be paterne of godlinesse, vnto the subiects & common people.

CAP. II.

Howe the Barbarians invaded both the East and West countreyes.

Zeno in the beginning of his raigne led such a life as I haue described befoze. His subiects throughout the East & West dominions were vexed out of measure, and sustained great losses: for the Barbarians called Scenitæ destroyed all places, and a great multitude of Hunni called of old Messagetæ, invaded Thracia, and passed ouer the riuer Danubius without let or stay. Zeno also was by force after a Barbarian sozt bereaued of the other parts which remained of the Empire.

CAP. III.

Howe Basiliscus the tyrant tooke armour against Zeno, and put the Emperour to flight.

This Zeno, when Basiliscus the brother of Bernia made preparation to take armour against him, was of so faint a courage that he fled away, giuing vnto Basiliscus the Imperiall honoz and victorie without any trauell. He was so odious vnto his subiectes who by right detested his abhominable life: he had no stomacke at all, no shew of a noble mind, but all lushish and lither, of a naughty condition, the which his sensualitie declared, bearing rule ouer his coward mind and slouthfull disposition. Wherefoze this Zeno together with Ariadne his wife, whom he had with him, who also had fled away from her mother (and if there were any other that boze him good will) got him into Ilauria where he had bene brought vp, and there he was besieged. Thus Basiliscus came to be Emperour of Rome, proclaimed his sonne Marcus, Caesar, and layd downe a platfozme of gouernement farre contrarie both vnto the maner of Zenos raigne and such as were Emperours befoze him.

CAP. IIII.

Howe Basiliscus called Timotheus Elurns Bishop of Alexandria home from exile, and by his perswasion sent letters into euery coast, wherein he condemned the counsell of Chalcedon.

This Basiliscus (spoken of befoze) at the request of certaine citizens of Alexandria that were sent vnto him, called Timothee home from exile, where he had continued eighteane yeares, Acacius then being Bishop of Constantinople. Timothee after his comming to Constantinople perswaded Basiliscus to send letters vniuersally vnto all Bpiskoppes throughout the Churches vnder heauen, and therein to accurse both the actes of the counsell held at Chalcedon and the decree of Leo as touching the faith, the which letters were written in this fozme. The Emperour Caesar Basiliscus, Pius, Victorinus, triumphant, chiefe Lord, perpetuall Augustus, and Marcus the most noble Caesar, vnto Timothee the most reuerend and most holie Arch-

Basiliscus the
tyrant and v-
surper of the
Imperiall
croune sent
these wicked
letters into
all Churches
wherein he
condemned
the fayth of
Leo the god-
ly bishop of
Rome, & the
canons of the
holy coun-
cell held at
Chalcedon.

Basiliscus co-
deneth Leo
& the coun-
cell of Chal-
cedon.

bishop of the noble cite of Alexandria sendeth greeting. The lawes and Canons hitherto compiled in defence of the sincere and Apostolicke faith, by the most holie Emperours our predecessors, who worshipped aright the blessed, eternall and liuing trinitie, seeing they were godlie decreed, and haue euer bene found wholesome for the wealth of the whole world, we wil neuer haue cancelled, nay rather our will is they should be published for our owne proper decrees. For we preferre pietie & singular loue towards God & our Sauour Iesus, who both made & aduanced vs to glorie & renowne, before all the care & trauell that is employed in worldlie affaires, and we beleue verilie that the fastening and knitting together of Christs flock in loue & charitie, is both a safetie vnto vs our selues, & vnto all our subiects, vnto our Empire a foundation that can not be shaken, and a wall that can not be battered & throwen downe. Wherefore being moued with the instinct of the holie spirit, we haue determined with our selues to offer for a sacrifice vnto God & our Sauour Iesus Christ, the vniforme consent of the holy church as the first frutes of our raigne and Empire: and ordained that the ground and bulwarke of the blessed life giuen vnto men, to wit, the Creede of the three hundred and eightene holy fathers, of old assembled together in the holie Ghost at Nice (in the which faith both we and all our aunccestors were baptized) should onelie be kept and retained of the faithfull people throughout all the most holie churches of God: for in this one Creede the sincere faith is so sufficientlie decided both to the ouerthrow of all erroneous opinions and to the establishing of concord and vnitie throughout the holie Churches of God. And moreouer the canons published to the confirmation of the same faith, are of no lesse force & vertue. Againe we do ratifie the faith of the hundred & fifty holy fathers, which assembled in this noble city of Constantinople, & accursed the blasphemers of the holie Ghost. In like sort we approue the acts of the counsell called at Ephesus against wicked *Nestorius* and such as afterwarde embraced his opinion. As for such decrees as disturbe the quiet estate of the holie Churches of God & the peace of the whole world, to wit, the decision and decree of *Leo*, all the canons of the counsell held at Chalcedon, whatsoever they defined touching the exposition of the Creede, interpretation, doctrine and deciding thereof, to the end a newe found faith might be established contrarie to the Creede of the three hundred and eightene godlie bishops spoken of before, we ordaine and decree that the most holie Bishops both here & in euerie the feuerall churches wheresoeuer do accurse them, & wheresoeuer they are found that they be burned to ashes, for so the godlie Emperours of famous memorie *Constantinus* and *Theodosius iunior* who liued before our time, commaunded as concerning the hereticks bookes and blasphemous pamphlets. We will haue them so abolished, that they be banished for euer out of the one & the onlie Catholick, Apostolike & faithfull Church, as constitutions which derogate fro the wholesome decrees of the three hundred & eightene holie fathers, which alwayes ought to be of great force and vertue, and from the canons established in the holie Ghost of the godly bishops at the counsell of Ephesus. To be short that it be not lawfull either for Priest or for people, to transgresse that most diuine Canon of the holie creed, but that together with all the newe sanctions published in the counsell of Chalcedon, the heresie also may be rooted out, of such as confesse not, that the onelie begotten sonne of God was conuealed by the holie Ghost, borne of holie *Marye* the perpetuall virgine, and mother of God, truelie incarnate and made man, but that his flesh came downe from heauen and so faine it verie monstroulie to be figurated in some phantasticall sort or other: we will and commaund that euerie erroneous opinion, at what time, in what sort or place soeuer throughout the whole world hath bene either compassed, or thought vpon within, or expressed by word without, as plausible noueltie to the ouerthrow of this holie creede, be condemned for euer. And inasomuch the Emperour is bound of duetie with diligent care to prouide, that by his prouident counsell the subiects, not onelie in time present, but also in time to come may enioy peace and tranquillitie: we do ordaine that the most holie Bishops doe subscribe vnto these our gracious letters, generallie written vnto all, and openlie proclaimed, to the end they may therby manifestly declare their settled mind in addicting them selues onelie vnto the holy faith of the three hundred and eightene holy fathers, the which also the hundred & fiftie godly bishops haue afterwarde confirmed, and after that againe was ratified of the true professors and holie fathers which met at the princely cite of Ephesus. For it seemeth good vnto vs that the onlie Creede of the three hundred and eightene holie fathers, as a perfect platforme of tried faith, should be followed and by accursing the actes of the Chalcedon counsell, which may be stumbling blockes vnto the

the faithfull people, that they banish them wholly the Churches, for Canons that disturbe the whole world and hinder the successe of our happie raigne. Such as after the receite of these our gracious letters published: as we perswade our selues by the prouidence of God, to the end concord and vnitie, which is to be desired of all men may be established in the Churches of God: do at anie time go about to alleadge, or name, by disputing, teaching or writing in anie time, sort or place, that decree published in the counsell of Chalcedon contrarie to the faith, as authors of tumultes, and dissention in the holie Churches of God and vnto all our louing subiects, and aduersaries moreouer vnto God and the safetie of our scepter: we straitlie charge and commaund and that according vnto the lawes made before our time by *Theodosius* the worthie Emperour of happie memorie against such frensie and madnesse, presently annexed vnto these our gracious letters, generally directed vnto all, if they be Bishops and of the clergie that they be depriued of their dignitie and priesthood, if Monkes or laie men that they be exiled and punished with confiscation of their whole substance and other seuerer penalties. For in so doing the holie, coessential Trinity author and geuer of life vnto the whole world being honored of vs, with such homage and seruice, not only for the rooting out of such tares as we haue mentioned before, but also for the true and Apostolick traditions touching the holie creede established by vs, is like to be reconciled and fauorable vnto vs and vnto all our louing subiects, to gouerne the Empire together with vs, and to bring peace and quietnes vnto mankind.

CAP. V.

Howe many subscribed vnto the wicked letters of Basiliscus and condemned the counsell of Chalcedon.

Timothee who was newly (as I said before) returned from exile as *Zacharie Rhetor* doth write subscribed vnto the aforesaid letters of *Basiliscus* vniuersally directed vnto all mē. Euen so did *Peter* Bishop of Antioch surnamed *Cnaphus*, who was at that time at Constantinople together with *Timothee*. When these things were brought about in this sort, *Paulus* was chosen Archbishop of Ephesus. It is reported also that *Anastasius* the successor of *Inuenentius* in the see of Ierusalem subscribed vnto those generall letters of *Basiliscus*, and that many others to the number of fifty did no lesse, I meane abrogated the decrees of *Leo* and the counsell of Chalcedon. Besides all this there is extant a supplication written vnto *Basiliscus* by the Bishops of Asia which met together at Ephesus, whereof we haue borrowed some part and laid it here done in such sort as followeth. Vnto the most holy and dearely beloued of Christ our pui-sant Lords *Basiliscus* and *Marcus* perpetuall Augulli. After a few lines this is annexed. You haue signified most holie and Christian Emperours that you your selues together with the faith which is both hated and diuersly assaulted, were impugned. Againe a litle after. The terrible and dreadfull expectation of the daie of dome, the flame of Gods heavy wrath and your majestic high displeasure apprehended the aduersaries immediatly, which arrogantly went about to withstand almighty God and to assault your confirmed raigne: who moreouer doe not only not cease diuersly to afflict and molest our meane calling but continually reuile vs blase abroad false rumours and sleanders of vs, to wit: that we subscribed vnto your gracious and Apostolick letters generally written vnto all not without compulsion and constraint, whereunto verelie we haue subscribed with most willing and prompt mindes. And againe after a few lines. Take heede that in no wise ye laie downe anie decrees contrarie vnto your former letters generally written, perswading your selues for most certaine that in so doing the whole worlde will be set on hurlyburly and the mischiefs which rose of the counsell of Chalcedon (where there was great slaughter and bloodshed of true professors and innocent persons) in respect of afterclappes shall seeme but trifles. Towardes the end there was written. We take our Sauour Christ Iesus to witnesse, that the religion and seruice we owe vnto God is both free and voluntarie: and we craue most humbly of your maiesties that besides sundrie others, specially the Bishop of Constantinople who is manifestly known to haue wickedly behaued him selfe in his calling may be condemned and deposed of his dignitie by the iust, canonick and Ecclesiasticall censure. Besides all the aforesaid *Zacharie* writteth in this sort. When the letters of the Emperour generally directed vnto all, were published abroad, the Monkes of Constantinople being infected with the noisome sinke of *Eutyches* hereticall opinion, supposing uow

Timotheus
Ælurus.
Peter Cnaphus.
Paulus.
Anastasius.
50. Bishops
subscribed to
herely for
feare.

The flatter-
ing and he-
reticall Bi-
shops of Asia
wrote this
vnto *Basilis-
cus* the v.
surper.

Zacharias
Rhetor.
The Monkes
of Constanti-
nople were
hereticks.

after the restoring of *Timothee* and publishing of the Emperours letters they had gotten that which they looked for, to the vpholding of their heresie and hoping now they could bring their purpose to passe: got them in all the hast vnto *Timothee*, and after *Timothee* (who proued that the word of God according vnto the flesh was of one substance with vs, but according vnto his diuinitie of one substance with the father) had confuted them, they went home againe like fooles,

CAP. VI.

How Timotheus & Elurnus after he had recovered the Bishoprick of Alexandria, rendered vnto the sea of Ephesus the Metropolitick iurisdiction and accursed the counsell of Chalcedon,

THe aforesaid *Zacharie* reporteth how that *Timothee* left Constantinople and got him to Ephesus and there restored *Paulus* (who was lately chosen by the bishops of the prouince according vnto the canons of the Church, yet after depofed) vnto his former Bishoprick. The said *Timothee* moreover restored the sea of Ephesus (as I said before) vnto her Metropolitick iurisdiction that was taken away by the counsell of Chalcedon. Thence he toke shipping & came to Alexandria: there he requested of as many as came vnto him to accurse the counsell of Chalcedon. There left him (as *Zacharie* writeth) sundry of his owne crue, but specially *Theodotus* one of them which forsooke *Theodosius* (who then was made bishop of Ierusalem by certain sedicious persons) at loppe and accompanied *Iuuenalis* to Constantinople.

CAP. VII.

How Basiliscus fearing himselfe in the insurrection made by the Monkes through the perswasion of Acacius called in his former letters.

Againe the aforesaid author writeth how *Acacius* Bishop of Constantinople caused the matter about, raised both Monks and people of Constantinople against *Basiliscus* as one that was an heretick: made him deny he had written his letters vniuersally vnto al mⁿ, and decree that such things as he had rashly & vnadvisedly published should be called in againe, and to haue also brought to passe that the same Emperour sent euery where vnto all men contrary letters wherein he approued the coucell of Chalcedon. The same *Zacharie* shewing him selfe very partiall throughout his history and led very much with affection, omitted the said contrary letters, they were written as follooweth.

The repealing letters of Basiliscus the Emperour.

Basiliscus the vsurper is faine by reason of the commotion to call in his former letters laid downe in the 4. cap. of this booke.

THe Emperours *Cæsars*, *Basiliscus* and *Marcus*. We charge and commaund that the Apostolick and true faith from the beginning hitherto retained in the Church, continued vnto this our present raigne & obserued of vs this day be embraced for euer: in it we were baptized and we belecue that the same is only to be embraced firmly and vniolably, being embraced to be continued throughout all the Catholick and Apostolick Churches vnder heauen, & no other besides this to be longer sought for. Wherefore our will is that the letters generally writtē during our raigne either vnto all men or otherwise how soeuer, or what beside this hath bin published by vs, be henceforth cancelled and abolished: that *Nestorius*, *Eutyches* with all their complices and euerie heresie be accursed: that no counsell be called together neither anie decree or reasoning of the faith, but that such things as are already in that behalfe established remaine vniolable: that the prouinces whereunto the sea of this roiall and noble citie hath the preferring of Bishops be restored vnto the most reuerend & moit holie Patriarch *Acacius*: and that the Bishops already placed throughout the prouinces continue neuerthelesse in their proper seas, so that there may rise thereof after their dease no prejudice at all vnto the prerogative of the holie sea of Constantinople. Last of all let no man doubt but that this our gracious decree is of force agreable with the will of God. Thus were these things brought about.

CAP. VIII.

How Zeno the deposed Emperour recovered againe the royall scepter.

ZENO (as it is reported) seeing in a vision a holy, valiaunt, & renowned martyr *Thecla*, not only prouoking, but also promising him to be restored againe vnto the Imperiall robes, led his army towards Constantinople. And hauing allured with giftes such as besieged him, he thrust *Basiliscus* (who had raigned two yeares) beside the scepter, toke him out of the sanctuary he had fled vnto, & deliuered him vnto the hand of the enemy. For which cause *Zeno* dedicated at Seleucia in Isauria a godly temple gorgeously builded vnto the renowned martyr *Thecla*, & beuotified it with many princely monuments which were preserved vnto this our age. But as for *Basiliscus* he sent him away to suffer at Cappadocia, where together with wife and children he was put to death in an Inne called *Acoulon*. Immediately after, *Zeno* made a law where he abrogated the decrees of *Basiliscus* the tyrant compised in the letters he had generally written vnto all men: banished *Peter* surnamed *Cnaphens* out of Antioch & *Paulus* Bishop of Ephesus.

CAP. IX.

How after the deceasse of Basiliscus, the Bishops of Asia going about to pacifie Acacius who stomached them for condemning the counsell of Chalcedon, sent vnto him their recantation.

THE bishops of Asia to the end they might auoid the displeasure *Acacius* had conceaued against them, acknowledged their faults and craued pardon: sent vnto him their recantation and repentance. Where they protested that they had subscribed not of their owne accord but by constraint and compulsion vnto the generall letters of *Basiliscus*, and confirmed with an oth that it was euen so and that they beleued no otherwise then the counsell of Chalcedon did beleue. The recantation was thus.

The Epistle or recantation sent by the Bishops of Asia vnto Acacius Bishop of Constantinople.

VNTO *Acacius* the most holie and most religious Patriarch of Constantinople. After a few lines. We haue sent vnto you as it was verie meete, one for to supplie our rowme. In a while after this againe. By these our letters we do protest that not of our owne accord, but by compulsion we were brought to subscribe vnto *Basiliscus* letters: & that we haue geuen there vnto our cosents not with hart, but only in word. For by the grace of almighty God who louingly accepteth of our praiers we beleue no otherwise thā we learned of the three hundred & eightene famous men, and lights of the whole world and besids them of the hundred and fiftie holie fathers. We hold moreouer with the holie acts decreed by the godlie fathers at Chalcedon. As for the report *Zacharie Rhetor* made of these bishops whether he slandered them or whether they lied them selues that they had subscribed against their wills vnto *Basiliscus* letters, I am not able certainly to auouch.

CAP. X.

What Bishops there were of Antioch about that time.

AFTER that *Peter* was banished the Church of Antioch, *Steuens* succeeded him in the bishoprick, whome the people of Antioch dispatche as *Iohn Rhetor* declareth with litle darts, much like sharpe speares. After his deceasse *Calandio* gouerned the sea, who perswaded as many as came vnto him to accurse both *Timothee* and the generall letters *Basiliscus* had sent abroade vnto all Churches.

Peter.
Steuens.
Calandio.

CAP. XI.

Howe the Emperour Zeno spared Timotheus Elurus because of his gray haire: after this Elurus death Petrus Mogus became Bishop of Alexandria, he was deposed & Timotheus Basiliscus placed in his rowme.

Peter Mog-
gus.

Zeno although he purposed to banish *Timothee*, Alexandria, yet when it was told him that he was a very old man & ready to lie in his grave, he altered his mind. *Timothee* not long after finished the race of his mortal life & immediately the bishops of that province chose of their own head *Peter* surnamed *Moggus* to their Bishop. *Zeno* hearing this was very much displeased, gave forth commaundment & *Peter* should die the death, called home *Timothee* the successor of *Proterius* who then by reason of a certaine insurrection made of the people, led his life at Canabus. Thus *Timothee* by the Emperours commaundment recovered againe the bishoprick.

CAP. XII.

Of Iohn who crept to be Bishop of Alexandria after the death of Timothee, and how the Emperour deposed him for perurie, preferring Petrus Moggus to the rowme.

Iohn the Priest & Parson of Saint *Iohn Baptists* the forerunner of our Saviour, came through some mens perswasion to Constantinople, made sute vnto the Emperour, that (if it fell out the bishop of Alexandria departed this life in his time) he would geue him the nominating of the next incumbent to succeed him in the bishoprick. *Zacharie* reporteth that the Emperour charged him, he went about to procure it vnto himselfe, but to cleare himselfe of this suspition he sware and protested with sollemne othes he would neuer be bishop if it were offered him and so got him home. Wherefore the Emperour decreed that after the death of *Timothee* he should be bishop whom both clergie and layty would elect. Shortly after *Timothee* died, *Iohn* gaue a peece of money (as *Zacharie* both write) neglected the oth he made vnto the Emperour, and was chosen bishop of Alexandria. When this was knowen the Emperour banished him Alexandria, wrote by some menes procurement an Epistle vnto the people of Alexandria, of unity and concord, and commaunded that *Peter* should be restored vnto the bishoprick conditionally if he subscribed vnto the Epistle and receaued into the communion such as held with *Proterius*.

CAP. XIII.

How Petrus Moggus Bishop of Alexandria receaued the Epistle of Zeno and was reconciled vnto the faction of Proterius.

Pergamius Licutenant of Egypt took vpon him the ordering of this matter according vnto the mind of *Acacius* bishop of Constantinople: he arrived at Alexandria and there he was geuen to vnderstand that *Iohn* had fled away: he conferred with *Peter*: exhorted him to allow of *Zeno* his Epistle written vnto the people of Alexandria, and to receaue into the Church such as dissented from him. Whereupon *Peter* receaued the Epistle and subscribed vnto it: promised moreover to admit his aduersaries into the communion. After all this at a sollemne meeting within Alexandria when all the people embraced the Epistle of *Zeno* intitled of Concord: *Peter* also was reconciled vnto the faction of *Proterius*, made a sermon vnto the people & read in the church the Epistle of *Zeno* which was an exhortation vnto peace and unity.

CAP. XIII.

The Epistle which Zeno wrote to reconcile the people of Alexandria.

Zeno Emperour Caesar, *Pius, Victorius* Triumphant, chiefe Lord, perpetuall Augustus vnto the most reuerend bishops throughout Alexandria, Egypt, Libya & Pentapolis with the Priests, Monks & laie people, sendeth greeting. In so much we are certainly perswaded that the originall confirmation, continuance, strength and inuincible fortres of our Emperiall scepter is only vpheld by the sincere & true faith (the which three hundred & eightene holie fathers delivered vnto vs by the inspiratiō of the holie Ghost in the councill of Nice, & was also confirmed of a hundred & fiftie godlie Bishops in the counsell held at Constantinople) we haue labored day and night not only by praier but with all endeuour and with publishing of lawes, ampie and abundantly to fill with it the holie Catholick, and Apostolick Church of God scattered far and wide ouer the face of the earth, being the immortall and sempiternall parent of this our roigne, and principallitie: that the deuout people of God continew the diuine peace and quietnes, may

may poure vnto God the acceptable sacrifice of praier, together with the most holie Bishops & sacred clergie, with the gouernours of Monasteries & Monks themselves for the preservation of our prosperous raigne. For in case that almightie God and our Sauour Iesus Christ, who tooke flesh of the virgine *Mary* the mother of God and was borne into the world would allow of the generall praises & worship we geue vnto him & receaue the same with willing mind & redines, then no doubt not only all sorts of enemies would vicerly be foiled, but also all other nations vnder heauen would be brought subiect vnto our Empire, & willingly serue vs next & immediately after God: then also peace & the profit annexed therunto, seasonable temperature of the ayre, plentie of all sorts of fruite, with all other things required for the vse of man would aboundantly be ministred. Now therefore seeing it appeareth vnto all men how both we our selues and the Empire of Rome is preferred vnder the wing of the true faith, the holie gouernours of the monasteries & hereinits with other religious mē exhibited vnto vs supplications, exhorting vs very earnestly that the most holy churches may enjoy peace, that the members may be coupled together which the deuel enemy to honesty hath laboured of a lōg time to part asunder, for he is fully perswaded that if the bodie of the church being iointlie knit together in the bond of vnitie encountered with him, he would quicklie be ouerthrowē. By reason the mēbers were seuered, it came to passe that infinite multitudes of mē, now manie hundred yeres ago departed this world, some without baptism, some other without the communion being void of charity (the dint of death is inevitable) it caused moreouer infinit slaughters & bloodshed, not only the earth but the ayre also was infected with streames of blood isshuing out of the tender bowells of men. And who is he (I praie you) that wiltheit not for reformation & redresse of these things? Wherefore we haue done our endeavour for to certifie you, that not only we our selues but all the Churches euery where haue not had in times past, neither present, will not haue hereafter, neither know anie other that haue anie other faith or doctrine, then the creede (spoken of before) deliuered by three hūdred & eighteen Bishops and confirmed afterwards by a hundred & fiftie fathers. But if anie man haue anie other creede we take him not to be of the Church. For we beleue that through this faith only it cometh to passe that our Empire doth flourish: that the people by embracing of the same are inspired with the holie Ghost & washed in the sacred fountaine of baptism: it was this faith that the holie fathers in the councell of Ephesus subscribed vnto, which deposed wicked *Nestorius* of the Ecclesiasticall ministerie & as manie as fauored his hereticall opinion. Whome we also do accurse together with *Eutyches* (for both of them impugned the aforesaid faith) and approue the twelue pointes of the faith laid downe by *Cyrill* of worthie memorie, late Archbishop of the Catholicke Church of Alexandria. For we confesse that the onely begotten Sonne of God our Lord Iesus Christ is truely incarnate, of one substance with the father according vnto his diuinitie, & of one substance with vs according vnto his humanitie: that he came downe from heauen: that by the holie Ghost he tooke flesh of the virgine *Mary* the mother of God: that he is one and not two. For we saie that the miracles he wrought & the vexations he endured in the flesh belonged vnto one person. We doe condemne for euer such as deuide, or confound his natures, or say that he had a phantasticall bodie. For he was truely incarnate of the mother of God without spott or blemish of sinne: The Trinitie remaineth neuerthelesse though one person of the Trinitie, to wit, God the word be incarnate. Wherefore seeing we learne of suretie that all the holie and Catholicke Churches euerie where, that all the godlie Presidents and gouernours thereof, and that our Empire neither hath allowed neither wil retaine anie other creede or forme of faith, the that we spake of euen now, let vs iointly without anie more adoe be reconciled and embrace vnitie and concord. These thinges haue we written vnto you, not to innouate ought as touching the faith, but fully to satisfie you therein. We doe accurse whosoever hath beleued or doth beleuee the contrarie, either now or at other times, either in the councell of Chalcedon, or in anie other councel whatsoeuer; but specially of all others we doe accurse *Nestorius*, *Eutyches* and their complices. Wherefore hold with your Ghostlie mother the Church, and celebrate therein together with vs the one holy communion according vnto that one faith of the three hundred & eighteen holie fathers. For your most holie mother the Church groneth after you and desireth to embrace you which are her naturall children, moreouer she longeth to heare your sweete voyces. Get ye thither in all the hast. If ye do this ye shall not only purchase vnto your selues the fauour of our Lord & Sauour Christ Iesus, but also the comendation of our highnes. **This Epistle being read all the people of Alexandria returned vnto the Catholick and Apostolick Church.**

CAP. XV.

Howe Iohn the deposed Bishop of Alexandria got him to Rome and procured Simplicius the Bishop of Rome's letters in his behalfe vnto Zeno touching the iniuries he had sustained.

Iohn (of whome we spake before) took his heeles from Alexandria vnto old Rome and raised there a wonderfull great seditiō. For he made report that they deposed him of his bishoprick for maintaining the decrees of Leo and the councell of Chalcedon, & that there was an other placed in his roome, which impugned the same. Simplicius Bishop of old Rome hearing of this, was wonderfull y moued, and wrote in his behalfe vnto the Emperour Zeno: but Zeno answered him againe, accused Iohn of periury, & that therefore and for no other crime he was deposed.

CAP. XVI.

How Calandio Bishop of Antioch was deposed for partaking with Ilius, Leo, and Pamphre: and how the Bishops of Constantinople, Ierusalem, Antioch and Alexandria were reconciled one to the other.

Calandio bishop of Antioch wrote vnto Zeno the Emperour & vnto Acacius bishop of Constantinople that Peter was not only an adulterer but also had accursed the cōcil of Chalcedon at his being in Alexandria. Yet afterwards this Calandio was banished into Oas for holding with Ilius, Leo & Pamphre, against Zeno. Peter surnamed Euphros who was bishop of Antioch before Calandio & Steuen, recovered his bishoprick againe, subscribed vnto Zenos Epistle of Concord & wrote synodall letters vnto Peter Mogus bishop of Alexandria. Acacius Bishop of Constantinople was afterwards reconciled vnto this Peter, Meysyrus likewise bishop of Ierusalem wrote synodall letters vnto him. Yet afterwards diuers withdrew theselues from Peters communion & thereupon it fell out that Peter openly accursed the councell of Chalcedon. Acacius bishop of Constantinople hearing of this was very soye, wrote vnto diuers of his friends for to vnderstand the truth: Peter being desirous to satisfie them to the vttermost, wrote back againe to purge himself that he had committed no such ad, yet some do report y they knew certainly that Peter wrote no such thing.

CAP. XVII.

Of the thinges which Peter Bishop of Alexandria wrote vnto Acacius, who maintained the councell of Chalcedon.

The aforesaid Peter being a waivering person and a time seruer continued not long in one mind: but now accursed the councell of Chalcedon & anone recanted him of his folly approving in all points the same councell. Therefore he wrote vnto Acacius bishop of Constantinople in maner as followeth. The most high God recompence your holines for your great traueile and carefulnes, who not only your selfe manie yeares ago haue kept the faith of the holy fathers but also confirmed the same by continuall preaching and publique sermons. For the confirmation of which faith wee see that the creede of the three hundred and eightene holie fathers hath verie well bin framed, in it we were baptised, in it we haue beleued, and now do beleue: the which faith also was confirmed by a hundred and fiftie godlie Bishops in the councell of Constantinople. Wherefore you leade all men continually as a guide: you bring the holy Church of God into vnicie: last of all you perswade vs with inuincible arguments that nothing was decreed in the most holie and generall councell of Chalcedon preiudiciall vnto these canons of the fathers, but that such thinges as of old were established by the holie fathers in the councell of Nice, were confirmed in this councell with vniforme consent of all. We of our owne part seeing we saw therein nothing innouated as touching the faith, haue cōsented therunto of our owne accord & beleued the same. Yet are we not ignorant that there are certen mōks which enuy at our brotherly loue & amitie, which blase in your hearing sclanderous reports that cā not I am sure so easily displease your holines: first of all how we should translate into an other place the corps of the most holie & our most reuerend father Timothee the Archbishop, which (as they saie) is neither acceptable vnto God, neither agreeable with the lawes. Againe they get them vnto the second crime, the which as it is forged, so is it farre more hainous then the other. For how can it be that we should curse the councell of Chalcedon, seing we confirme the same by our beliefe? your holinesse I am sure

Peter b. of Alexandria flat-
tereth Aca-
cius b. of Co-
stantinople,
with this e-
pistle.

Idle Monkes
set men to-
gether by
the eares.

is not ignorant how both people and monks contend here with vs, who can first deuise anie fond nouelue, they determined to fall againe from the Church, together with certaine other leud persons, and to draw the people after them. Wherefore being holpen with your prayers, we haue deuised these letters, as a salve for this mischief, which derogate nothing at all from the councill of Chalcedon, fully satisfying our selues that there was no noueltie established therein. This haue we done moreouer, partly for to perswade the simpler sort of men, and partly also for their sakes which remaine here with vs, that they may haue somewhat for themselves to stoppe the aduersaries mouth withall: and by imploying in this behalfe our continuall traueile and industrie, we haue suppressed in short space the furious disposition of the people. I would haue your holinesse yet to learne one thing more, how the monks cease not at this houre to sow tares among the wheat, how they linked vnto them certaine men which neuer lived in the monasteries as instruments of their wicked practises: how they rogue about & spred false rumors, both against vs and the quiet state of Christs Church: how they suffer vs to do nothing decently as the canons of the holie and Catholick Church of Christ do require, but rather bring to passe that the people wil sooner controle vs then be commaunded of vs, nay all their doing is detestable in the sight of God and man. I hope your holinesse will signifie all the aforesaid vnto our most holy Lord the Emperour, and bring to passe that his highnesse may decree in this behalfe such things as may be for the Ecclesiasticall peace and tranquillitie, agreeable with the will of God, and the Emperours industry, to thend all men may conforme themselves thereafter.

The idle monks sowed tares among the wheat as the enemy did in the gospel.

CAP. XVIII.

How Iohn the deposed bishop of Alexandria counselled Felix bishop of Rome to depose Acacius bishop of Constantinople.

Iohn who fled to Rome, after Zeno had deposed him, certified Felix the successor of Simplicius in the bishoprick of Rome, of Peters doings: exhorted him (as Zacharie writeth) to send Acacius a deprivation, because he had communicated with Peter, the which act of Felix being contrary to the canons of the Church Acacius would not approue. The messengers that brought this Epistle vnto Acacius were the painefull and vigilant monks called Acoimetoi. Zacharie is hantoi of the premises, who as far as I can see, knew nothing of the whole circumstance perfectly, but heard it only as it were over the shoulder, & so reported it. Wherefore I my selfe will now write the stories as they were in deed. When Iohn had exhibited accusations & bills against Acacius vnto Felix, that contrary vnto the canon of the Church he had communicated with Peter and of other hainous offences which he had done against the decrees of the Church: Felix sent Vitalinus and Misimus two bishops, vnto the Emperour Zeno, partly to confirme with his authoritie the councill of Chalcedon, partly also to depose Peter of his bishoprick as an heretick, and last of all to send Acacius vnto him so; to render an accompt, and to purge him selfe of such crimes as Iohn (of whom we made often mention before) laid to his charge.

Acoimetoi

CAP. XIX.

How Cyrill head of the vigilant monks sent vnto Felix bishop of Rome, charging him with slacknesse in renenging such iniuries as the faith sustained.

Ere the aforesaid Vitalinus and Misimus came vnto the Emperour, Cyrill head of the vigilant monks, charged him with slacknesse of duety, seeing so many grieuous practises take place against the true and sincere faith. Felix then wrote vnto Misimus that he should do nothing afoze he had conferred with Cyrill and learned of him what was to be done.

CAP. XX.

What Felix wrote vnto Zeno the Emperour, and Zeno vnto him againe.

Felix wrote not only vnto Zeno but also vnto others, where he brought them into remembrance partly of the council of Chalcedon, & partly also of the persecution in Aphrick in the raigne of Theodoricus. He wrote an other Epistle vnto Acacius, but Zeno wrote back againe

Zeno the
Emperour
vnto Felix b.
of Rome.

and told him that he fought with his shadow, in geuing care vnto Iohns report, and in conferring with his aduerfaries: for he was the man that bound himselfe with an oth, y^e he would neuer be bishop of Alexandria, yet afterwards was found perjured, and to commit euery kinde of sacriledge: *Peter* was aduanced vnto the p^riestly function, not without god triall of his faith, that he subscribed with his owne hand, & appoynted the faith of the three hundred & eighty holy fathers in the counsell of Nice, which faith was after wards ratified by the counsell of Chalcedon. These were the wordes of *Zeno*: We would haue you assure your selfe that our highnesse with most holie *Peter* (mentioned before) and all the Christian congregations doe embrace and reuerence the sacred coucell of Chalcedon, which coucell is one in effect with the Nicene creed. There are Epistles to be seene among the acts of the aforesaid counsell, partly of *Cyrrill* (mentioned before) & partly of other gouernours of the monasteries of Constantinople, and of the bishops & clergy within the prouince of Egypt vnto *Felix* bishop of Rome, against *Peter* as an heretick, & against all them that communicated with him. As many of the vigilant monks as came to *Felix* rebuked *Misimus* and *Vitalis* because that vntill their coming to Constantinople the name of *Peter* was secretly vsed to be read in the holy catalogue, but since y^e time continually vnto this present houre *Misimus* & *Vitalis* communicated with *Peter*. The Epistle which the bishops of Egypt wrote signified this much of *Peter*, & that *Iohn* was of the true faith, and consecrated according vnto the canons of the Church: that *Peter* was ordered only by two Bishops infected with the same error with him, and that immediately after the flight of *Iohn* he left no punishment practised vnto the true professors. All which circumstances are said to haue bin signified vnto *Acacius* and that *Acacius* aided *Peter* in all what so euer he went about.

CAP. XXI.

How Symeon one of the vigilant monks went to Rome, accused them that came from Rome to Constantinople, that they had communicated with hereticks, and procured their deprivation.

THe aforesaid accusations were augmented at the report of *Symeon* one of the vigilant monks whom *Cyrrill* had sent vnto *Felix*. For *Misimus* and *Vitalis* were reprehended of him because they communicated with hereticks, specially seeing the name of *Peter* the heretick was openly read in the holy catalogue: and that in so doing many simple men were snared of the hereticks, who stuck not to bragge that the bishop of Rome receaued *Peter* into the communion. *Symeon* said moreover that when certaine interrogatories were demaunded, *Misimus* & his company would not conferre with the true catholicks, would not receaue their writings, neither exquisitely sift out such things as were done, & greatly did preiudice the true faith. *Syluanus* y^e p^riest who accompanied *Misimus* and *Vitalis* to Constantinople was brought forth and he anounced y^e the monks allegations were true. They read moreover the Epistle of *Acacius*, where he gaue *Simplicius* to vnderstand that *Peter* was lately deposed and pronounced the child of darknesse. To be short *Misimus* and *Vitalis* were deposed of their dignities, and cut of from the holy & blessed communion, and that by the censure of the whole assembly which pronounced of *Peter* as followeth. The Church of Rome doth not communicate with *Peter* the heretick who was lately condemned by the Apostolick see, excommunicated the Church, & held for accursed: although there were no other crime to charge him with all, yet is this of force sufficient, that he can not gouerne the faithful people of God, because he was ordered of hereticks. In the same decree this also was comprised: It appeared euidently that *Acacius* bishop of Constantinople was greatly to be blamed, because for all he wrote vnto *Simplicius* and called *Peter* an heretick, yet he would not make *Zeno* priuey thereunto, when as in verie deede, if he had borne good will vnto *Zeno* he should haue done it. And rather he should haue pleased the Emperour the provided for the faith. But let vs returne to discourse of the historie. There is extant an Epistle of *Acacius* vnto the bishops of Egypt, p^riests, monks, & all the people where he endeouoreth to bring such as raise schisme & dissention, to embrace peace & vnitie. Of the same matter also he wrote vnto *Peter* bishop of Alexandria.

The Church
of Rome pro
nounceth
this against
Peter b. of
Alexandria.

CAP. XXII.

Of the schisme raised at Alexandria, and in sundry other places touching the counsell of Chalcedon.

When

When the schisme waxed hot, and the sedition grienous within the city of Alexandria, Peter perswaded certaine bishops and gouernours of monasteries to communicate with him. There he condemned and accursed the decrees of Leo, the acts of the Chalcedon councell, and such as would not receaue the books of *Dioscorus* and *Timothee*. Many others he banished their monasteries when he could not allure them to his hereticall opinion. Wherefore *Nephalus* took his voyage to Constantinople, reuealed the whole vnto *Zeno*, who therfore was wonderfull soze, and sent thither *Cosmas* one of his gard soz to threaten and rebuke Peter very sharpely, partly soz cōtemning the Epistle of *Zeno* intituled of concord, and partly also because that through his rough dealing so great a seditiō was raised. But when *Cosmas* could preuaile in nothing saue only that the expelled mōks were restozed by his meanes vnto their monasteries, back againe he got him to the Emperour. Wherefore the Emperour the second time sent *Arsenius* Lieutenenant of Egypt, and captaine of the garrison amongst them, who together with *Nephalus* went straight to Alexandria, entreated them to keepe the peace: but when he could not obtaine his purpose, he sent some of thē to Constantinople. And soz at there was great reasoning in the p̄sence of *Zeno* about the councell of Chalcedon, yet was there nothing concluded, soz neither did *Zeno* wholly cleaue vnto it.

CAP. XXIII.

Of Phranitas and Euphemius Bysshops of Constantinople: Athanasius and Iohn Bysshops of Alexandria: Palladius and Flavianus of Antioch with others.

ABout that time when *Acacius* bishop of Constantinople, had finished the moztall race of his naturall life, *Phranitas* was chosen to succede him in the Bishoppicke. He wrote letters of amity vnto Peter, but Peter answered him againe, and inueyed bitterly against the councell of Chalcedon. This *Phranitas* continued Bishop no longer then foure moneths but he died and left *Euphemius* to succede him. When Peter wrote vnto him also letters of amity, and *Euphemius* perceaued that in them he accursed the councell of Chalcedon, he was all out of quiet, and would in no wise communicate with Peter. Both their Epistles are extant, *Phranitas* vnto Peter, and Peter vnto *Phranitas*, the which I will omitt, because they are long and tedious. When *Euphemius* and Peter contended among themselves, and while they purposed to call synods together one against the other, it fell out y Peter departed this life, in whose roome *Athanasius* succeeded, which laboured with all might to reconcile such as were at discord and dissention, but he could not preuaile because their mindes were so diuven into diuers and different opinions. The same *Athanasius* wrote after wards letters of amity vnto *Palladius* the successor of Peter in the bishoppicke of Antioch, specially concerning the councell of Chalcedon. So did *Iohn* the successor of *Athanasius* in the see of Alexandria. Moreover when *Palladius* Bysshop of Antioch had departed this life, *Flavianus* succeeded him, and sent *Solomon* priest of Antioch to Alexandria with letters of amity vnto *Iohn*, requiring an answer by the same messenger. After the deceasse of *Iohn*, an other *Iohn* succeeded him in the bishoppicke of Alexandria. These things continued in this sort the raigne of *Anastasius* (soz he deposed *Euphemius* of his bishoppicke) yet was I saine here to rehearse them in order soz the plainer deliuerance, & better vnderstanding of the story.

CAP. XXIIII.

How Armatius cosento Berina the Empreſſe was put to death.

ZENO through the procuremēt of *Ilu* dispatched out of the way *Armatius* the colin of *Berina* the Empreſſe, who *Basiliscus* sometime had made captaine against him, yet he twonne him to his side, made him in steade of his enemy his companion, and created his sonne *Basiliscus*, *Cesar* at Nice. Notwithstanding these great benefites, he got him to Constantinople, & conspired the death of *Armatius*: his sonne *Basiliscus* in steade of *Cesar* he made priest, who afterwards was preferred to be Bysshop.

Zeno slew Armatius who saued his life.

CAP. XXV.

The death of Theodoricus the Scythian which tooke armour against Zeno.

ABout that time *Theodorichus* a Scythian bozne, prepared him selfe to geue *Zeno* the Emperour battaile, he raised a wonderfull great army in Thracia, & marched forwards towards Constantinople: he destroyed al the countrey befoze him vnto the entry of Pontus, and verily he had taken Constantinople, had not some of his dearest friends bin displeased with him, and conspired how to bereaue him of his life. He himselfe being geuen to vnderstand of the hatred that was bozne vnto him, gaue back, yet not long after he died, but what kind of death I am now about to declare. There hong on high befoze his camp after the Barbarian manner, a speare cleft in the end. He being desirous to reuine his spirites, and exercise his body, commaunded they should bring him a horse. In all the hast (as he was in other things altogether impatient) vp he gets him, the horse being vnbroken & fierce, prauiced about, sette diuers carriers ere *Theodorichus* could settle himselfe in his saddle, he fanned the ayze with his foze feet, & stood bolt upright only vpon the hinder set, so that *Theodorichus* had much ado to struggle with him, yet durst he not pull the bzidle lest he fell vpon him, neither was he fast on his horse, but was tossed to and fro, so that the point of the speare which hong ouer his head touched him, and at length stuck in his ribbes, that he was daungerously wounded. Therupon he was constrained to kepe his bed, and shortly after died.

CAP. XXVI.

How Martianus raised battaile against Zeno, and what became of him in the ende.

After the death of *Theodorichus*, *Martianus* the sonne of *Anthemius* Emperour sometime of Rome, and allyed vnto *Leo* the Emperour, rebelled against *Zeno*. He had married *Leontia* the yonger daughter of *Leo*, and fell to practise tirannie. When they had sought in the pallace, and manie fallen of both sides, *Martianus* foiled his aduersaries, and had taken the pallace, had not he posted his deuise ouer vnto the next date, and let slippe the opportunity that was geuen him. Decasion is a slipperie thing, being once past, perhaps it will not come againe: being gone out of our hand, it flyeth with the ayze, laugheth the pursuers to scozne, and biddes soles farewell. For he that will not when he may, when he will, he shall haue nay. Poets and Painters the fathers of gloses and vizards, vse to portraict the foze part of the head with a bush of heare, and to leaue behind the bald skull: geuing vs very wittily to vnderstand that while occasion or opportunity is behind it can not be held, for there is no heare to take hold of, but while it is in the fozehead it flyeth away and makes of the pursuer a foole. Which verily happened vnto *Martianus*, who as he refused time when time was offered, so afterwards could he not get it to turne againe. For the date following he was betrayed of his owne men, left desolate, and constrained to flie vnto the temple of the holie Apostles, but thence he was driue out, and remoued to Caesarea in Cappadocia: While he crept there among certaine monks and coueted to hide himselfe, the Emperour sent him as farre as Tarsus in Cilicia; there was he shanen and made priest. *Eustathius Syrus* hath exquisitely discoursed of these things.

Fronte capillata post hanc occasio calua.

CAP. XXVII.

The conspiracie and tyrannie of Illus and Leontius.

THe aforesaid *Eustathius* doth write how *Zeno* conspired diuers times the death of *Berina* his wiues mother, banished her into Cilicia, remoued her thence againe into a castell called *Papirium*, where *Illus* played the tyrant, & there she departed this life. *Eustathius* hath leth verie artificially the doings of *Illus* how he escaped the hands of *Zeno*, & how *Zeno* executed him whom he had sent to dispatch the other, taking his head from of his shoulders for sayling of his purpose. For to cloke his doings he made *Illus* captaine of his power and army in the East. He acquainting him selfe, not only with *Leontius*, but also with *Marsus* a worthy man, & with *Papreps* remained still in the East. Againe how *Leontius* was proclaimed emperour at Tarsus in Cilicia: what end these tyrants enioyed: how *Theodorichus* a Goth of great honoz among the Romaines, was made general captaine & sent against them with great power both of our owne men and of Barbarians: how *Zeno* executed the poze wretches in recompence of the good will they bare vnto him, and the trauell they had taken in his affaires, and how *Theodorichus* vnderstanding

derstanding of *Zeno's* malicious purpose pretended against him got him to old Rome, *Eustathius* hath excellently laid downe in writing for the knowledge of the posterity. Yet some do report that *Theoderichus* through the procurement of *Zeno* ouercame *Odoacer*, so conquered Rome and called himselfe King.

CAP. XXVIII.

Of *Mammianus* and his doing.

John Rhetor declareth *Mammianus* lived in the daies of *Zeno*, who though he were basely borne, yet came he to be a Senator: that he builded *Antiphorum* in the suburbs of *Daphne*, a place before time where vines did grow, being erable ground, ouer against the publique bath where there standes a brassen picture with this inscription *Mammianus* lover of the citee, The same *John* writeth how he builded in the city two princely gates very goorgeous both for the magnificency of the building and curious workmanship of the stone: how he erected *Tetrapylon* as a distance or separation of both the gates artificially set vp with brassen pillars. We our selues haue seene these gates retaining as yet not only the name, but also reliques of the auncient betwixe, in that there are now stones there which were caried thither out of the *Ille Proconnesus*, where with the stone is paved. As for the building it selfe, it is nothing as it was. For of the old stone there is new building made, yet setting forth in no point the auncient erection. As for *Tetrapylon* builded by *Mammianus*, there stands not a stone of it to be seene.

CAP. XXIX.

The death of *Zeno* the Emperour, and the creation of *Anastasius*.

When *Zeno* without issue had departed this life of the falling sickness in the sixtieth yeare of his raigne: *Longinus* his brother raised great power, was in good hope of obtaining the Empire, yet missed of his purpose. For *Ariadne* took the Emperiall scepter and crowned therewith *Anastasius*, who as yet was not made Senator, but only entered in the schole of such as were called *Silensary*. *Eustathius* moreover remembreth that from the raigne of *Diocletian* vnto the death of *Zeno*, and the creation of *Anastasius*, there were two hundred and seuen yeares: from the Empery of *Augustus* who raigned alone, five hundred thirtie two yeares and seuen moneths: from the raigne of *Alexander Magnus*, king of *Macedonia*, eight hundred thirtie two yeares and seuen moneths: from the building of Rome and the kingdom of *Romulus*, one thousand fifty two yeares and seuen moneths: from the destruction of *Troie*, one thousand six hundred, eighty six yeares. This *Anastasius* was borne in *Epidamnium*, now called *Dyrrachium*: he took not only the Emperiall scepter after *Zeno*, but also *Ariadne* his wife: and first of all he sent *Longinus* the brother of *Zeno*, maister (as of old it was called) of the banishers into his countrey, and to diuerse others of *Illyria* which requested the same, he gave leaue to depart vnto their owne home.

CAP. XXX.

How *Anastasius* the Emperour would in no wise alter any thing of the Ecclesiastical state, but persecuted and banished such as disturbed the quiet state of the Church and sought to thrust in novelities.

Anastasius was a great maintainer of peace & tranquillity, he would haue nothing altered either touching the regiment of the common weale, or the gouernment of the ecclesiasticall affaires: nay endeuored with all meanes possible that the most holy churches should be void of tumults and dissention, and that all his subiects should enioy peace and quietnes riding as well clergie as layty from all discorde and dissention. As touching the counsell of *Chalcedon*, it was then neither openly preached in the most holy Churches, neither generally reiectred. For euery gouernour of the seuerall congregations did therein as it seemed god vnto him selfe. And as some maintained earnestly the canons of that counsell granting not one vote, neither admitting the chaunge of one sillable, but rather auoided the company of such as reiectred the same, and refused to communicate with them: so other some not only condemned the counsell

Anastasius created emperour Anno Dom. 491.

with the decrees thereof, but also accursed it with *Leos* determination of the faith. Some other cleaned wholly vnto *Zenos* Epistle of vnitie, yea when they were at bitter contention amongst themselves whether there was one or two natures in Christ. Some of them were deceaued in the very ioining of the letters together, some others were rather disposed to reconciliation and maintenance of peace, in so much that all the Churches were deuided into sundry factions, and the bishops themselves refused to communicate one with the other. So that there rose thereof great ado in the East, West, and Libya, while the bishops of the East would communicate neither with the westerne bishops, neither with the bishops of Libya, neither among themselves, but fel euery day to excede more then other in malicious contentio. For the bishops of the East would not be reconciled among themselves, neither would the bishops of Europe, neither of Libya be at one either with themselves or with forrainers. Therefore *Anastasius* the Emperour vnderstanding of this hurliburly depoued all the authours of nouelties, and all such as contrary to the custome of the place, either preached the councill of Chalcedon, or accursed the same. And first he banished *Euphemius* out of Constantinople, after him *Macedonius* whome *Timothee* succeeded and besides these he droue *Flavianus* out of Antioch.

CAP. XXXI.

How the monks of Palestina wrote vnto Alcison of Xenaias the monks and others.

The monks
of Palestina
vnto Alcison.

The monks of Palestina wrote vnto *Alcison* touching *Macedonius* & *Flavianus* in such sort as followeth. When *Peter* had departed this life, Alexandria, Egypt and Libya were at variance among themselves, & other countreyes of the East contended within themselves: for the west Churches would in no wise communicate with them saue vpon this condition, that they would accurse *Nestorius*, *Eutyches*, *Dioscorus*, *Peter* surnamed *Moggus* and *Aecius*. Wherefore seeing the churches throughout the world, were at this point, the fauourers of *Dioscorus* and *Eutyches* were brought to a narrow rowme. And now being as it were euerie one rooted & weeded from of the face of the earth, one *Xenaias* after the Etymologie of his name far estranged from God, we know not what wicked fiend had bewitched his mind, or what malice he owed vnto *Flavianus*, vnder cloke of religiō (as report goeth) he made an insurrection against him and charged him with the heresie of *Nestorius*. VVhen he had accursed *Nestorius* with his hereticall opinion, he left him and turned to *Dioscorus*, and *Theodorus* and *Theodotus*, and *Ibas*, and *Cyrus*, and *Eutherius*, and *Iohn*, and to others, we wot not who, neither out of what countrey: of which number some in verie deede were *Nestorians*, some others to auoid the suspicion of that heresie, accursed *Nestorius*, and returned vnto the Church. Vnlesse thou accurse, (said *Xenaias*) all these which fauour of *Nestorius* filthie sinke of heretical doctrine, thou thy selfe shalt seeme to be of *Nestorius* opinion, although thou accurse both him and his doctrine, yea a thousand times. The same *Xenaias* moreouer dealt by letters both with the complices of *Dioscorus* and the fauourers of *Eutyches*, perswading them to hold with him against *Flavianus*, not that they should accurse the Councell, but only the persons aboue named. After *Flavianus* the Bishop had withstood them a long while and saw that others held with *Xenaias* against him, namely *Eleusinus* Bishop of some city or other within Cappadocia the lesse, *Nicias* bishop of Laodicea in Syria with others of other countreyes (whose accusations proceeding of abiect mindes we wil passe ouer with silence, and geue others leaue to report them) at length remembring himself, they would be pacified, if the aforesaid persons were accursed, yeelded vnto them. And after he had condemned those men with his owne hand he wrote vnto the Emperour, for these men had set him vp against *Flavianus*, as if he had bin patrone of *Nestorius* heresie. Neither was *Xenaias* satisfied with this, but againe required *Flavianus* to condemne both the Councell and such as affirmed there were two natures in Christ, the one humane, the other diuine, who for refusing to doe this, is charged a frethe with *Nestorius* opinion. Last of all after much adoe, when the patriarch had published a forme of faith where he had vaineidly geuen to vnderstand that the councill as touching the depriuation of *Nestorius*, and *Eutyches* was to be approued, but not for their decree of the faith and doctrine: they threaten to take him in hand againe, as one that secretly fauored of *Nestorius*, vnlesse he would accurse both the Councell it selfe, and them that affirmed there were two natures

in Christ, one diuine, the other humane. Moreouer with flatterie and fallacies they assured the Iſaurians to their ſide, and patched together a forme of faith wherein they accuſed both the counsell, and ſuch as affirmed there were two natures in Chriſt in the end deuided them ſelues from *Flavianus*, and *Macedonius*, and ioyned with them, who had ſubſcribed vnto that patched faith. In the meane ſpace they requested the Biſhop of Ieruſalem to laye downe his faith in writing, the which he did, and ſent it by the faction of *Dioſcorus* vnto the Emperour. This faith at length with ſhame enough they brought forth, accuſing ſuch as ſaid there were two natures in Chriſt. But the biſhop of Ieruſalem charged them they had corrupted his faith, wrote an other where there was no ſuch accuſe: But no maruell at all, for they haue corrupted oftentimes the bookes and writings of the holy fathers, by chaunging their titles and inſcriptions, and fathering the workes of *Apollinaris* the hereticke vpon *Aſhanafius*, *Gregorie* the renowned, and *Iulius*, ſnaring many of the ſimple people with theſe their wiles and ſubletie in their hereticall opinions. They craued alſo of *Macedonius* they might ſee his beliefe in writing, who proteſted that he onely allowed the faith publiſhed of olde at Nice by three hundred and eightene holy fathers, and afterwarde ratified at Conſtantinople, accuſing *Neflorius*, *Eutyches*, with ſuch as ſaid there were two ſonnes, or two Chriſtes, or deuided the natures: yet ſpake he not a worde of the Ephesine Counsell, which depoſed *Neflorius*, neither of the Chalcedon Counsell, which depriued *Eutyches*. Wherefore the Monkes of Conſtantinople were wonderfully moued with this, and deuided them ſelues from *Macedonius*. All this while *Xenaias* and *Dioſcorus* hauing linked vnto their ſide many other Biſhops, behaued them ſelues intollerably towardes ſuch as would not accuſe whom they would haue accuſed, in ſo much they procured diuers, becauſe they would not yeelde vnto them, to be baniſhed. Thus they made *Macedonius*, Iohn Biſhop of Platum, and *Flavianus* to leaue the countrey. So farre of the Monkes letters.

Heretickeſ
are wont to
corrupt auncient
writtinges.

CAP. XXXII.

How Macedonius Biſhop of Conſtantinople and Flavianus Biſhop of Antioche were exiled.

The thinges which ſecretly bered the minde of *Anaſtaſius* were farre other wiſe. For when *Ariadne* purpoſed to preſent *Anaſtaſius* with the Emperiall robe, *Euphemius* the Biſhop would in no wiſe conſent to his coronation untill that *Anaſtaſius* deliuered him his hand writing confirmed with an othe, where he plainly declared if he were Emperour, he would maintaine the true faith, and bring no noueltie into the Church of God, which hand writing he gaue *Macedonius* the treaſurer to keepe. *Euphemius* did this becauſe *Anaſtaſius* was ſuſpected to be a *Manichee*. When *Macedonius* was aduanced to the reuerend office of Biſhophood, *Anaſtaſius* called for his hand writing. It is (ſayth he) a great discredit vnto our ſcepter, that our hand ſhould be kept to teſtiſe againſt vs, or that we ſhould be tyed to penne and paper. But *Macedonius* denyed him very ſtoutly, and affirmed plainly it ſhould neuer be ſaid of him that he betrayed the faith: therefore *Anaſtaſius* the Emperour deuised how to worke him miſchiefe, to the ende he might colourably depoe him. At length there came forth yonge men ſelaundering both them ſelues and *Macedonius* alſo of an haynous offence: they ſounde him to haue wanted the member of generation, then proceeded they to eſpie other holes in his coat, neither reſted they untill at length through the fetches of *Celer* maiſter of the haultiers, they had priuely wrought his depriuation. There enſued after this conſpiracy againſt *Flavianus*, other troubleſome buſineſſe. For we our ſelues haue learned of olde men, who remembred very well ſuch aduentures as beſell vnto *Flavianus*, how the Monkes of Cynegica, which inhabited the chiefeſt countrey of Syria, being perſwaded by *Xenaias* biſhop of Hierapolis bordering vpon Antioche, and ſynamed after the Grecians *Philoxenus*, made an inſurrection, came all vpon a head to Antioche, purpoſing to force *Flavianus*, both to accuſe the counsell of Chalcedon and *Leos* decre of the faith. When *Flavianus* toke the matter very grieuouſly, and the Monkes vrged him with violence: The citiyens by reaſon of that great ſturte and ſedition, made ſuch a ſlaughter of the Monkes, that many of them, nay an infinit number in ſtede of quiet earth and ſill graue, were buried in the ſwifte waues of the riuer *Orontes*. There happened an other thing that was no leſſe lamentable then the former. The Monkes which inhabited Caloſyria now called Syria Minor,

Hereticall
monkes, idle
braines, all
ſet vpon con
tentio, were
ſlaine like
dogs at An
tioche and
throwen in
to the riuer
Orontes.

bearing singular good will and affection vnto *Flavianus*, who some time leade a Monasticall life in the Abbeye of Tilmognum, came in all the hault to Antioche for to assiste *Flavianus*, so that there ensued thereof great mischief. Wherefore *Flavianus*, whether it were for the former slaughter, or the later calamitie, or peradventure for both, was banished the prouince, and inioyned to inhabite the craggie desertes in the furthest part of Palestina.

CAP. XXXIII.

Of Seuerus Bishop of Antioche.

Seuerus b. of
Antioch yet
an hereticke.

When *Flavianus* was exiled *Seuerus* was chosen bishop of Antioche, in the moneth *Dius*, the five hundredeth thre score, and first yeare after the cite bare this name, but now, that is the time I penned this historie, the six hundredeth thre, and first yeare. This *Seuerus* was borne in Soxopolis a citie of Pisidia, before they made him bishop, he pleaded laue at Berytus. But as soon as he was baptized in the Church of *Leontius* the holy Martyr, whom Tripolis a citie lying on the Sea coast of Phœnicia doth honour, he translated his studie from laue vnto monasticall life the which he led in a monasterie, lying in the middes betwene Gaza and Maiuma. Where *Peter* the Iberian, Bishop some time of Gaza, and the companion of *Timotheus* *Elurus*, both in sustaining of banishment, and substance of doctrine, was much spoken of. Furthermoze *Seuerus* (of whom I purpose to entreat) conferring with *Nephalius* (who some time was of one religion with him, to wit, that there was one nature in Christ, yet afterwarde helde with the Councell of Chalcedon, and such as sayd there were two natures in our Lord Christ Iesus) was expelled the monasterie by *Nephalius* and his complices, together with many others of his opinion. Thence he went straight to Constantinople, both for himselfe and in the name of all the rest that were expelled with him, and so became acquainted with the Emperour *Anastasius*, as it is reported by him that wrote *Seuerus* life. Wherefore he wrote letters vnto the patrons of his opinion of their mutuall loue and agreement, where by name he condemne the council of Chalcedon. This which I speake of, is laid downe by the monkes in their Epistle vnto *Alcison*. The Epistle which *Timothee* now Bishop of Constantinople, wrote vnto the monkes here in Palestina of mutuall loue and agreement was receaued: But the deprivation of *Macedonius* and *Flavianus*, together with the letters of *Seuerus* was reiect. The messengers that brought the letters, were as they deserued contumeliously entreated (for the citizens and monkes conspired their deathes) that they were faine to runne away for to saue their liues. And thus it went with vs in Palestina. But of the prouinces of Antioche, they were partly ledde into error with others, namely *Martinus* Bishop of Berytus, and partly constrained to subscribe vnto *Seuerus* letters of mutuall loue and agreement, which accursed not onely the Councell, but also who so euer affirmed there were two natures in Christ, the one diuine, the other humane. But such as were compelled to geue their consent, repented them afterwarde, and returned vnto the Church, namely the Bishops throughout the prouince of Apamia. There were other some that would in no wise agree, of which number *Iulianus* Bishop of Bosra was sayd to be, *Epiphanius* Bishop of Tyrus with other Bishops. The Isaurians after repentaunce condemned their former error and follie, and accursed *Seuerus* with all that fauoured him. Other Bishops and Priestes within *Seuerus* iurisdiction, forsooke their Churches, namely *Iulianus* Bishop of Bosra, *Peter* Bishop of Damascus, who liue here with vs: *Mamas* also with one of the two Dioscorians, who affirmed there were two natures from the beginning, whose wilfull frowardnesse made *Seuerus* whether he would or no to condemne them. After a few lines. The monasteries both here, and at Ierusalem (God be prayed for it) doe holde with the right faith, euen so doe many cities and Bishops. For all which, and for vs our selues vouchsafe most holy Lorde, and our right honorable father to pray that we fall not into temptation.

The monkes
of Palestina
vnto Alcison.

CAP. XXXIIII.

How Cosmas and Seuerianus two Bishops within the prouince of Antioche sent Seuerus their Archbishop a deprivation.

Is so much the aforesaid letters make mention how the prouince of Apamia fell from *Seuerus*, now we thought good to lay downe a certaine historie deliuered vs by our elders, which we founde no where recorded. *Cosmas* Bishop of our Epiphania vpon the riuer *O-rontes*, and *Seuerianus* Bishop of Arethusa a bordering citie, being very much offended with *Seuerus* letters of mutuall loue and agreement, first of all deuided them selues from his communion, next sent vnto him a Libell of depriuation, for all he gouerned the Bishopricke of Antioche, deliuering it vnto *Anrelianus* chiefe Deacon of Epiphania: who because he feared *Seuerus*, and reuerenced the authoritie of so worthy a Bishopricke, at his first conuning to Antioche, arayed him selfe in womans attire, and so got him to *Seuerus*: He behaued him selfe so softly, and so effeminatly, that they took him to be a woman in deede: He muffled him selfe and pulled the veile ouer his heade as farre as his breast: He whined with a shrill and pitifull voice, he sighed deeply: He croched like a poore suter, and as *Seuerus* passed by, he reached into his hand the bill of depriuation, when he had so done, he priuely conueyed him selfe away from the traine that followed *Seuerus*, and so was out of their reach ere *Seuerus* could learne what was contained in the Libell: But *Seuerus* though he receaued the Libell, and perceaued what they had writtten therein, continued neuer the lesse in his Bishopricke vnto the death of *Anastasius* the Emperour. When *Anastasius* vnderstood of the circumstances which happened vnto *Seuerus* (I can not chuse but recorde in this place the good nature and clemencie of *Anastasius*) he charged *Asiaticus* Lieutenant of Libæla in Phœnicia, to remoue *Cosmas* and *Seuerianus* from their Bishopricks, because they sent vnto *Seuerus* the Libell of depriuation. After his comming into the Cast, and perceauing how that many were of *Seuerianus* and *Cosmas* opinion, and that they defended their cities manfully, he wrote backe vnto *Anastasius* that there was no displacing of them without slaughter and bloodshed. Wherefore there was so much mercy and pity in the minde of *Anastasius*, that he signified vnto *Asiaticus* in plaine wordes he would haue no enterprize taken in hande, were it neuer so noble, or so worthy, if it did cosse him as much as one droppe of blood. In this state were the Ecclesiasticall affaires during the raigne of *Anastasius*, whom some men haue blotted out of the sacred catalogue as enemy vnto the councell of Chalcedon, for at Ierusalem he was accursed.

The clemencie of *Anastasius*.

C A P. XXXV.

The foile and overthrow of the Isaurian tyrants

Peraduenture we shall not otherwise chuse but perfoyme that which we promised before, if we annere vnto the aforesaid historie, other famous actes that were done in the dayes of *Anastasius*. *Longinus* the brother of *Zeno* after his comming as I said before into his native soile, made preparation to proclaime open warres against the Emperour: Gathered great power from euery place together with the Isaurians, and he him selfe being an Isaurian, marched forwarde to battaile. There came to aide him the Bishop of Apamia in Syria. Shortly after the battaile was ended, partly because the Isaurians which fought with *Longinus* were foiled enery one, and partly also because the heades of *Longinus* and *Theodorus* were sent of *John* the Scythian to Constantinople, and there by the commaundement of the Emperour stickt vp on postes beyonde the water, ouer against Constantinople, in a place called *Sycæ*. It was a goodly sight vnto the citizens of Constantinople, for *Zeno* and the Isaurians had grievously vexed them diuers times before. A second *Longinus* surnamed *Selinuncius* one of the chiefe rebells, and *Indus* were sent aline by *John* surnamed *Cyrinus*, vnto *Anastasius* the Emperour, which made both the Emperour and the citizens of Constantinople maruailous glad, for *Longinus* and *Indus* were tied with iron chaines about their neckes, and wisses of their handes, led through out the streets, and about their stage and theater as the guise is in triumphes. Immediately vpon that, the Isaurian tribute which mounted to fife thousand pound, and was yearly payde vnto the Barbarians, thenceforth was brought into the Emperours treasure.

Longinus.

The b. of Apamia a rebell.

Longinus, & *Indus*.

C A P. XXXVI.

Of the Barbarians called Sceneta, how they rebelled, yet afterwarde ioyned in league with the Romaines.

Qq ij

Scenetz.

Scenetz, Barbarians so called, because of their dwelling in tents and tabernacles, were so puffed up with pride that they took armour against the Empire of Rome, yet to their great hurt and damage: they destroyed Mesopotamia: both Phœnicia and Palæstina. In the ende they were so plagued of the captaines and lieutenantes throughout euery prouince, that thence forth they cried truce, and ioynd in leage with the Romaines.

CAP. XXXVII.

The besieging of Amida and building of Daras.

Eustathius
the historio-
grapher died
Anno Domi.
304.

Daras a no-
ble citie.

The Persians mozeouer breaking their league and passing beyond their proper boundes were led by *Cabades* their king into Armenia: they ouercame the countrey: they took *Theodosiopolis* and came to Amida, a strong city in Mesopotamia & besieged it, the which was afterwarde recovered by the Emperour of Rome, not without great paine and trouble. If any be disposed to know erquistly all the circumstances thereof, and as commonly we say, to haue all at his fingers endes, let him reade *Eustathius*, where the whole is laid downe in writing with great skill and diligence: who when he had continued the historie vnto the twelue yeare of *Anastasiu* raigne, and the time which our penne doth now prosecute, he knit vp his storie and departed this life. When this battaile was ended, *Anastasiu* made of a wilde countrey a ciuill towne, in a place of Mesopotamia called Daras, lying in the furthest partes of the Romaine dominions, as a bounde betwene one countrey and an other: walled it very strongly about: erected godly and gorgeous buildings: founded holy Churches: princely towres, publique baths, with diuers other such monumentes wherewith cities are set forth and adorne. The report goeth that the place was called Daras because *Darius* was there overcome by *Alexander* king of Macedonia, the sonne of *Philip*.

CAP. XXXVIII.

Of the place called the Long wall builded by Anastasiu.

The aforesaid Emperour made a noble and a princely peece of worke in Thracia, called the Long wall, situated in a godly soyle, from Constantinople at the furthest two hundred and foure score furlonges, the Sea compasseth either of them about foure hundred and twentie furlonges in breadth much like a narrow Sea, and maketh of the citie an Island, being all in maner intironed with water: it transporteth with great speede such as saile from Pontus to Propontis and the Thracian Sea: last of all it repelleth such Barbarians as make inroddes, out of the Sea Euxinum, Colchis, and the fenne of Meotis, out of the deserts beyond the hill Caucasus, and out of Europe.

CAP. XXXIX.

Of Chrysargyrum the tribute for bandrie which Anastasiu the Emperour tooke away.

There is besides an other worthy acte, or rather diuine, done of this Emperour in taking away the tribute *Chrysargyrum* which is to be recorde of vs to the knowledge of the posteritie in time to come. And to speake thereof sufficiently, we haue neede of *Thucydides* tongue or some other moze eloquent and copious, yet I will discourse thereof being not so much incouraged with my simple stile and slender wordes as with the noble minde of the author, and the worthynesse of the acte. There was a wicked tribute, odious to God and man, vnseemely among the Barbarians them selues, and no lesse abominable to be spoken of among Christians throughout the Romaine dominions, set and demaunded of the ample and renowned common weale of Rome, not spoken of vnto the time of *Anastasiu*, and why so, I am not able to declare, the which his noble and vertuous minde tooke away, not without the great commendation of all people vnder heauen. This tribute was sette (omitting diuerse sortes of people) vpon such as liued by filthy lucre and gaue, vpon naughtypackes which made sale of shamefastnesse, haunted by the houses, and prostrated them selues in blinde corners of the citie: To be short, vpon all such as were not ashamed to committe whoredome: Who injured nature not a litle, and brought the common weale to great reproche & infamy, in so much that

that the filthy gaine gotten thereby allured thereunto such as burned with brutish luste and concupiscence, no other wise then a lawe or proclamation. Againe the gatherers of this impious and abhominable tribute acruing by reason of such haynous offences brought it euery fourth yeare vnto the chiefe magistrate, so that it was thought to be one of the chiefe tributes that belonged vnto the crowne, and laid it vp in the Cardiuance or priuey coffers. The receivers were not of the simplest sorte, and meanest persons, neither the office numbred among the basest in the common weale. *Anastasius* understanding the whole made the Senate priuey therunto, tolde them what an haynous and an horrible acte it was, commaunded it should quite be take away, and burned the rolles which directed them vnto the cessed and taxed polls. Furthermoze when he purposed with him selfe to offer sacrifice vnto God in reeking out that filthe & abomination, to thende it might be vnpossible for any after him to reuine those old begges of Lecherie: He fained him selfe to be in a great agony, accused him selfe of rash dealing, and more madnesse, saying he was too vaine glorious, and by that meanes weyed not the vtilitie and profitte of the common weale, in that he had taken away both foolishly and without aduise, ment, so large a tribute, begonne so many yeares agoe, and continued so longe a time not forseeing the discommodities that ensued, by reason of the wante thereof the charges for maintenance of souldiers, the strength of the common weale, The tribute being as a foxtreffe to defende it, the liberality rising thence, and turned to vpholde the seruice of God. Last of all making no man of his counsell, he proclaimed that his wil was the tribute should be wholly restored againe: therefore he called vnto him the olde receauers, he tolde them that he was sorry for the burning of the recordes, that he knew not what to doe, how to excuse his folly, neither what to deuise, seeing their registries were consumed to ashes. When as they vnsainely and from the very heart bewailed their losse, and the want of the ill gotten goods which came thereby into their hands, & tolde him plainely that it was in maner vnpossible to restore the tribute againe: he requested them to doe all their endeavour, and to searche if happely they might finde among all the recordes that were in any place preserved, the order of denaunding the tax & tribute. Wherefore he sent vnto euery one of them his charges for searching the countreyes & recordes, and commaunded that euery deede or scrole which made mention thereof, where so euer it were founde should be brought vnto him, so thende this tax might be restored againe in such good order that it could neuer fall after wardes into decaye. Shortly after when these messengers of trust brought tydings what they had founde, *Anastasius* was wonderfull glad, and fained to tickle at the heart for ioy, he reioysed in deede because now he had brought about that which troubled him so much. What (sayth he vnto them) haue ye founde any recordes? where found ye the? be they to any purpose? do ye thinke there are any where any moze left behinde? they answered that their travell had bene great, that they rode about day and night, that they had searched both towne & countrey, and swoze by the life of the Emperour, that there was not left in all the Empire of Rome, not as much as a patch of any scrole that was not brought vnto him. When the Emperour commaunded a pile to be made, all the papers, registres, recordes, billes, and bandy notes to be set thereon, and burned to ashes. When the fire had done his part, he gaue commaundement they should throw water vpon the ashes, either quite to drowne them, or to driuie them away with the streame, purposing fully by this meanes for euer to tread vnderfoot the scroles of the bandy tribute, that neither sparckle, neither ashes, neither letter, neither any memoziell should remaine after the firing of the recordes. But while we commend *Anastasius* so highly for banishing this shamefull tribute, lest we seeme ignorant what diuers men of olde being wedded to their owne affections haue reported of him, we thought good here to lay downe their sayings, and conuince them with their owne wordes.

CAP. XL.

What *Zosimus* wrote of *Chrysargyrum* the shamefull tribute,
and of *Constantinus* the Emperour.

Zosimus one of them that was bewitched with the impious rites and abhominable seruice of Paganes, being incensed against *Constantinus*, because he was the first Emperour which forsooke the detestable Zoolatrie of the Gentiles, and embraced Christian religion: reporteth how that the tribute *Chrysargyrum* was first deuised by him, and decreed it should be payde euery fourth yeare. With infinite other sleanders, he goeth about to defame the good

The sleanderous reports that *Zosimus* an Ethnick made of *Constantinus magnus*.

ly and noble Emperour *Constantine*. For (sayth he) he deuised mischiefs against all sortes of men, of what degree or calling so euer they were: that he slew his sonne *Crispus* very lamentably: that he dispatched his wife *Fausia*, by shutting her vp in a boiling bathe: that when he would haue had his prieltes to purge him by sacrifice of these horrible murders, and could not haue his purpose, (for they had answered plainly, it laye not in their power to cleanse him) he lighted by chaunce vpon an Egyptian which came out of Iberia, and perswaded him that the Christian faith was of force to wipe away euery sinne, where it neuer so haynous, and that he embraced willingly all what so euer the Egyptian tolde him. Last of all, that he forsaking his countrey religion cleaued vnto impietie as this lewde varlet reporteth, but that all these reportes be no other then lyes and sleanders, I will immediately declare, and so much in the meane while of *Chrysogyrus*.

CAP. XLI.

An immedie against Zosimus the Etbnicke for reuiling of Constantine, and railing at the Christians.

Thou sayst (O wicked spirite and fiende of hell) that *Constantine* purposing to builde a citie comparable to Rome, laid the foundation of an ample and woorthy citie, first in the countrey of Troie, and the pallace of *Priamus*: after the stones were laid, and the wall being erected on high, to haue espyed that Byrantium was a goodlier soile for his purpose, to haue enuironed it with a wall, to haue enlarged the olde and auncient citie, to haue adozned it with goodly and gorgeous building, that it seemed not much inferior to Rome, which grew by a litle and a litle the space and continuance of many peares to that perfection the is of. Thou sayst moreover that he gane to the citizens of Byrantium a measure of graine, that such as departed this world at Byrantium left him great summes of golde for to build and erect his pallaces. Again thou reportest (I will vse thine owne wordes) that the Emperiall scepter befell vnto *Constantinus* after the death of *Constantine* his father, and the deceasse of his brethren: that *Constantinus* (at what time *Magnentius* and *Bretannio* rebelled (endeuoured to perswade *Bretannio* to shake of armour: that when both armies toynd together, he made an oration, and put them in remembrance of the liberality and bountifullnesse of his father towards them, vnder whose banner they had foiled many an host, and receaued of him large rewards, that the souldiers immediately after the hearing of his oration toke away the princely robe from *Bretannio*, and led him like a priuate man vnto *Constantinus*, who (for all thou reuilest him with his father) did him no hurt at all. How it can be that so liberall, and so bountifull a prince could be so great a karle and pinche peny, as to raise of his subiectes so wicked a tribute, I can not see. What he murdered neither *Fausia* nor *Crispus*, neither was instructed in the misteries of our Christian religion by any Egyptian at all, heare I beseeche thee what *Eusebius* surnamed *Pamphilus*, who liued the same time, both with *Constantine* and *Crispus*, and had great familiarity with them wrote of that matter. As for thy selfe, thou writest such thinges thou neuer hearest of, and are farre from being true, for thou writest long after, to wit, in the time of *Arcadius* and *Honorius*, or after their raigne, *Eusebius* in the eight booke of his Ecclesiasticall historie writeth in this sort. Not long after, *Constantinus* the Emperour passing all other throughout his life time in clemencie & goodnesse towards his subiectes, singularly affected towards Gods worde, ended according vnto the lawe of nature the common race of his mortall life, leauing behind him his naturall sonne *Constantinus* Emperour and *Cesar* to supply his rowme. A litle after. His sonne *Constantinus* being proclaimed full Emperour and *Cesar* by the army, and long before by God him selfe, the vniuersall king, became a follower of his fathers pietie in Christian religion. And about the latter ende of his storie he writeth thus. *Constantinus* the mightie and puyfant Emperour being renowned for euery rare vertue and godlinesse, together with his sonne *Crispus* the most godly Emperour, like vnto his father in all thinges subdued the East partes of the world. No doubt *Eusebius* who liued after *Constantine* would not so highly haue commended *Crispus*, had he bene slaine of his father. Again *Theodorus* writeth how *Constantine* about his later ende was baptized at Nicomedia, & that therefore he deferred it vnto that time because he had a great desire to be baptized in Iordan. But thou most wicked *Zosimus* reportest, that since Christian religion was published throughout the world the state of y^e Romain Empire decayed & came to nought, the which procedes from thee either of ignorance, that thou hast not read ouer the auncient writers,

Euseb. eccle.
hist. lib. 8.
cap. 14.

Euseb. lib. 10.
cap. 9.

fers, or of malice. For the contrary is soon proved that the Empire of Rome increased together with our faith. Remember I beseech thee how about the time of the incarnation of our Saviour Christ Iesus many of the Macedonians were by the Romans subdued: Albania, Iberia, Colchi and the Arabians; moreover the Frenchmen, the Germans, the Britanni, in the hundred twentieth and third Olympiade after *Gaius Caesar* had overcome them with great and grievous battles, and made the five hundred cities which they inhabited, tributaries (as historiographers do write) unto the Empire of Rome. This *Caius* was the first which after the Consuls governed the Empire alone, he made the way sure for the setting up of the glorious Monarchie, and in steade of the popular and common regiment, brought into the world that kind of raigne. No doubt it came to passe through the providence of God, because that the Monarchie of Christ was shortly after to take place. All Iudaea besides, and the bordering countreys were annexed unto the Empire of Rome, so that the first taring where Christ also was to be tared, then first beganne, and Bethleem likewise laid before their eyes, how that which of olde was prophesied of her, was then fulfilled. For thus had the Prophet *Micheas* foretold of her. And thou Bethleem Iuda art not the lesse among the Princes of Iuda, for out of thee there shall come vnto me the captaine that shall governe my people Israel. When Christ our God was borne into the world, Egypt was ioyned vnto the Empire of Rome in the time of *Augustus Caesar* (for then it was that Christ appeared in the flesh) who overcame *Antonius* and *Cleopatra* which afterwards dispatched their selues. After their death *Cornelius Gallus* was by *Augustus Caesar* made Lieutenant of Egypt: and after the Ptolomies decayed he raigned ouer Egypt. What countreys were wonne from the Persians by *Ventidius* & *Carbulon* the captaine of *Nero*, by *Seuerus*, *Traianus*, *Carnus*, *Cassius* and *Odenathus* of *Palmyra*, by *Apollonius* and sundry others: how oft *Seleucia* and *Ctesiphon* were taken: how oft *Nisibis* was now the Romaines, anone the Persians, and after what sorte *Armenia* with other bordering nations became vnder the Empire of Rome, thou thy selfe hast penned it as well as others. And yet I had almost forgotten what thou writest to haue bene done by *Constantine*, (who by meanes of our religion governed the Romaine dominions with valiant minde and noble prowesse) also what befell vnto *Julianus*, nuzzed vp in the wicked misteries, what woondes and skarres he left in the common weale. As for the prophesies which concerne the ende of the world, or whether it had a beginning and whether it shall haue an ending it is an higher matter then can sinke into thy braine. Therefore let vs see if thou wilt, how the Emperours which were Ethnickes and paynines maintainers of Idolatry and Paganisme, and how of the contrary such as cleaued vnto the Christian faith ended their raigne. Was not *Caius Iulius Caesar* the first Emperour slaine by conspiracie: did not certaine souldiers with naked swordes dispatch *Caius* the nephew of *Tiberius*? was not *Nero* murthered by one of his familiar and deare friends: had not *Galba* the like ende, *Otho* and *Vitellius* who all thre raigned onely firtene monethes: what shall I speake of *Titus* whom *Domitianus* poisoned, for all he was his owne brother: what sayest thou of *Commodus* did not *Narcissus* dispatch him out of the way: what shall I speake of *Pertinax*, and what of *Julian*, enioyed not both they one kinde of death: what did not *Antonius* the sonne of *Seuerus* murther his brother *Geta*, and did not *Martialis* requite him with the like: what shall I say of *Macrinus* did not the souldiers handle him like a captine about *Byzantium* and cruelly put him to death: was not *Aurelius Antonius* of *Emessa* murthered together with his mother: was not *Alexander* immediatly after him together with his mother likewise put to death: what shall I say of *Maximinus* whom his owne army dispatched: or of *Gordianus* who through the treason of *Philip* was in like sorte by his owne souldiers put to death: tell me I pray thee thy selfe *Diosimus*, what happened vnto *Philip* and after him vnto *Decius*, were they not slaine by the enemy: take *Gallus* and *Volusianus* with them were they not murthered by their owne armies: what of *Aemilianus* had not he the like miserable ende: what *Valerianus* was not he taken by the Persians in battail and led about of them in triumph: what when *Galerius* was slaine through treason and *Carinus* beheaded, came not *Diocletian* to be Emperour, whom *Diocletian* cut of lest they should raigne with him: After these *Herculius Maximianus* his sonne *Maxentius* and *Licinius* died with contumely and shame enough. But since the time the moste noble Emperour *Constantine* beganne to raygne, since he consecrated vnto God the citie he had built and called it after his owne name, looke about I pray thee and speake indifferently, was there any one Emperour in that citie (*Julian* a man of thine owne religion and thy Emperour onely excepted) that was murthered either

The Empire of Rome increased with the faith.
Macedonia
Albania.
Iberia.
Colchi.
Arabians.
Frenchmen.
Germans.
Britanni.
Iudaea.
Luk. 2.

Mich. 5.
Math. 2.
Egypt.

Many countreys of Persia.

Seleucia.
Ctesiphon.
Nisibis.
Armenia.

C. Iulius Caesar.
Caius Caligula.
Nero.
Galba.
Otho.
Vitellius.
Titus.
Commodus.
Pertinax.
Didius Iulianus.
Antonius.
Macrinus.
Aurelius Antonius.
Alexander.
Maximinus.
Gordianus.
Philip.
Decius.
Gallus.
Volusianus.
Aemilianus.
Valerianus.
Galerius.
Carinus.
Maximianus.
Maxentius.
Licinius.
Julian.

by his owne subiect, or by the enemy: or any one tyrant that vanquished the Emperour, *Basiliscus* excepted: yet for all that, he thrust *Zeno* beside the Emperiall scepter, he was overcome of him againe and lost his head: As for *Valens* that persecuted the Christians, I will reeld, take him to thee, thou speakest of none other. Let no man take this our discourse for impertinent stufte or vaine digression, it is both profitable for the reader and agreeable with our purpose, because the heathenish historiographers of spite and malice, haue endeavored to corrupt the true histories. And now let vs returne vnto the rest of *Anastasius* raigne.

CAP. XLII.

Of Chrysotelia a kinde of tribute devised by Anastasius.

Then as the actes mentioned befoze were nobly done of *Anastasius* and agreeable with the maiestie of an Emperour: so there ensued immediately after, other doings of his which darkned the commendation and renowne of the former. For he devised the tribute called *Chrysotelia*. He made marchandise of the souldiers stipend and wages not without great damage vnto the common weale. He took away from the courts and places of iudgement their tribute and reuenues and appointed throughout euery city such as they call *Proctors* or Attorneys through the procurement as they say of *Marinus Syrus* the thiefe Magistrate called *Procedente* of the haule. Therof it came to passe that the greater part of the tribute and reuenues was lost, the worship and honour of cities decayed. For vnto that time the names of the Senators or Aldermen were matriculated, and euery city counted of the benchers as of a Senate.

CAP. XLIII.

The rebellion and tyrannie of Vitalianus.

Vitalianus a Thracian rebelled against *Anastasius*, ouerranne Thracia, Mydia, as farre as *Odyssus* and *Anchialus*, marched towarde Constantinople with a great multitude of people, which had no certaine dwelling, but roged about and lay in the fieldes: the Emperour sent *Hypatius* to geue him battaill. But *Hypatius* being betrayed of his owne souldiers, was taken alive, and ransomed with a great summe of money: *Cyrillus* made expedition against him, fought a dangerous and a doubtful fiede, so that many beganne to flie. Againe when *Cyrillus* by pursuing after the enemy and calling againe his owne souldiers seemed to haue the vpper hand, *Vitalianus* turned him vnto *Cyrill* and as the souldiers recouled of spite, he took him in *Odyssus*. Last of all he inuaded the whole countrey vnto *Sycæ*, destroying with sword and consuming with fire all that lay in his way, purposing fully to take Constantinople and to be crowned Emperour. As he pitched his campe in *Sycæ*, *Marinus Syrus* (mentioned befoze) went from the Emperour with a great navy to geue him battaill. Wherefoze when their armies came nigh together the ones front was towarde *Sycæ*, the others towarde Constantinople. First and that for a while they sturre not, next they skirmish and slozish vpon the water no otherwise the baliance, In the ende they close their nauiies and fought a soze battaill about *Bycharia* where *Vitalianus* hauing lost the greater parte of his power was altogether discouraged, and took his flight. Away went his souldiers with all speede so that the day after there could not one of the souldiers be seene either passing ouer the seas, or wandering about the citie. The reporte goeth that *Vitalianus* abode a while in *Anchialus* and there liued quietly. Furthermoze an other sort of Barbarians, who likewise liued abroade cut ouer the sea and inuaded *Pylas* a citie in *Capadocia*. About the same time *Rhodos* on a certaine night now the thirde time was shaken with a wonderfull great earthquake and in maner all ouerthrowen.

CAP. XLIIII.

When Anastasius would haue had this clause: who was crucified for our sakes, added to the Hymne called Trisagium, the people were on an vprore, so that he sent vnto them he would be no longer their Emperour, the people with that were appeased. Not long after Anastasius died.

About that time there was among the citizens of Constantinople a soze tumult & seditiõ, because the Emperour had added vnto their *Trisagium*, who was crucified for our sakes; as if the interlacing of that clause had bene an ouerthrow vnto Christian religion. The cap

captaine and ringeleader of this hurlyburly was *Macedonius* with the priettes of his diocesse, as *Seuerus* witing vnto *Sotericus* doth remember. This *Seuerus* was not then made priest, but liued in the Emperours pallace being not expulsd his monasterie with the rest as I said before. I take that *Macedonius* was banished not onely for the crimes he was safely charged withall, but also for this present sedition. And when the people were furiously disposed because of the former clause, not onely the nobilitie were in great daunger of their liues, but also many goodly buildinges were set on fire. The people in their rage founde a certaine sponke a rude and simple fellow in the house of *Marinus Syrus*, first they strike his head of his shoulders, saying that through his procurement the aforesaid clause was interlaced, afterwards they tyed him to a long poll and lifted him on high, with great shouting in derision of him: here is he that conspired against the Trinitie. The flame of sedition did so flash about, and their behaviour was so outrageous that the Emperour for sorrow wist not what to do, he threw aside the Emperiall scepter, came vnto the theater, sent the bedells about to proclaim that with good will he would be Emperour no longer: that many in no wise were to be preferred to that rosome for the place allowed but of one which was to succede him in the Empire. The people hearing of this chaunged their mindes vpon a suddaine, requested *Anastasius* to take the crowne and in so doing they would be quiete. *Anastasius* shortly after this sturre departed this life whē he had bene Emperour of Rome twentie seuen yeares thre moneths and so many dayes.

Anno Dom.
519.

The ende of the third booke of Euagrius Scholasticus.

THE FOVRTH BOOKE OF THE EC-
CLESIASTICALL HISTORIE OF
EVAGRIUS SCHOLASTICVS.

CAP. I.

Of Iustinus the first Emperour of that name.

When *Anastasius* had chaunged the worlde for the better life (as I said before) *Iustinus* a Thracian, the ninth day of the moneth Panemus called of the Romaines Iuly the five hundredth thre score and first yeare after that the city of Antioche was so called take the gouernement of the Empire, and was proclaimed Emperour by the pretorian souldiers, whose captaine he had bene, what time he was maister of the hauliers. He came vnloked for vnto this Emperiall dignity, for there liued then many worthy personages of *Anastasius* alliance, flowing in all wealth and felicitie and of that great power which accustomed to aduance and preferre men to that great honour and royaltie.

Iustinus was
proclaimed
Emperour
Anno Domi.
519.

CAP. II.

Of Amantius the Eunuch and Theocritus, and how Iustinus put them to death.

About that time *Amantius* a man of great power and chiefe of the Emperours chamber seeing that no Eunuch could be Emperour wished that *Theocritus* his swozne brother might attaine vnto the Emperiall robe. Wherefore he called *Iustinus*, deliuered him a great summe of money bad him distribute it among such as he thought could do most in preferringe *Theocritus* to the crowne. But *Iustinus* either by bribing the people in his owne behalfe, or by

In raigne &
loue few fel-
lows are
faithfull.

winning with money the watch & good will of the garde (both is reported) got to be Emperour him selfe. And immediatly after, he executed *Amantius, Theocrinus*, with many others.

CAP. III.

How Iustinus through wiles bereaued Vitalianus of his life.

When *Vitalianus* who sometime attempted to vanquish *Anastasius* the Emperour led his life in Thracia, *Iustinus* sent for him to Constantinople. For he feared not onely his power, but the variable aduentures of battail, the same of his person which was rise in euery mans mouth, and his aspiring minde vnto the Empire. And when he foresaw by coniectures, nay perceaued without all doubt that he coulde by no meanes ouertome him vntesse it were vnder cloke of fained friendship: he put on a dissembling visage which easily may not be espied and made him one of the capitaines called Present. And to the ende *Vitalianus* might builde the more boldly vpon him and be snared the soner, he aduanced him to be Consull. When he was made Consull and had his conuersation in the pallace, he was by conspiracie slaine in a certaine gate behind the Emperours haule and suffered this punishment for the hainous offences he had vniadvisedly practised against the Empire of Rome. But these thinges were done a good while after.

Dissemblatio

Blood wil be recompenced with blood.

CAP. IIII.

After the deprivation of Seuerus Bishop of Antioche, Paulus succeeded, and after him Euphrasius.

Seuerus b. of Antioch for reuilinge the councill of Chalcedo and railing against magistrats, had his tongue pulled out of his mouth.

Seuerus Bishop of Antioche because he ceased not daily to accurse the councill of Chalcedon, specially in his stalling letters (so called of the setting of bishops in their episcopal seates) and in other Epistles wutten in the defence of these, although they were sent vnto all Patriarches, yet onely *Iohn* Bishop of Alexandria the second of that name, *Dioscorus* and *Timothee*, accepted of them (the letters are to be seene in these our dayes) and because that here vpon there rose great schisme and contention in the Church, so that the people were deuided into sundry factions: therefore *Seuerus* was seuerely punished. For *Iustinus* in the first yeare of his raigne commaunded (as some do write) that his tongue should be pulled out of his mouth and that *Irenaeus* a magistrate of Antioche sitting then vpon some matter in commission in the Cast, should see the execution done. *Seuerus* him selfe doth witnesse in the letters he wrote vnto the citizens of Antioche, declaring the maner of his sight, that *Irenaeus* was authorized to worke the feate, where passing the boundes of modestie he reuileth *Irenaeus*, saying that he laid all the wait that could be, to the ende he might not escape his bandes. There are which repute that *Vitalianus* being then in great fauour and credit with *Iustinus*, requested of the Emperour that he would geue him *Seuerus* tongue, because that *Seuerus* had reuiled him out of measure in his sermons. He forsooke his Bishopricke and fled away in the moneth Gorpheus called of the Romaines September the five hundred thre score and seuenth yeare after the citie was called Antioche. After him succeeded *Paulus*, who was charged publicly to preach the councill of Chalcedon. This *Paulus* voluntarily left Antioche, his last houre came, then folloved he on the way where all flesh must goe, his Bishopricke *Euphrasius* one that came from Ierusalem toke and gouerned.

CAP. V.

Of the fire and earthquake at Antioche, and how Euphrasius lost his life in that lamentable calamitie.

Anno Dom. 536.

About the same time in the raigne of *Iustinus* there happened in Antioche so great and so grievous a fire and burning, as preambles & forewarnings of the dreadfull earthquakes with other lamentable calamities that were to follow after, & to light vpo that citie. For immediatly, the seuenth yeare of *Iustinus*, in the moneth Artimeus called of the Romaines May the nine and twentieth day being friday in the after none there was such a shivering, rattling & shaking of the foundatiōs which in maner ouerthrew the whole city, after these came fire againe, toyning as it were in league with the former calamities and ready to make a hand of all. For whatsoeuer the earthquake had not destroyed, that did the fire take hold of, flased about very horribly

ribly to be sene and burned the whole to ashes. What partes of the citie came by this meanes to bitter ruine: how many men perished (as it is very likely) with fire and falling of houses: what lamentable misfortunes so straunge that they can not sufficiently with any stile be expressed, happened in these dismall dayes, *Iohn Rhetor* hath very lamentably bewailed them, so that the reader by perusing of his history can not chuse but be moued to shed teares, and with the rehearfall of them be ended his storie. Last of all *Euphrasius* whose departure was a second destruction vnto the citie, was crushed to death with ruinous building, lest any one might remaine so to ouersce the citie.

Where *Iohn Rhetor* ended his historie. *Euphrasius* b. of Antioch died in the earthquake.

CAP. VI.

Of Euphremius who succeeded Euphrasius in the see of Antioche.

The carefull and louing prouidence of God towarde mankind, which accustometh befoze the plague lighteth to prouide remedy, and to slake the sword of his wrath with clemency, and when thinges grow vnto a desperate point to set wide open the fountaines of his mercie, raised by *Euphremius* Lieutenant of the East countreyes, to be carefull of the citie that he might want no necessaries, whom the people of Antioche reuerenced highly therefore, and chose to their Bishop. Wherefoze in recompence and rewarde of so great a care over the citie he was presented with the Apostolicke see. Againe two yeares and six moneths after, that citie was shaken with an earthquake, at what time in steede of Antioche she was called Theopolis and enriched by the Emperours bountifullnesse with diuers great benefites.

Euphremius

Antioche by change of name was called Theopolis.

CAP. VII.

Of Zosimas and Iohn Chuzubites who were famous about that time for their life and miracles.

Seing we haue remembred the aforesaid calamities now we thinke best to annere there vnto certaine other thinges woorthy of memory, credibly reported vnto vs by such as saw the with their eyes. One *Zosimas* a Phœnician bozne in Sinda a village vpon the sea coaste of Phœnicia not twenty furlongs of Tyros, leading a monasticall life, had the grace of God so abundantly bestowed vpon him partly by abstinence from meates and partly by receauing of them, with othz vertuous and godly living, that he not onely foresaw things to come but was voide of all perturbation. When by chaunce he was in company at Cæsarea in Palestina with a noble Senatour & a wise man by name *Arcefilans*, one that was of great honour & renowne, euen in that very momente when Antioche fell, vpon a suddaine he beganne to mourne & to lamente, to set sobs and sighes from the hart rote: he shed teares so infinitely that the earth was moistened therewith: next he called for a sensar and filled the quire where they sate with the saunour of the insence: he fell grouelling vpon the ground seeking to pacifie the wrath of God with earnest and zealous prayer. *Arcefilans* seeing him in this taking said vnto him, what is the matter that makes you so much out of quiet? Wh (sayth he) the rattling sound of Antioch falling to ruine hath now perished mine eares. *Arcefilans* with as many as were present hearing this were amazed, wrote the houre he spake it and found it to be true as *Zosimas* told them. There are many other straunge thinges wrought by him, but the greater parte of them I will passe ouer with silence (for they can hardly be numbred) & some I wil lay downe for the knowledge of posterity. At the very same time whē *Zosimas* flozished, there liued one with *Zosimas* of equall vertue & renowne by name *Iohn* of Chuzica laura, (a place in the further vale vpon the north side of the high way which goeth straight from Ierusalem to Iericho) one that led a monasticall life seuered from all wooldy affaires and gouerned the Bishopricke of the aforesaid Cæsarea. This *Iohn Chuzubites* hearing that the wife of *Arcefilans* (spoken of befoze) had one of her eyes strucke out with a weauers shittell, wherewith he throweth yarne into a web, came immediatly vnto her for to see the wound. Whē he espied that the apple of the eye was fallen & quite remoued out of his seate, he called to one of the Physicians then present for a sponge, & had him put in the fallen eye againe as well as he could & to tye the sponge that was laid thereto. *Arcefilans* was not the at home, for he was with *Zosimas* in his monastery standing in Sinda at the furthest sixe hundred furlongs from Cæsarea. There went message in all the hast to *Arcefilans* to certifye him thereof, as the messenger came *Arcefilans* late with *Zosimas*, and spent the time in communicatiō. Hearing of the circumstance he beganne to lament, to pull the heare of his head and

thrust it into the eye. As *Zosimas* demanded of him the cause of his heaviness, *Arcefilans* with many a sobbe and shedding of many teares told him the whole. Immediately *Zosimas* left him, got alone with speede into his chamber, where (as it is lawfull for such kind of men) he called vnto God very familiarly. In a litle while after, he came forth vnto *Arcefilans*, pleasantly disposed with a modest kind of laughter saying: get thee home merely, go on thy way, the gift is geuen vnto *Chuzubites*, thy wife is healed, she hath both her eyes whole, that misfortune could not sicke by her seeing it so pleased *Chuzubites*. Both which miracles were wrought at one time by these two iust men. After as *Zosimas* on a certaine time took his iourney towards *Cæsarea* driving before him an asse with a fardell of necessaries vpon his backe, there met him a Lion, which took from *Zosimas* his asse and went his way. *Zosimas* pursued after the Lion through the midst of the thicket, so long vntill the lion had eaten his fill of the asses carcasie and beholding him with a cherefull and smiling countenance he said: O friend thou hast now hindered my iourney for altogether, I am heauy and olde, not able to beare the burthen laid vpon the asses backe. Wherefore come thy wayes contrary to thine owne nature, for of necessity thou must beare me this burthen, if thou wilt haue *Zosimas* to go hence: yet afterwarde thou shalt returne againe vnto thine olde fierce and sauadge nature. When the lion lying aside his rage and furie beganne to faune and very gently to come vnto *Zosimas* profering him his seruice. *Zosimas* laid the asses burthen vpon the lions backe and led him vnto the gates of *Cæsarea*, to the ende he might declare the power and might of God, and that all thinges were for the vse and seruice of man, so long as we behaue our selues after his wil and abused not the grace and gift he hath bestowed vpon vs. But lest I seeme ouer tedious in rehearsing of these thinges, I will returne where I left.

CAP. VIII.

Of the calamities which befall in many places throughout the world.

Dyrrachium
Corinth.
Anazarbus.
Edessa.

While as yet *Iustinus* held the Emperiall scepter the towne now called Dyrrachium but of olde Epidamnus was sore shaken with an earthquake. So was Corinth in Greece, Anazarbus an head citie in Cilicia the lesse which endured that calamitie now the fourth time, but *Iustinus* repaired them not without great summes of money. About the same time Edessa that noble and blessed citie of the Osroenians was overflowen with the streames of the riuer Scirtus which sided by, in so much that many houses were caried away with the violence thereof and infinite multitudes of men were drowned with the water. From that time forth Edessa and Anazarbus had new names geuen them by *Iustinus*, for either of them was called Iustinopolis.

CAP. IX.

How Iustinus made Iustinianus his fellow Emperour.

Iustinus died
Anno Domi.
528.

Iustinianus
succeeded
Iustinus in
the Empire.

When *Iustinus* had reigned eight yeares, nine moneths and three dayes he called *Iustinianus* his sisters sonne to be his fellow Emperour, and proclaimed him the first day of the moneth Panthicus after the Romaines, Aprill, in the five hundred seventy and fift yeare after Antioche was so called. This being finished *Iustinus* died, and left the Empire the first day of Loius after the Romaines, August, when he had reigned together with *Iustinianus* foure monethes. *Iustinianus* now being Emperour alone, and the counsell of Chalcedon preached euery where throughout all the most holy Churches (as I said before) by the commaundement of *Iustinus*: the Ecclesiasticall affaires in sundry places, specially at Constantinople and Alexandria enioyed not quietnesse. For *Anthimus* was Bishop of Constantinople and *Theodosius* of Alexandria who both maintained that in Christ there was one nature.

CAP. X.

How Iustinianus embraced such as approued the counsell of Chalcedon, and Theodora his wife of the contrary detested them.

Theodora
the wife of
Iustinianus
an hereuicke.

Then as *Iustinianus* was a great fanozor of the Chalcedon counsell and the decrees therof: so his wife *Theodora* held with such as affirmed that in Christ there was one nature. Whether they were thoroughly of this opiniõ (for when the faith is called into cõtrouersie, the

for that the father is against the sonne, and the sonne against the father, the wife against her husband, and the husband against his wife) or of set purpose had conenanted among themselves, that he should defend such as sayd there were two natures in Christ our God after the uniting of the diuinity and humanity: and that they should hold with the maintainers of one nature, sure I am of this that the one would not yield vnto the other. For he was very earnest in defence of the Chalcedon counsell: and the of the other side was very carefull for the patrons of one nature, in so much that they lovingly and friendly entertained her owne faction, specially her owne country men: if they were strangers they sent them presents and giftes, nay they perswaded *Iustinianus* to call home *Seuerus* from exile.

CAP. XI.

Seuerus the hereticke corrupted *Anthimus* Bishop of Constantinople, and *Theodosius* Bishop of Alexandria, but the Emperour deposed them, and placed other in their roomes.

There are extant Epistles which *Seuerus* wrote vnto *Iustinianus* the Emperour and *Theodora* his wife, where we may learne how that at the first when he fled from the Bishopricke of Antioch, he went not straight to Constantinople, but in a good while after: that being at Constantinople he conferred with *Anthimus*, found him of his owne opinion, and perswaded him to leaue his Bishopricke. He wrote of the same matter vnto *Theodosius* Bishop of Alexandria, where he glorieth that (as I said before) he had perswaded *Anthimus* to make more account of that opinion then of worldly honor & bishoplike dignity. There are moreover to be seen touching that matter, the epistles of *Anthimus* vnto *Theodosius*, and of *Theodosius* againe vnto *Seuerus* and *Anthimus*, all which I purposely do omit, lest I seeme to stuffe this present volume with too many such allegations, leauing them for such as are desirous to sift them out them selues. Both these Bishops when they had withstode the Emperours edictes, and reiected the canons of the Chalcedon counsell were deposed of their Bishopricks: in the sea of Alexandria, *Zoilus* did succede, and *Epiphanius* in the Bishopricke of Constantinople, to the end from thenceforth the counsell of Chalcedon might openly be preached in all Churches, & that none durst be so bold as to accurse it, and if any were found of the contrary opinion, they were by all meanes possible to be perswaded. For *Iustinianus* published an edict where he accused both *Seuerus* and as many as held with him, and enioyned great penalties, for such as maintained their opinion, to this end, that from that time forth there might no dissention take roote in any of all the Churches throughout the world, but that the Patriarches of euery prouince might hold together, and the Bishops of euery citie obey their Archbishops, and that the foure counsell, the first held at Nice, the counsell of Constantinople, the first held at Ephesus, and the counsell of Chalcedon, should be preached in the Churches. There was a fifth counsell summoned by the commaundment of *Iustinian*, whereof what shall seeme conuenient I will declare when occasion shall serue. In the meane space we haue leuallly to discourse of the worthy actes done about those times.

CAP. XII.

Of *Cabades* king of Persia and his sonne *Chosroes* out of *Procopius* history.

Procopius Rhetor who penned the life of *Belissarius*, writeth that *Cabades* king of Persia purposed to bequeath the kingdome vnto *Chosroes* his yongest sonne, and that he toke counsell howe he might procure the Emperour of Rome to adopt him, hoping by that meanes to assure him of the regall Scepter, But when he could by no meanes bring his purpose about, *Proclus* one that was alwayes conuerlant with *Iustinian*, and by office his Treasurer, was the cause that there rose greater enmities betwene the Romanes and Persians then euer was before. Furthermoze the sayd *Procopius* discourseth at large of the Roman and Persian affaires, of the bloody battells that were betwene them, when *Belissarius* was captaine of the Easterne power. And first he reporteth howe the Romanes had the victorie at Daras and Nisibis, what time *Belissarius* and *Hermogenes* were chiefe over the Roman armies. Vnto these he annexeth the state of Armenia and the mischief which *Alamundarus* captaine of the Barbarians called

Sceneta, wrought in the borders of the Romane Empire, how he toke *Timostratus* the brother of *Rufinus* alive together with his souldiers, and afterwards toke for them a great ranfome, and let them go.

CAP. XIII.

Of Alamundarius and Azerethus, and the sedition at Constantinople, where the people had this watchword Nica, that is, overcome.

THe aforesaid author handleth very learnedly, how *Alamundarius* (spoken of before) and *Azerethus* invaded the marches of the Romane dominions: howe as they returned into their countrey, *Belissarius* was compelled of his army to ioyne with them a litle before Easter day, beside Euphrates: howe the Romane power, for not following *Belissarius* counsell, was utterly soyled, and how *Rufinus* and *Hermogenes* concluded a perpetuall league with the Persians, so that he moueth the reader very much. Immediately he intreateth of the popular sedition raised at Constantinople, called Nica, by interpretation overcome. For that was the watchword which they had chosen to discern and know their friend from their foe. In which insurrection *Hypatius* and *Pompkins* were of the people constrained to rebell, yet after the rebels were overcome, *Insulinian* commaunded they two should be beheaded and thzowen into the sea. *Procopius* writeth, that in that skirmish there were slaine thirty thousand persons.

CAP. XIII.

Of Honorichus king of the Vandals, and the Christians, whose tongues he caused to be pulled out.

Honorichus
king of the
Vandals, was
an Arian.

AGain the sayd author committing to letters the history of the Vandals, reporteth such stories as are worthy of memory, & the printing in sparble, the which I am now about to declare. *Honorichus* the successor of *Genzerichus* in the kingdome, being an Arian heretic, raised great persecution against the Christians which inhabited Libya. For such as maintained the sound and sincere sayth he compelled to embrace the Arian heresse, & such as would not yeld, he burned to ashes, and executed with sundry kinds of lamentable death, pulling out from some their tongues: Of which number, after their flight to Constantinople, *Procopius* sayth, he saw certaine of them with his owne eyes, and that they spake as if they had no such mischaunce, & for all their tongues were pluckt by by the rootes, yet talked they very plaine & distinctly, which was very strange and in maner incredible. Of these kind of people there is mention made in the Edict of *Insulinus*, two of them (sayth *Procopius*) lost their speech, for immediately after they went about to talke to women, their voyce was taken from them, & the sparles gift remained no longer with them.

It may seeme
strange how
men should
speake with-
out tongues.

CAP. XV.

Of Cabaon, captaine of the Maurusians.

Another miracle (besides the aforesaid) worthy the admiration, is remembred of him to haue bin wrought by the power of our Saviour among men, who though they were such men as were not of one opinion with vs, yet led they a godly life. He saith that *Cabaon* was gouernour of the Marusians, inhabiting about Tripolis. This *Cabaon* (I wil vse the proper words of *Procopius*, who orderly discoursed hereof) as soone as he perceaued that the Vandals toke amour against him, did as followeth. First, he commaunded all the subiects within his dominions, to refraine from all vnrightheousnes, to abstaine from such meates which prouoked to sensuality, and especialy to forgo the company of womē. Next, he made two trenches, pitching in the one his owne tent and pauillion, with all his men: In the other he shut by the women, thzeatning that whosoener repaired vnto the womens trench, should by the death. Afterwards he sent to Carthage a skout watch, commaunding that as soone as the Vandals made expeditiō, & profaned any Christian temple worthy of honoꝝ and reuerence, they should marke well what was done, and then selues after the Vandals departure, purge & rid away the filth with reuerence of those temples: the report is moreover, he should say that he knew not the God of the Christians, yet that it was very like, if he was so mightye as fame went of him, he would be reuenged

revenge on them that contumeliously dealt with him, and that he would ayde & assist his servants and such as honored his blessed name. The skoutwatch comming to Carthage labored to know thoroughly the Vandals expedition. And when the Vandals marched towards Tripolis the espies came dragging after in beggers weeds and base attyre. The Vandals even the first day spoiled the Temples of the Christians: filled them with horses and other beasts: left no beast unlesse or contumely vnpractised: toke their fill of sensuality and intemperancy: layde the priests in hold, scourged their sides, rent their backs with the lash of the whip, made many of the to serue them, and become their drudges. After their remoning, *Cabaon* skoutwatch did as they were commaunded. For they fell a purging of the temples, they caried out the dung, they lighted all the tapers, they honored the priests, they behaved the selues honestly, last of all they gaue money vnto the poore which late about those temples. This being done they trudge after the Vandals in all that voyage, as the Vandals continued in their hainous acts, no lesse did they in their humanity and godly doodes. Comming nigh to Tripolis, the espies presented them with all speede they tell *Cabaon* what both the Vandals and them selues had done as touching the Christians temples, and that the enemy was at hand. *Cabaon* hearing this made ready for battell, in the which many of the Vandals were slaine, many taken by the enemy, and very few returned backe to bring tidings of the battell. Thus did the Maurusians plague *Thrasymundus*, who after he had raigned ouer the Vandals seuen and twenty yeares departed this life.

The crueltie
of the Vandals

The humani-
tie of infidels

Thrasymundus
king of
the Vandals.

CAP. XVI.

Howe Belissarius made expedition against the Vandals and ouerthrew them.

The same wyter declareth that *Iustinianus* had compassion on the Christians that were thus lamentably afflicted in those countreyes, and proclaimed warres against the Vandals, yet chaiged his mind by the perswasion of *Iohn Spalster* of the hall, after this againe that he was admonished by a vision to take that voyage in hand, that by reuenging the iniuries which the Christians sustained, he should utterly foyle the Vandals. Being animated with this vision, the seventh yeare of his raigne, he sent *Belissarius* vnto Carthage to giue the Vandals battell. The Admiralls ship appointed for *Belissarius* was brought to shore ouer against the palace, about the Calends of Iuly: *Epiphanius* bishop of Constantinople prayed as the manner was, baptized certaine of the souldiers, last of all brought them to the Admiralls ship. Moreover the sayd author reporteth certaine things touching *Cyprian* the Martyr, which necessarily must be enterlaced in this our historie, he writeth thus: All the people of Carthage euerie one do honor the most holie martyr *Cyprian*, and haue dedicated vnto him a worthie temple without the walles of the citie vpon the sea shore, and besides other godlie reuerence, they yearly keepe holie day in remembrance of him, which they call *Cypriana*. The mariners called the tempest which commonlie rose about the time, when the Libyans tooke this to their holiday, *Cyprians* showers. The Vandals in the time of *Honorichus* tooke by force this Temple from the Christians, thrust out the Priestles verie contumeliously, and thenceforth gaue it vnto the Arians to enioy as their owne. When the Libyans conceaued no small sorowe, and were in great heavinesse therefore, the report goeth that *Cyprian* appeared vnto them in their sleepe, and saide that the Christians ought not to be sorie at all: or peniue therefore: that after a fewe yeares he would be reuenged of them for that iniurie, which prophecie tooke place in the time of *Belissarius* for the same *Cyprian* and martyr foretolde that after the nintieth and fiftieth yeare when Carthage was taken and ranfacked of the Vandals, it should be conquered by *Belissarius* the Romane capitaine, the Vandals utterly foyled, the Arian opinion rooted out of Libya, and the Christians restored vnto their temples.

This battaile
was fought
An. Do 535.
A godly vse
to baptize E-
thnicke soul-
diers and to
pray before
the taking in
hand of ar-
mour.
Procopius
Caesariens.
hist.

CAP. XVII.

Of the spoyle which Belissarius brought out of Aphricke to Constantinople.

Belissarius the valiant capitaine, after his retourne to Constantinople, and the victorie he got of the Vandals, ledde about the citie the spoile and captiues, and *Gelimeres* him selfe capitaine of the Vandals: rode about *Circus* in Triumph with great pompe and admiration. Of these spoiles there were many pcerious ornaments to wit of *Geneserichus*, who had re-

fled (as I sayd before) the palace of Rome, when as Eudoxia wife to *Valentinianus* Emperour of the Romanes inhabiting the West dominions of the world, lost her husband through the treason of *Maximinus*, was her selfe very continually desoured, sent for *Genzerichus* and promised to deliuer the citie into his handes. Then came *Genzerichus*, set Rome on fire, and brought *Eudoxia* with her daughters into Vandalia. At the same time together with other monuments he took away such thinges as *Titus* the sonne of *Vespasian* after the winning of Ierusalem had caried to Rome, that is to say such monumentes as *Solomon* had consecrated vnto God, whom he honozed greatly. All which *Iustinianus* sent backe againe to Ierusalem, for to set forth the seruice of Christ our God, and therein verily (as it was very meete) he did God good seruice, seeing they were conserated to him before. *Procopius* remembzeth that then also *Gelimeres* fell prostrate vpon the ground before *Iustinianus* the Emperour where he sate, beheld all that was done and repeated in his mother tongue that diuine sentence of *Solomon*. Vanitie of vanities, and all is but vanitie.

Eccles.1.

CAP. XVIII.

Of the Phœnicians who fledde from the face of Iosue the sonne of Nane. Of Theodorichus the Gotth, and the thinges from his raigne at Rome vnto the time of Iustinianus, and how Rome was againe recovered by the Romanes.

P*rocopius* writeth of another thing worthy the memoize and of great admiration, which was not written before his time. He saith that the Maurusians a Libyan nation were driven out of Palestina and came to Libya: that these were the Gergesites, Gebusites with other nations, whom holy Scripture testifieth to haue ben overcome by *Iosue* the sonne of *Nane*: that it may be iustified for truth by the epigramme, he saue with his owne eyes engrauen in Phœnician letters, hard by a font where there stood two pillars of white stone. The wordes were these: We are they which fled from the face of *Iosue* the robber, the sonne of *Nane*. Thus it came to passe, that these thinges were forgotten when Libya the second time was subdued of the Romanes and payed yearly tribute, as in times past. It is reported that *Iustinianus* repaired againe a hundred and fiftie Cities, of which number some had bene utterly destroyed, some other for the most part gone to ruine: that he set them forth with such maiestie, with such ornaments and with such workmanship both of publique & priuate building, inuironing them with strong walls and other goodly building, wherewith cities are adozned, and the diuine Godhead honozed in his throne of maiestie, last of all with so many conbuites partly for profit and partly for shewe, wherof some were then first erected and some other repaired, that nothing could possibly be done more excellent. Now I come to discourse of the affaires in Italy, wherof some part is artificially handled by *Procopius Rhetor*. As soon as *Theodorichus* (mentioned before) took Rome, vanquished *Odoacer* the tyrant, governed the Romane Empire for a while and departed this life: *Amalasuntha* his wife governed the common weale in steade of *Asfalarichus* her sonne whom *Theodorichus* begate vpon her, and so ruled the Empire with such circumspection that in her doinges she seemed rather a man then a woman. She first of all perswaded *Iustinianus* to be so willing to warre with the Gotths, & sent Embassadors vnto him touching the conspiracy that was wrought against her. But when *Asfalarichus*, being of verie tender yeares departed this life: *Theodatus* the kinsman of *Theodorichus* obtained the Westerne empire. He at the coming of *Belissarius* into the West, deliuered by the crowne, for he had more mind to study then skill to wage battaile. At that time also *Vitiges* a valiant man was captain of the Romane power in the West dominions. Yet we haue to learne by the histozy of *Procopius*, that when *Belissarius* came to Italy, *Vitiges* left Rome: That *Belissarius* came with his armie into the citie of Rome: that the Romanes opened their gates, and receaued him most willingly, for *Siluerius* the Bishop had brought this to passe, and had sent as touching that matter *Fidelius* the Surueyor of *Asfalarichus* vnto *Belissarius*. Wherefore the citie was yielded vnto *Belissarius* without shedding one drop of blood, and Rome againe was subdued by the Romanes threascoze yeares after the Gotths had taken it, the ninth of Apellxus, after the Romanes, December, and the eleuenth yeare of *Iustinianus* raygne. *Procopius* writeth moreouer, howe that after all this when the Gotths besieged Rome a fresh, *Belissarius* suspecting

Rome was recovered and the Gotthes vanquished, An.D. 539.

Siluerius

Siluerius the Bishop of treason banished him vnto Greece and Vigilins in his roome.

Siluerius.
Vigilius.

CAP. XIX.

Of the people Eruli, how they receaued the Christian faith in the time of Iustinian.

ABout the same time (sayth *Procopius*) *Eruli* who in the time of *Anastasius* the Emperour passed ouer the riuer *Danubius* being curteouslie entreated of *Iustinian* and rewarded with the great summes of money receaued euerie one from the highest to the lowest the Christian religion and chaunged their byutish and barbarouse trade of life, for modest and ciuill behaniour.

CAP. XX.

Howe the Gotthes wonne Rome, and Belissarius the second time recovered it.

The aforesaid author declareth, that after the returne of *Belissarius* into Constantinople, with *Vutiges* and the spoile he caried out of Rome, *Totilas* became Emperour, & the citie againe was subdued of the Gotthes: that *Belissarius* the second time came to Italy recouered Rome, gaue the Medes battell, and was sent for by the Emperour to Constantinople.

CAP. XXI.

Howe the people Abasgi about that time receaued the faith.

It is recorded mozeouer by the same wyter, that the people *Abasgi* being brought vnto a moze ciuill kind of life, receaued about that very time the Christian faith: that *Iustinianus* the Emperour sent vnto them one *Euphrata* an *Abasgian* boyne, and of the court Eunuches, for to charge them that none of all that nation should offer violence to nature and geld him selfe. For the Emperours chamberlaines, whom commonly we call Eunuches, were oftentimes taken of that nation. Then also *Iustinianus* the Emperour erected a Temple vnto the Godder of God among the people *Abasgi*, and ordained them Priests, of whom they were thouroughly instructed in the principles of Christian religion.

CAP. XXII.

Of the people which inhabit Tanais howe then they became Christians: and of the earthquakes in Greece, Bœtia and Achaia.

The aforesaid historiographer hath written that the nation dwelling about *Tanais*, (the inhabitants of that region do call the riuer that runneth out of the fenne of *Mæotis* into *Pontus Euxinus*, *Tanais*) requested *Iustinianus* to send them a bishop: that *Iustinianus* was very carefull of their suse, & sent them a Bishop with heart and good will. He declareth mozeouer and that in good order howe the Gotthes in the time of *Iustinian* brake out of the fenne of *Mæotis* into the Romane dominions: that there happened straunge earthquakes in Greece, Bœtia, Achaia and the countreyes about *Crisæus* haue: that many regions were destroyed, cities ouerthrowen, chinking and gaping of the earth, which gulphes, in some places closed together in some other places continued so still.

CAP. XXIII.

The expedition captaine Narfis made into Italie, and his piety Godwards.

P*rocopius* discourseth howe *Iustinian* sent captaine *Narfis* into Italie: how he ouercame *Totilas*, afterwards *Tetas*, and how Rome was now taken the fift time. It was repoxyed mozeouer by such as accompanied *Narfis* in that voyage, howe that when he prayed vnto God, and offered vnto him his bounden duty and seruice, the virgine *Mary* the Godder of God appeared vnto him, prescribed the time when he should deale with the enemy, & that he should

not gird him selfe to battell befoze he had a signe giuen him from heauen. Many other actes woorthy of memory were done by this *Narsir*. For he wonne *Eusebinus* and *Syndnaldus* and subdued many other countreyes reaching vnto the Ocean sea. Which things *Agathinus Rhetor* hath witten of, and be not as yet come to our hands.

CAP. XXIIII.

Howe Chosroes fretting with enuy at the prosperous affaires of Iustinianus tooke armour against the Romanes, destroyed manie cities, and among others, great Antioch.

It is layd downe in writing by the same *Procopius*, that *Chosroes* hearing of the prosperous successes which befell vnto the Empire of Rome, both in Libya and Italy, fretted within him selfe for enuy, and charged the emperor that he had done certaine things contrary vnto the covenants agreed vpon betwene them, & therefore that their league was broken, that *Iustinianus* at the first sent Embassadors vnto *Chosroes*, intreating him not to breake the perpetuall league that was concluded, neither to dissolve that linke of loue & peace that was knit betwene both countreyes, but if there were any rash enterprize committed, or any quarellous occasion giuen, it might friendly and louingly be put vp. That *Chosroes* of spite and malice which boyled within his breast, would by no meanes be brought to any good order, but gathered a great army, and assaulted the marches of the Romane dominions in the thirtieth yeare of *Iustinianus* raigne. He writeth moreover howe that *Chosroes* tooke *Surus* a citie vpon the shoze of *Euphrates*, who covenánting with them one way, dealt with them another way, and that most leudly, for loke what he promised that would he neuer perforce, he wonne that citie moze with falshood and subtilty then by force of armes. He set *Bercea* on fire, he came with violence against *Antioch* when *Euphrasianus* gouerned the Bishopricke (but left at that time the citie, because none of the espies which he had sent forth were returned vnto him) whose politicke foresight as report goeth, preserved the Church and all that belonged thereto. For he adorned her with goodly monuments, hoping that way to recouer the violence of the enemy. The same author declareth with a vehement stile easie to moue any reader, howe the sayd *Chosroes* tooke *Antioch*, destroyed all with sword and fire, and howe afterwarde he came to *Selencia*, then to *Daphne* the suburbs thereof, last of all to *Apamia*, whose Church gouerned *Thomas* a man very famous both for life and for learning. This *Thomas* stricken not to accompany *Chosroes* vnto the Theater, and there behold the running at tilte (for all the Canon of the Church forbade it) to the ende in so doing he might vse all meanes possible to mitigate and assuage his furie. The report goeth, when *Chosroes* demaunded of him, would ye see me in your citie? that he answered: I speake vnfainedly and as I beare sayth vnto God, I would not gladiely see you there. *Chosroes* marvelled at his liberty of speech, and reuerenced the man highly as he deserved for the truthe sake.

The sight of the Crosse was comfortable vnto them to put the in remembrance in that lamentable plight and to trust onely in him who died thereon. The tree is called liuelie because Christ that geueth life vnto the world died thereon.

CAP. XXV.

Of the miracle wrought at Apamia by the vertue of the reuerend crosse.

Seing that by discourse of our history we are fallen to intreate of this matter, it shal not be amisse here to remember a certaine miracle woorthie the noting, and wrought at *Apamia*. As soone as the Citizens of *Apamia* heard say that *Antioch* was set on fire, they requested *Thomas* (spoken of befoze) to bring forth (although it were contrarie vnto order and custome) the wholesome and liuelie Crosse, and sette it befoze them all, to the ende they might beholde and embrace it when their last hower came, for therein the onely health of man consisted: and now taking theyr voyage into another worlde, they might haue the reuerende Crosse for their wayfare to safeconduyte them into a better soyle. Wherefore *Thomas* did as they requested him, and after the limitation of some certaine time for the preparation thereof, he brought forth the liuely Tree of the Crosse, that all the neyghbours might come together and participate of the health that proceeded thereof. Whither wente my parentes together with others, and tooke me in theyr hande being a childe, and then going

going to schole. After we were licenced to honoꝝ and embrace the reuerend Crosse, *Thomas* lifted vp his handes, and let all see the wood of the Crosse, whereby the olde curse of sinne was wiped away, compassed the Sanctuary as the vse was vpon high and solemne feastes. But as *Thomas* passed from place to place, there followed him a great flame, not of burning, but of shining fire, in so much that to mens seeming all the place where he stode and shewed vnto the people the reuerend crosse, was inflamed. This was done not once neither twice, but oftener, when *Thomas* went about, and the people gathering together, requested him so to do. Which sight so shewed vnto the citizens of *Apamia*, the health and safegard that was to ensue after. Wherefore there was a picture set in the roose of the Sanctuary, at the soote whereof this miracle was witten so; such as were ignorant thereof. This picture was preserved untill that *Adarmannus*, and the Persians inuaded that countrey, and burned both Church and citie. Thus ended all that circumstance. *Chosroes* in that voyage of his, hauing prophaned the holy league, committed at his pleasure other harnous acts agreeable with his light & vncōstant behauiour, yet not decent for a man endued with reason, much lesse fit for a pꝛince, which hath regard of his word and promise.

CAP. xxvi.

The expedition of Chosroes made against Edessa.

Furthermoze the same *Procopius* hath layd downe in wꝛiting the things which of old were remembꝛed, touching *Edessa* and *Agbarus*, & how *Christ* wꝛote an Epistle vnto *Agbarus*: Again he how *Chosroes* made an other inuasion, and determined to besiege *Edessa* hoping to disproue the report and fame that was spꝛed farre and nigh of that citie, to wit, that no enemy would euer be able to subdue *Edessa*. Which thing is not mentioned at all in the epistle which *Christ* our God wꝛote vnto *Agbarus* (as it is to be seene in the hystorie of *Eusebius Pamphilus*, where the epistle is layd downe word by word) yet it is not onely nopsed, but belueed of the faithfull, & his pretended euent confirmed the report to be true. For when *Chosroes* went about to take the citie, although he made many an assault, & raised a wonderfull great contremure, so that he might easily scale the walls of the citie with sundꝝ other engines, yet went he away & could not pꝛeuail. And how it so fell out I will declare. *Chosroes* first cōmanded his souldiers to cary thither a great pile of timber, how soeuer they were so; to besiege the citie, which was in manner as some done as spoken. The timber being framed round, and earth heaped in the midst, it was set right ouer against the walls, and raised by a litle and a litle with timber and other filling stuffe, untill it came to a great height, that the top thereof was higher then the walls of the citie. From thence they shot at the citie, and at such as hazarded their lines in defence of the walles, the citizens seeing this contremure much like an high mountaine to draw nigh their citie, and that by all likelihoode the enemy would come in a soote, they got them very early and made a ditch ouer against their bullocke, threw fire therein, that the flame might take holde of their timber, and make their contremure euen with the ground. This being done, and fire cast in, it fell not out as they wished, because the fire could not breake out, & take into the ayre for to consume the pile of timber. Last of all when as they seemed now to yeld, dispayning of their safety, they bꝛing forth an Image which God him selfe, and not the handes of man, had shaped, the which *Christ* had sent vnto *Agbarus*, when *Agbarus* desired to see him. This holy picture they drew through the ditch they had made, & conueyed in water, of this water they threw vpon the pile and heape of timber, so that by the pꝛouidence of God, ayding & assisting the faith of such as pꝛactised the circumstances, that which they could not bꝛing to passe before, is now easily compassed. For immediatly the vndermost wood took fire, and was quickly burned into coales, the flame flashed vpwꝛds, and set the whole pile on fire. The *Edessians* being besieged & espꝛying at length that both smoke & flame brake out, deuised this sleight which followeth for to deceaue the enemy. They called for litle flagons, filled them full of tow, birds, byinstone, with other kind of stuffe that easily would take fire, and threw them vpon the enemies pile or contremure. The flagons being violently thꝛowen and chased, yelded forth such clouds of smoke, as darkned altogether the smoke & flame that rose of the enemies pile, so that as many as were ignorant of the pollicy, thought verily there was no other smoke saue that which pꝛoceeded frō the flagons. But the third day after, the flames were espied to flash out of the earth, & then the

The curse of sinne was by *Christ* taken away.

This miracle was not by vertue of the crosse, but by the pꝛouidēce of God for to cōfort his people, the *Christians* which were not athamed of him that died on the crosse, neither discouraged for all the threatens of the Barbarian ethnicks

All that was done here is referred vnto the pꝛouidēce of God, & the faith of the *Edessians*, not to the picture.

Persians which fought on the contremure, perceaued the danger they stood in. Notwithstanding all this, *Chosroes* going about to withstand the might and power of God, brought the conduits which were without the walls of the city, vnto the pile, hoping thereby to quench the fire. But the fire receaued the water as if it had bene oyle. b. i. m. l. o. r. some other such like thing, raged out of measure, burned all to ashes, & brought the pile eue with the ground. In y^e end *Chosroes* despairing altogether of his purpose, perceauing what reproch and infamy he had incurred because he determined to conquer God whom we hono^r and wo^rship, returned home with shame inough.

CAP. XXVII.

Of the strange vision that was seene at Sergiopolis.

Another thing yet done by *Chosroes* at another time at Sergiopolis, I thinke best to lay here downe in writing, which is both wo^rthy the penning, & the knowledge of the posterity. *Chosroes* made preparation to assault this city also, & to besiege it, being come to the walls, the citizens within, and the enemy without fel to parle, & concluded that the city was to be redeemed with the holy treasure & monuments, among which one was the crosse sent thither by *Iustinian*, & *Theodorus*. When these things were brought vnto *Chosroes*, he demaunded of the priest & Persians which were sent fo^r that purpose, whether there were any moze left behind: to whom, one whose lips were not acquainted with the truth, made answer, that there remained certaine other monuments, which a few citizens concealed. Yet the messengers that brought away the treasure with other iewels, had left behind nothing that was gold o^r siluer, but some other mettall that was farre moze p^recious, & consecrated vnto God, namely the holy reliques of *Sergius* the valiant marty^r of Christ, which lay in a long chest that was ouerlaid with siluer. Wherefoze *Chosroes* being perswaded with the aforesaid wo^rds, let his host go to besiege the city & to win it. The enemy espied vpon a sodaine a great multitude of men vpon the walls, fenced with shields, & ready to fight fo^r the city, they were amazed, they wondzed at the multitude & armour, they went back vnto *Chosroes*, & told him the whole. When he was againe geuen to understand that there were but very few left in the city, and that they were either spent with age o^r of tender yeares, (fo^r all that were of ripe yeares and mans state had bene rooted out) he toke that of a surety to be a miracle wrought by the holy marty^r, he was strok^e with feare, and had the Christian faith in admiration, he returned home, and (as report goeth) was baptiz^ed in his later dayes.

CAP. XXVIII.

Of a pestilent disease which continued two and fiftie yeares.

Anno Dom.
544.

Nowe I am about to declare a certaine histo^ry which was not penned vnto this day, it is of a certaine pestilent disease, which plagued mankind the space of two & fiftie yeares, and p^reuayled so much, that it destroyed in maner the whole wo^rld. fo^r it is reported that this contagious disease lighted vpon Antioch two yeares after the Persians had taken the citie: in some part much like that which *Thucydides* hath described, in other respects farre vnlike: it beganne in *Ethiopia*, euen as that which *Thucydides* wrote of, and spred it selfe afterwards throughtout the whole wo^rld, neither was there almost any one that escaped the infection thereof. It raged so vehemently in some cities, that all the inhabitants thereof were dispatched: with other towne, it dealt more gently and mildly. Neither beganne it at any one certaine time of the yeare, neither did it cease and relent after one maner & order: fo^r in some places it entred with winter, in some other places about the end of the spring, in certaine countreys about the mids of sommer, in certaine others in Autume. In some regions when it had infected some part of one city o^r other, it left the rest vntouched. When might a man haue scene very oft where this malady raigned, certaine families wholy dispatched, at another time one o^r two rooted out, & all the city besids not once visited. Moreover (as we haue marked diligently) the families which escaped this yeare, were alone, and none others dispatched the next yeare. And y^e which is most of all to be maruelled at, if any which inhabited the infected cities fled into other countries where y^e sickness was not, they only were visited, fo^r all they remoued, hoping y^e way to saue their lines out of y^e contagious into y^e cleare aire. This calamity during y^e terme & compass of these yeares, which they call renolutions, passed through both towne & countrey, but y^e greatest mortality of all fell vpon mankind, the second yeare of the renolution which compassed the

Whe a man
is either pric
ked in con-
science or o-
therwise fear
full, any fals-
hood will
seeme true,
and a moule
is then as big
as a beare.

the terme of fiftie yeares, so that I my selfe which write this history (neither will it be amisse to enterlace this that the consequents may agree with the premises) while as yet I frequented the scholes, was then troubled with an impostume or swelling about the priuy members, or secret parts of the body. Howsoever in proceſſe of time when this sicknesse waxed hot, and dispatched diuersly & sundry kinds of wayes, it fell out to my griefe and sorrow, that God took from me many of my children, my wife also, with diuers of my kinsfolks, whereof some dwelled in the citie, and some in the countrey. Such were my adventures, and such were the calamities, which the course of those lamentable times distributed vnto me. When I wrote this I was 58. yeares old. But two yeares before, this sicknesse had bene foure times in Antioch, and when as at length the fourth reuolution & compasse was past, besides my aforesaid children, God took away from me a daughter and a nephew of mine. This disease was a compound, and mixt with many other maladies. It took some men first in the head, made their eyes as red as blood, and putt vp their cheekes: afterwards it fell into their throate, and whom so euer it took it dispatched him out of the way. It began in some with a fire, and boyding of all that was within the, in some other with swelling about the secret parts of the body, & thereof rose burning feuers, so that they died thereof within two or thre dayes at the furthest, in such sort and of so perfect a remembrance, as if they had not bene sicke at all. Others died mad, and carbuncles that rose of the flesh killed many. It fell out oftentimes that they which had this disease and escaped the first and the second time, died thereof afterwards. The order and maner that men came by this disease was so diuerse that it can not with pen be expresse. Some had it by keeping of company and lying together: some other onely by touching, and frequenting the infected houses: some againe took it in the market. Many of them which fled out of the contagious cities, and were not visited them selues, infected where they came. Others which kept company with the sicke, and touched not onely the sicke but the dead also, were not sicke at all. Others some who gladly would haue died for the sorrow they conceaued, because their children and deare friends were departed, and therefore thrust them selues among the sicke, could not haue their willes, the sicknesse did as it were sie away from the. This pestilent disease as I sayd before, raigned throughout the whole world the space of two and fifty yeares, and exceeded all the diseases that euer had bene before. *Philostrophus* wondred at the plague which was in his time, because it continued fiftie yeares. But the things that are to come, are vncertaine & vnknewen vnto men, and they shew at the end which God hath appointed, who knoweth both their causes, and what shall become of the. Now let vs returne where we left, & prosecute the rest of *Iustinianus* raigne.

Euagrius is visited with his family.

Boisac, is both the secret part of the bodie, & the disease.

The age of *Euagrius* where he wrote this historie.

CAP. XXIX.

The insatiable desire and greedinesse of Iustinian in getting of money.

Iustinianus had so vnfaciable a desire to money, and so shamefull a mind towards other mens possessions, that for loue of gold he made sale of his subiects goods, vnto the magistrates, vnto the tribute gatherers, and vnto such as mischieued others vpon no occasion. He depriued many, nay an innumerable sort of people which enioyed great possessions, vpon false and fayned causes of all that they had. If any barlot bore mind vnto any mans wealth, and fained that he had company and familiarity with him, immediatly all that belonged to lawe and iustice (so that he made *Iustinianus* partaker of her shamefull body) was of no force, and all his goods whom she had falsely accused was brought into her house. Furthermore he was so liberall and bountifull that he builded many holy and gorgeous Churches, that he erected many other houses, where both men and women, old and yong, and such as were visited with sundry diseases, might be diligently looked vnto, and to bring these things about, he layed aside great summes of money. He wrought many other good deedes, no doubt very holy, and acceptable vnto God, if that either he, or others whosoever that bring such things to passe, caused or do procure them to be done of their owne proper goodes, and offered vnto God for sacrifice their liues and conseruation voyde of spot and blemish.

CAP. XXX.

The description of the Church of wisdom in Constantinople, and of the holy Apostles.

The aforesaid *Iustinianus* besides sundry other holy churches of godly woꝝkmanſhip, erected to God & his ſaints, founded in Conſtantinople the notable and woꝝthy building: I meane the gorgeous Church of wiſedome: ſuch a one as the like whercof hath not bene ſene heretofore, the which ſo paſſed foꝝ beauty & oꝝnature as may not foꝝ the woꝝthineſſe thereof ſufficiently be expreſſed. Yet wil I do mine endeuoꝝ to deſcribe ſame. The roſe of the ſanctuary being liſted vp on high with foure arches, was of ſuch height, y they which ſtood beneath on the ground, & looked bpwards could hardly ſee the ridge & the top of the vaulted circle: againe they that were aboue were they neuer ſo couragious durſt not looke downe, neither once behold the foundations. The arches from ground to the roſe (ſo far do they reach) are wide open, & empty. On the right ſide of the temple, and the left hand as ye go in, there are godly pillars ſet in order, & made of ſtones that were brought out of Theſſalia. There are alſo high ſollars under ſet and ſtayed by with other ſuch like pillars, where they that are diſpoſed may ſit & heare the myſteries handled. There the emperreſſe bleth to ſit vpon the holidayes, when the bleſſed communion is celebrated. Theſe pillars foꝝ all they reach by both on the Eaſt and Weſt ſide of the temple, hinder not at all the ſight of ſo woꝝthy a building, & vnto theſe ſollars there are porches of pillars, whoſe tops are likewiſe wrought & turned with litle arches. But to the end I may paynt foꝝth lively the poꝝtrature of this woꝝthy building. I thinke beſt here to lay downe how many ſote it was in length, how many in bꝛeadth, & how many in height: in like ſoꝝt of the arches, how many ſot they were in compaſſe, and how many in height. The maner was as folloiweth. The length from the doꝝe ouer againſt the holy cuppe, in the which the vnbloudy ſacrifice is offered, vnto this cuppe and holy veſſel was one hundred and fiftie ſote. The bꝛeadth from ſoꝝth to ſoꝝtheaſt was a hundred and fiftene ſote. The height from the top of the circle in the roſe, vnto the pauement on the ground was a hundred and foureſcoꝝe ſote. The bꝛeadth of euerie arch was thꝛee ſcoꝝe and ſixe ſote. The length of the whole Temple from Eaſt to Weſt was two hundred and thꝛeeſcoꝝe ſote. The bꝛeadth ouer the arches in the light and open bodie of the Church was thꝛeeſcoꝝe and fiftene ſote. There are two other godly porches to the Weſt ſet by very ſtrongly of either ſide with a wide entꝛy in the middeſt. Furthermoꝝe the ſame *Iuſtinian* builded the Temple of the holy Apoſtles, inferioꝝ to none other, where both Emperours and pꝛieſts moſt commonly are buried. But of theſe things this much ſhall ſuffiſe.

CAP. XXXI.

Of the folly rather then the friendſhip of Iuſtinian, in ſauouring too much ſeditious perſons and robbers.

signifieth anie veſſell that is hollowe on the top, and ſo coſequently here to be taken for a cuppe.

Behold the properties of this Iuſtinian who the Ciuitilians do ſo honor & reuerence. Yet if anie good thing be found in him it deſerueth cōmendation.

As yet I haue moꝝe to ſay of *Iuſtinian* beſides the afoꝝesayd, and whether it may be referred vnto the naughtineſſe of his nature, oꝝ the fearefulneſſe of his ſaint courage, I am not able to ſay, yet was it ſuch a thing as paſſed all brutiſh and ſavage cruelty, and ſure I am it began of that popular ſedition, whoſe watch woꝝd was *Nica*, by interpretation ouercome. It pleaſed *Iuſtinian* ſo earnestly to hold with the faction of them which were called *Prasini*, that it was lawfull foꝝ them without coꝝrection at nōday, and in the middeſt of the citie to ſlay their aduerſaries, and they not onely ſtoode in awe of no puniſhment, but alſo were thought woꝝthy of great honoꝝ, ſo that in the end it fell out that there were many homicides. It was lawfull foꝝ the to ruſh into other mens houſes, to ſpoile them of their proper treaſure, and to ſell men leaſes of their owne lines. And what magiſtrat ſo euer went about to reſtraine them, he did nought elſe ſaue heape coales on his owne head. Wherevpon a certaine magiſtrate of the Eaſt, going about to chaſtiſe theſe rebels, clapped gyues on their ſete foꝝ to bꝛidle their violence, was led him ſelfe through the mids of the citie, & grievouſly tormented with ſettlers. *Callinicus* alſo Lieutenant of Cilicia, when two Cilicians, *Paulus* & *Fauſtinus* both murderers rebelled againſt him, and conſpired his death, becauſe he put in the penalty which the lawe had oꝝdained foꝝ ſuch malefactoꝝs, was himſelfe hanged on the gallows, & endured this puniſhment foꝝ his god conſcience & execution of the lawes. Wherevpon it fell out that ſuch as were of ſ other faction being bzinf to leaue their dwelling places, & could no where be lodged, but were ſhoꝝeled here & there as ſhameful miſcreants, ſell to aſſault trauellers, to rob & to ſteale, & to murder euery one y met them, vntill it grew vnto ſuch outrageousneſſe, y all places ſounded of vntimely ſlaughter, of ſpoiling & other ſuch like hainous offences. Yet at length ſome god mode was found in him that made him to chaunge his mind, & to create ſuch kind of men, ſuffering the

the lawe to take place against them, whom he permitted afozetime to rage throughout the cities like Barbarians and bloudsuckers. But to discourse of these things sufficiently, time will not serue, neither will my penne be able to paint them accordingly. By these few ye may coniecture of the other horrible actes which *Iustinian* committed.

CAP. XXXII.

Of Barsanuphius the Monke.

There liued about that time very godly mē, who in many places wrought great miracles so that their fame was euery where spred abroad. Of which number one was *Barsanuphius* an Egyptian boyne. This man led his life in a monastery hard by Gaza, although he were in the flesh, yet hidled he the motions thereof, insomuch that he did many notable miracles. It is thought that he shut vp him selfe in a certaine caban, & since the time he went in for the space of fifty yeares & moze, that he was neuer scene of any, neuer toke sustenance or any other thing on earth. When *Eustochius* bishop of Ierusalem would not beleue it to be true, but toke it for a fable, he went and digged vp the caban where this holy man had pend him selfe, & as report goeth, there rose out thence fire which almost burned such as came thither with him.

Beleeue it who will, there is none I trowe that will blame *Eustochius*, for counting it a tale of a tubbe. If he was not scene in all that space, howe was it known that he did not eate.

CAP. XXXIII.

Of Symeon the Monke, who fained him selfe to be a foole for Christs sake.

There was at Emesa, a man whose name was *Symeon*, who laying aside all desire of vaine glory, although he was wise in euery respect, and replenished with the grace of God, yet seemed he vnto such as knew him not, as if he had bene a stark foole. He liued for the most part a solitary life, neither did he make any mā priuy either whē, or what he prayed vnto God, neither at what time he alone fasted or refreshed nature by taking of sustenance, sometime whē he walked in the open streete or market place, he seemed farre from the common trade of living, nay, he shewed him selfe as though he had neither wit nor vnderstanding. Againē, if hunger draue him into a tauerne, he would seide vpon pottage, meate, and whatsoener first came to his hand. If in case any did him obeysance, and saluted him with the bowing of the head, he would straight be angry, and get him thence with speede, fearing lest the common people would espie his vertue. Thus was *Symeon* wont to do at his being in the market. Yet there were some with whom he made him selfe familiar, and that vnfainedly. Of which number one had a maide that was rauished and gotten with child, and being compelled by her maister & maistresse openly to reueale the father & him that plaid so leud a part: made aunswer that *Symeon* had secretly layen with her, & that she had concealed of him, that she would not onely sweare it to be true, but also if neede were proue it with plaine euidence. *Symeon* hearing of this, said it was so indeede, that he was a man as other men were, & that the flesh was a fraile thing. When the rumour thereof was noised abroad, and *Symeon* therefore as it was very likely defamed for ever, he got him out of sight, and made them beleue he was ashamed. When the houre came that she should be deliuered, as the maner is, she lay in, her labour was so grievous, so great, & the paine so intollerable, that the poze saely wretch was ready to yeld vp the ghost, yet was she not ridd of her burthen. Wherefore when *Symeon* (who of set purpose came thither) was intreated to pray vnto God for her, his aunswer was: that the woman was not like to be deliuered, before she confessed truly who was the father of the child. When she had so done & named them the true father, immediately the child came sprauling out of her womb, and truth played the office of the midwife. The same *Symeon* was scene on a certaine time to go into an harlots house, who shut the doze after him, & taried there a long while, when none was within but they two: Againē, was scene to vnlocke the doze, and to put out his head, looking about whether he could see any, the which verily caused great suspition, in so much that such as beheld him, called the harlot vnto them, demanding of her what busines *Symeon* had in her house: which swoze vnto them, that for poverty she had not tasted of any thing in three dayes before, saue only water: & *Symeon* had brought her vittails & a boule of wine: that he had shut the doze and couered the table: that he had commaunded her to sit downe & to eate her fill, and that she was sufficiently chastised and brought low enough with abstinence. When she had made this protestation, she shewed them the fragments

It is meare follie, and a dishonor vnto God, for a man to slander himselfe.

The simplicity of olden time decaued many a godly man, if the like were done in these dayes, there were no cloke for it.

which remained of Symeon's vittails. Furthermore the self same Symeon a litle before the earthquake which shoke in peeces Phoenicia, on the sea shore (at what time Berytus, Biblum and Tripolis were lamentably turned to the ground) took a whip in his hand, and beat many of the pillers which stood in the market place, crying these wordes. Stand fast, be sure of your footing, ye are like to daunce shortly. Wherefore because he was wont to do nothing vnadvisedly, they that were then present, and beheld the circumstance, noted diligently what pillers he over-skipped without stripes, which verily not long after were overthowen with the violence of the earthquake. Many other things are remembred to haue bene done by him, which require a peculiar volume, if they be sufficiently handled.

CAP. XXXIII.

Of Thomas the monke which played the foole in like sort as Symeon did before.

ABout that time Thomas who had led a very austere life in Cælosyria, came to Antioch, for the reliefe which was yearly giuen thence vnto his monastery. This Thomas had bin in times past made priest in that church. Anastasius bishop of that sea, because Thomas had at sundry times wrought him great displeasure & vexation, bored this monke about the eares. When they that were then present were soye to see this combat, Thomas said vnto them: that he would take that no more at Anastasius hands, & that Anastasius would neuer offer it him againe. Both which fell out to be true. For Anastasius within one day after departed this world: & Thomas as he went home from Antioch left this world, & passed to immortall blisse, at the hospitall in the suburbs of Daphne, and was buried in the sepulchre that was provided for straungers. When they had buried one or two other dead carkasses in the same sepulchre with him (God after his death wrought that great miracle) his corps was cast vppermost, & the other carkasses were seuered & pulued farre asunder: the men seeing this, had the Saine in admiratiõ, & renewed & whole vnto Euphremius. Wherefore his most holy corps was caried to Antioch with great pompe & solemnitie, & there was buried in the churchyard, by occasion whereof it came to passe that the plague which then raigned in the city, ceased. In honoz of whom the people of Antioch haue yearly kept holy day vnto this our time. But now let vs returne vnto our hystorie.

Dead carkasses doe commonly rather bring a plague then take it away.

CAP. XXXV.

Of Menas the patriarch, and the miracle then wrought in the Hebrew boy.

When Anthimus bishop of Constantinople was deposed (as I said before) Epiphanius took his roine: after the decess of Epiphanius, Menas (in whose time a worthy miracle was wrought) succeeded him in the bishopricke. There was an old custome at Constantinople, that if there remained many portions of the pure & immaculate body of Christ our God, pong children which went to scholl should be called to eate them. When it was done, a certaine mans child, in religiõ an Hebrew or Iewe, in trade of life a glasier, kept company with the other children: who after that his parents demanded the cause that made him tary so long behind, told them plainly the matter as it was, and how that he eat for company with the other boyes. The Hebrew hearing this, boyled within for anger, was all set on rage and furie: he took the boy & threwe him into the fire soynace, where he vsed to make his glasse. The mother missing the child, sought him out, yet could not find him: she went throughout the city, and to euery stræte, calling vpon God with deepe sighs and lamentable teares. The third day after, as she sate at the doze of her husbands shop, being now pitifully waiked with weeping, she gaue out sighes, & withall called the boy by his name. The child knowing the mothers voice answered her out of the soynace. The mother burst open the dozes, & in she went, she was no soner in but she espied her child in the mids of the hot burning coales, yet preserved that the fire touched him not. The child being asked whether he felt not great heate, & howe it came to passe that he was not burned to ashes, made answer saying: A womã clad in purple came very oft vnto me, reached me water to quench the fire flames which compassed my body, last of all gaue me meate as oft as I was an hungred. Iussian hearing of this, thought god that the boy with his mother should

A straunge miracle if it be true, howe so euer it be we haue to take it as cheape as we find it.

should be baptised, and that the father which refused to become a Christian, should be hanged on the gallies, at a place called Syca. And so an end of that.

CAP. XXXVI.

The Bishops of the famous cities about that time living.

When *Menas* had runne the race of his mortall life, *Eutychius* succeeded him in the Bishoprick of Constantinople: after *Martyrius* bishop of Ierusalem came *Salustius*, & him succeeded *Helias*: *Peter* followed *Helias*, and after *Peter*, *Macarius* crept into the Bishoprick, when as yet the Emperour had not given him his consent. He was afterwards deposed, for the report went of him that he defended the opinions of *Origen*. In the sea of Alexandria wher *Theodosius* (as I said before) was deposed, *Zoilus* governed the Bishoprick, & after his deafe *Apolinaris*.

CAP. XXXVII.

Of the fifth holy and generall councill and wherefore it was summoned.

After the deafe of *Euphremius*, *Dominus* was chosen bishop of Antioch. Now therefore when *Vigilius* was Bishop of old Rome: *Menas* at the first Bishop of new Rome, whome *Eutychius* succeeded: *Apolinaris* Bishop of Alexandria, *Dominus* Bishop of Antioch, and *Eustochius* was Bishop of Ierusalem: *Iustinianus* summoned the fifth councill upon such an occasion as followeth. When the patrons of *Origen's* opinions prevailed in many places, but specially at New Laura (so did they call it): *Eustochius* employed his whole care & industry to the banishing of them. He made a voyage into New Laura, drove them all out of that coast, and in so doing, he seemed to put to flight the common plague and destruction of them all. They being scattered abroad into sundry countreys perswaded many to embrace their opinions. There favoured them *Theodorus* surnamed *Asidas*, Bishop of Caesarea the head city in Cappadocia, who was continually with *Iustian*, one that was both faithfull and necessary. When this *Theodorus* incensed the Emperours court, and pallace against *Eustochius* making relation unto them as of an hainous and horrible matter: *Eustochius* sent *Rufus* Abbot of *Theodosius* Monastery and *Conon* Abbot of *Saba* to Constantinople: both which partly for their vertue and excellency, and partly also for the biggenesse of their Monasteries, were counted chiefe and principall of the Monks which inhabited the desertes. There accompanied them also, other religious men, not much inferior unto them for worthines. These men as their special duty called into controuersie the opinions of *Origen*, the behaviour of *Euagrius* and *Didymus*. But *Theodorus* Bishop of Caesarea in Cappadocia being desirous to bring them from that argument, proposed the cause of *Theodorus* Bishop of Mopsouestia, *Theodorus* & *Ibas*: neither did he this without the providence of almighty God, who disposed all the circumstances so notably, to the end euery prophane & wicked opinion, of whether side so euer it were, might be rooted out. First of all wher the question was propounded whether it were lawfull to accurse the dead or no, *Eutychius* then present, a man very well scene in holy Scripture, yet none of the famous personages, or of great authority, *Menas* was then alive, whom he succeeded in the Bishoprick, and at that time he sate to answer for the Bishop of Amasia: when he perceaued that the councill went not a right, but rather the wrong way, he told them plainely there was nothing to be doubted in that question, nether any thing that required deliberation at all. That king *Iosias* not only executed the word which the alife, but caused also the tumbe of such as were lately deafe to be digged vp. These words of *Eutychius* being so well applyed, pleased them all and satisfied them fully, *Iustinianus* also hearing of this graue censure of his, preferred him to the Bishoprick of Constantinople immediately after the death of *Menas*. *Vigilius* sent his consent in writing unto the councill, but came not thither himselfe. When *Iustinianus* demanded of the councill what they thought of *Theodorus*, what they said to the things which *Theodorus* had writt against *Cyrill*, & to his twelue points of the faith, last of all what their opinion was of the Epistle which *Ibas* wrot unto *Marius* & *Persian*: when they had read many peeces of *Theodorus* and *Theodorus* works and proued manifestly that *Theodorus* had bin lately condemned and his name wiped cleane out of the holy catalogue, or registry: when they had concluded also that heretickes were to be condemned after their deafe, and with generall consent to accurse not only *Theodorus*, but also the wordes of

Menas.
Martyrius.
Salustius.
Helias.
Peter.
Macarius.
Theodosius.
Zoilus.
Apolinaris.

Anno Domi.

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The sentence
of the fifth
generall coun-
cell held at
Constanti-
nople.

And thus
the sentence
of the fifth
generall coun-
cell held at
Constanti-
nople.

A peece of
the counsell
Epistle vnto
Iustinianus.

Theodorius against the twelue pointes of the faith, laid downe by *Cyrril*, and against the true & right faith, together with the Epistle of *Ibas* vnto *Mari* the Persian, they laid downe their censure in such order as followeth. Seeing our great God and our Sauour Christ Iesus hath spokē as it is in the parable of the Gospell &c. And a litle after. We condemne and accurse not only all other hereticks heretofore condemned by the foure holy counsellis aboue mentioned, and by the holy Catholick Church, but also *Theodorus* Bishop of Mopsouestia with his wicked bookes, together with the vngodly workes of *Theodorius*, impugning partly the true faith, with the twelue pointes of most holy *Cyrril* concerning the faith, and partly also the holy counsell of Ephesus, and what other things fouer the same *Theodorius* hath published in defence of *Theodorus* & *Nestorius*. Moreover we condēne the wicked Epistle which *Ibas* wrote vnto *Mari* the Persia. *Which* they had enterlaced certaine other things they laid downe fouertie pointes, or articles of the true and sincere faith. Thus haue we learned that these things were handled. *Which* bills were exhibited vnto the counsell by *Enlogius*, *Conon*, *Cyriacus* and *Parcratius* the sponkes against the doctrine of *Origen* *Adamantius* and such as embraced his errors, *Iustinianus* asked of the counsell what they minded to do as touching these things: He answered also vnto the aforesaid, the copy of one certaine bill together with the letters of *Vigilius* twixten in that behalfe. Whereby we may learne how *Origen* endeavored to stiffe the plaine and simple doctrine of the Apostles with the fables of Gentils and Manichees, to be shott when they had cried against *Origen* and against all them that swallowed in the like error with him, the controuersie was referred vnto *Iustinianus* by an Epistle, wherof some part was as followeth. Thou most Christia Emperour that retainest the vertuous mind, agreeable with alicient nobility. And a litle after. We abhorre & we detest this doctrine, we acknowledge not the voices of strangers and aliens vnto the Church: nay rather if there be any one such found, we bind him sure with the bond of excommunication as a chiefe or robber and banish him the Church of God. Again after a few lines. Your maiesty may soone vnderstand all that hitherto we haue decided, by the view and reading of these our actes. Vnto these their letters they annexed the articles which the Patros of *Origen*'s errors had learned, where they reuealed not only their consent, but also their dissention and manifold absurdities. Of which articles the first contained the blasphemy of certaine monks inhabiting the Monastery of New Laura, laid downe in these words: *Theodorus* called *Ascidar* bishop of Caesarea said, If the Apostles and Martyrs which now worke miracles and enioy so great an honor be not made equall with Christ at the generall resurrection, what are they restozed vnto? sundry other blasphemies of *Didymus*, *Euagrius* and *Theodorus* were repeated by them that diligently collected these things. Within a litle while after that the counsell was dissolved, *Eutychius* Bishop of Constantinople was depozed and *Iohn* of Sirimis a bilage of Cynegia bordering vpon Antioch, succeeded him in the bishoprick.

CAP. XXXVIII.

How *Iustinianus* falling from the right faith affirmed that the body of Christ was in every respect void of corruption.

*The heresie
of *Iustinia-
nus* the Em-
perour.
Christ wept
ouer Ierusa-
lem, he hun-
gred he slept
he sweat
blood, he
died vpon the
crosse was
therein these
things no
change?

The selfe same time *Iustinianus* treading out of the way of true doctrine and lighting on such a pathe as neyther the Apostles, neyther the Fathers euer ledde him vnto, fell among briars and brambles, with the which he purposed to stiffe the Church of God, yet brought he not his will about, for the Lord had fortified the high way with such strong hedges that murderers could not leape ouer, as if (according vnto the prophery) the wall had bin throwen downe and the hedge broken. Wherefore the same time when *Iohn* affirmed *Caseline* was Bishop of Olde Rome after the death of *Vigilius*, *Iohn* *Sirimis* of Constantinople *Apolinaris* of Alexandria, *Anastasius* after *Dominus* of Theopolis otherwise called Antioch and *Macarius* now restozed vnto his proper sea of Ierusalem, when the counsell after the depriuation of *Eutychius* condemned *Origen*, *Didymus* and *Euagrius*. * *Iustinianus* wrote an edict, where he affirmed that the bodye of the Lord was not subiect to death, or corruption, that it was void of such affections, as nature ingrafted and were vnblameable, that the Lord eate before his passion in such sort as he did after his resurrection, that his most holye bodye was nothing altered, nor chaunged for all the framing thereof in the matrix and for all

all the voluntarie and naturall motions, nay, not chaunged, no not after his resurrection, vnto which opinions he purposed to compell both Priests & Bishops to subscribe. But all they made answer, that they expected *Anastasius* the bishop of Antiochs opinion, & so possted him of for the first time.

CAP. XXXIX.

Of Anastasius Archbishop of Antioch.

A *Nastasius* was a man of such profound skill in holy Scripture, and so wary in all his doings throughout his whole life time, that he weyed greatly of small and light matters & would in no wise be chaunged or altered in them, much lesse in matters of great weight and impoortance, and especially which concerned God him selfe. And furthermore he so gouerned his nature, that neither for his softnes & gentlenes he would easily yeld vnto such things as were vnreasonable, neither againe for his bluntnes & austerity he would condescend where right and reason did so require. He gaue diligent eare to the recitall of graue matters, and as he stowed in speech so was he acute, and quick witted in dissoluing of doubtles and questions. He would not once as much as vouchsafe & hearing of vaine & idle matters, but as for his tongue he so bridled it, that he moderated his talke with reason, and held his peace where it so behoued him. *Iustinianus* took him in hand with all pollicy, as if he had bin to batter a well fortified hold, perswading himselfe verely if he might winne him, that he would easily take the whole city, yoke the true faith as it were in seruitude, & last of all leade the sheepe of Christ captiues out of the Church. But *Anastasius* was of so diuine a courage (for he stode vpon the sure rock of the faith) that he wrote letters freely against *Iustinianus* the Emperour, prouing both plainly and wisely, that the blessed Apostles and holy Fathers confessed and deliuered vnto them, the body of the Lord to be subiect vnto death, and partaker of the vnblameable affections naturallly impressed in the mind. In like sort he answered the Monks of the greater & lesse Syria which reasoned with him as touching this matter, he confirmed the minds of all me to fight in defence of the truth, to be short, he read daily in the Church that sentence of *Paul* the elect vessell of God. If any preach vnto you any other Gospell besides that which ye haue receaued, yea if he be an Angell from heauen, let him be held for accursed. Whereunto all (few only excepted) gaue their assents, and signified their endeouour, and study in defence of the faith. Moreover the said *Anastasius* vnderstanding that the Emperour would banish him, wrote an exhortation vnto the people of Antioch for to confirme their minds in the faith, the which partly for his fine stile & flowing sentences, and partly also for the infinite testimonies alleadged out of holy Scripture and the history therein fitly applied, is highly to be esteemed.

CAP. XL.

The death of Iustinian.

BUT the edict of *Iustinian* by the providence of God, which prouided farre better for vs, was not published. For *Iustinian* who threatned erile vnto *Anastasius* and his clergy, was suddenly taken himselfe, when he had reigned thirty eight yeares full and eight moneths, and departed this life.

An. Dom. 566

The ende of the fourth booke of Euagrius Scholasticus.

¶



THE FIFT BOOKE OF THE EC- CLESIASTICALL HISTORIE OF EVAGRIVS SCHOLASTICVS.

CAP. I.

*The creation of Iustinus the second Emperour of that name,
and of his life.*

Iustinianus
went to hell
as Euagrius
thinketh.
Iustinus 2.
was proclaimed
Empe-
rour.
Anno Domi.
566.

The sensu-
ality and co-
vetousnes of
Iustinus.

Abari a Scy-
thian nation
were driuen
out of their
countrey by
the Turckes.

Contention
about the
Empire be-
twene Iusti-
nus the Vn-
cle and Iusti-
nus the Ne-
phew.

Iustinianus therefore when he had set the whole world on tumults and sedition and in his later dayes receaued that which was due for such lewd practices, departed into endlesse torment appointed for him by the iust iudgement of God. Iustinus the, his sisters sonne, President of the pallace was inuested and cladde in the Empereriall robe, when as none (his owne friends only excepted) knew either of Iustinianus death, or of Iustinus that he was proclaimed Emperour, vntill that both he himselfe and others also celebrated in Circus the wonted solemnity of the Empire. After the finishing of the spectacles when as none rose to take armour, or to rebell against him, he returned into the pallace. And first of all he gaue out a commaundement that all the Bishops and Priests which were gathered together at Constantinople out of all countreys should depart euery man to his owne hoine, there to serue God in holynesse and not to alter or practise any nouelty as touching the faith. That act of his is worthy of commendation, but as for his life & trade of liuing, he studiously in sensuality, he wallowed in filthy pleasure, & was so greedy of other mens goods that he sold euery thing for lewd gaine and set benefices themselves (without any feare of God) to open sale. Moreover being entangled with two contrary vices solehardines and faint courage, first he commaunded Iustinus his kinsman to come vnto him, a man of great honoz and estimation both for his prowesse in martiall affaires, and for other rare ornaments of his person, who the made his abode about the riuer Danubius for to withstand the people Abari, least they cut ouer that water and invaded the Romaine dominions. These Abari be people of Scythia called Hamaxobij inhabiting the regions beyond Caucasus. Who being driuen out of their countrey by the Turckes their neighbours and diuersly grieved by the came first to Bosphorus, thence forsaking the banks of Pontus Euxinus (where there dwelled many Barbarian nations, yet the cities and holds were kept of the Romanes, where againe there came both souldiers that were discharged of the warres and rid of attendance and also such inhabitants as the Emperours had sent thither) they went straight on their voyage and vanquished all the Barbarians afoze them vntill they came vnto the shoze of Danubius, whence they sent Embassadors vnto Iustinian the Emperour. From thence it was that Iustinus was called home as it was told him for to participate the benefit of the couenants drauen betwene him and the Emperour Iustinus. For when as both of them seemed to be of equall fame and the Empire like to fall vnto either of them, after great reasoning and long disputation had about the Imperiall scepter they couenanted betwene themselves that whether soeuer of them were crowned Emperour, should make the other the second person in honoz, yet in such sort, though he were second in respect of the Emperour, yet he should be first in respect of all others.

CAP. II.

Howe Iustinus the Emperour procured the death of his cosin Iustinus.

Wherefore Iustinus the Emperour fauored the other Iustinus but from teeth outward, forged hainous crimes against him by a litle & a litle, took from him his gards, the pretorian souldiers also, & his traine, commaunded him to keepe his house (so that he was not gone abroad) & in the end gaue charge he should be conueied to Alexandria. In which city about midnight

his bed he was murdered after a lamentable sort, and this was his recompence for the god will be bare vnto the common wealth, and the notable seruice he did in the warres. Neither was the Emperours, or the Emperesse fury & rage mitigated, before they saw with their owne eyes his head taken of from his shoulders, & scornfully tumbled it with their feet.

CAP. III.

Of wicked Addens and Escherius.

Shortly after, Iustinus arraigned Escherius and Addens, who were both senators, & of a long time in chiefest authority with Iustinian for an hainous offence which they had committed. One of them Escherius by name confessed after examinatio, y^e he sought to poison y^e Emperour, & that Addens was of his counsell, & of his mind in all he went about. But Addens protested with solempne & dreadfull othes, y^e he knew not of it, yet both of the were beheaded. Addens as his head went to the block spake boldly, though he were innocent as touching that crime, yet that he had deserued y^e punishment by the iust iudgement of God, who is the beholder & reuerger of hainous offences. He confessed that he had dispatched Theodorus president of the pallace by inchauntments. But whether these things be true or no, I am not able to say. Nevertheless sure I am that both these were wicked persons, for Addens burned with Sodomiticall lust, and Escherius left no mischief vnpractised, he spoiled both the liuing & the dead, in the raigne of Iustinian vnder colour of the Emperours house whereof he was president, calling for the Emperour, for the Emperours house. And so an end of them.

Though god do winke for a while, he payeth home in the ende.

CAP. IIIII.

The Edict of the faith which Iustinus caused to be published in writing vnto all Christians wherefoerer.

Furthermoze Iustinus wrote an edict, & sent it abroade vnto y^e christians euery where, containing such a forme as followeth. In the name of the Lord Iesus Christ our God, the Emperour Cesar, Flavius, Iustinus, faithfull in Christ, meeke, chiefe lord, boistifull, lord of Almaine lord of Gutland, lord of Germany, lord of Antium, lord of Francia, lord of the people Eruli, lord of the nation Gepædi, pious, fortunate, glorious, victorious, triumphant, all noble, perpetuall Augustus. My peace (saith the Lord Christ, who is our true God) I geue vnto you: my peace (saith the same Lord vnto the whole world) I leaue vnto you. Which is no otherwise to be taken; then that such as belieue in him should repaire vnto the one, and the onely Church: that they should be at vnitie among them selues, in the true and sincere faith of Christ, and detest from the hearte root such as gainelay, or vphold the contrary opinion. The cheifest point that appertaineth vnto mans saluation, is the free acknowledging, & protesting of the true faith. Wherefore as we are commaunded by the Euangelists, and as the sacred creed, to wit, the doctrine of the holie fathers hath taught vs, we exhort all men to embrace the one & the only church & discipline, belouing in the father, & in the sonne, & in the holy ghost: glorifying the coessentiall trinitie, the one godhead, to wit nature & substance, one both in word & deed, one might, power and autoritie in the three persons, in whome we were baptised, in whome we belieue, and by whome we are coupled together in one. We worship the trinity in vnity, and the vnity in trinity, hauing both a diuinitie & a coniunction, so wonderfull, that they can not be expressed the vnity we meane according vnto substance, to wit, the godhead, the trinity according vnto the proprieties that is in the persons: the diuision we vnderstand to be vndeuided, and the coniunction deuided. For the diuinity is one in the three persons, and the three in whome the diuinity lieth, or as I may better say, which are the diuinity it selfe, are one, God the father, God the sonne, God the holy ghost: because that euery person is taken by himselfe, the mind separateth the things which are vnsaparable, to wit, God to be three persons, which are vnderstood to be ioyned together in one as I may so terme it, in identity of motion & nature. For it behoueth vs to say there is one God, & acknowledge three persons or proprieties. VVe confesse moreover that the only begotten sonne of God, God the word was begotten of the father before all worlds, and from euerlasting, not made: that for vs & for our saluation he came downe from heauen in the later daies, & was incarnate by the holy Ghost of our Lady Mary the holy & glorious mother of God, and perpetuall virgine, and borne of her: that

The edict of Iustinus the 2. Emperour of that name where the creede or christia faith is profoundly laid down, and straunge it may seeme that so vicious a man could endite so vertuous and so godly a stile. Iohn 14. Faith chiefly required of christians Of the vnity and trinity. How the natures in christ are both deuided and coupled.

Christ willingly suffered death for the saluation of mankind.

he is equall to the father, and to the holy ghost. For the blessed trinity alloweth not of any fourth person, as if god the word incarnate were so, who is one person of the trinitie, one and the same our Lord Iesus Christ, of one substance with the father according vnto his diuinitie, of one substance with vs according vnto his humanitie, patible as touching the fleshe, but impatible touching the godhead, We say not that God the word which wrought miracles was one, and he which suffered was an other: but confesse that the one and the same our Lord Iesus Christ the word of God was incarnate and truly made man, that both the miracles he wrought, and the afflictions he voluntarilie endured in the fleshe for our saluation, appertained to one and the selfe same person. For it was no man that gaue him selfe for vs but it was euen very God the word, who was made man without alteration of the godhead, & of his owne accord both suffered and died for vs. Wherefore in acknowledging that is he God, we say not but that he is mā, & in confessing his māhood we deny not his godhead. Again while wee affirme that the one our Lord Iesus Christ consisteth of both the natures, diuinitie & humanitie, we confound not the persons in the vnity, for all he was made man according vnto our nature, yet is he God notwithstanding: neither because he is God after his owne nature, and hath a likenes not capable of our similitude, doth he cesse to be man, but continueth as God in humanitie, so no lesse man, in the excellēcy of diuinitie. Therefore both the aforesaid is in one, and the same one, is both God and man, who is *Emmanuel*. Further when we graunt that the same one is both perfect God and perfect mā, of which two things he consisteth, we seuer not the coniunction & vnity of his person, but declare the difference of the natures which is not taken away for all the coupling and knitting together of them. For neither is the diuine nature chaunged into the humane, neither the humane conuerted into the diuine nature: but because both of them is better vnderstood, and sooner appeareth in the perfect description, & order of the proper natures, Therefore say we that the coniunction was made in the person. The coniunctiō which is in the person, sheweth that God the word, to wit, one of the three persons in diuinity, was coupled not to man, that was before, but in the womb of *Mary*, our Lady, the holy & glorious mother of God, & perpetuall virgine, & framed vnto him selfe of her in his proper person, a body of one substance with ours, subiect to like afflictions with vs (sinne only excepted) and endued with a reasonable soule and vnderstanding, he had a being of himselfe, and was made man, and is one and the same our Lord Iesus Christ of equall glory with the father & the holy ghost, And while we imagine or conceaue his vnspcakable copulation, we acknowledg vnfaignedly that the one nature of God the word was incarnate, and tooke flesh endued with a reasonable and intellectuall soule. Againe when we thinke vpon the difference of natures, we affirme there are two natures, & yet deuide them not at all, for both the natures are in him, & therefore we confesse one and the same Christ, one sonne, one person, or one propriety of the diuine essence, both God and man. Wherefore as many as held contrary opinions vnto this, or presently do belieue otherwise, we pronounce them to be held for accursed, and iudge them to be faire estranged from the holy, catholick, and Apostolick Church of God. And seeing the true and sincere doctrine deliuered vnto vs by the holy fathers, hath pearced our eares, and is now as it were imprinted in our breasts, we exhort you all, inay rather we beseech you, in the bowels of Christ Iesu to become one fold, to be of one & the same catholick & Apostolick church. For we think it no impairing of our honor for all we are clad in this purple robe, and crowned with the Emperiall scepter, to vse such phrases for the concord & vnity of all christiā congregations, to chend al with one voice may sound out the praise and glory of Almighty God, & our Sauour Iesus Christ, that none henceforth contend about any question, or reason of the persons of the trinity, or of any fillable comprised therein, in so much as the fillables do lead vs vnto one sincere faith and opinion, and that one custome, and order in the holy, Catholick, and Apostolick Church of God, hath hitherto firmly bin retained without chaunge or alteration, & is like hereafter to continue alwaies. Although all agreed vnto this Cōdit, & confessed the same to be no other wise then the true faith did lead them vnto: yet the members of the Church which varied in opinion, were not reconciled, because the Cōdit signified in plaine words, that the churches from the beginning had retained one custome without chaunge or alteration vnto that time, & that there was hope they would so continue vnto the end.

CAP. V.

Why Anastasius the godly bishop of Theopolis otherwise called Amioch. was deposed.

Justinus

Iustinus moreover laid to Anastasius charge, that he lauiſhed and conſumed the holy treaſure, not turning it to any neceſſary uſe, next that he had vttered of him very cōſumelious lāguages (for Anastasius being asked what made him ſo prodigally to waſt the holy treaſure, as report goeth, ſhould ſraely answer againe, leſt that Iuſtinus the monſter of the world ſhould ſpoile them of it) and baniſhed him the biſhoprick of Antioch. Furthermore the voice goeth, that Iuſtinus was greatly diſpleaſed with Anastasius, becauſe when he required money of him for his admiſſion into the biſhoprick, Anastasius would gene him not a penny. Other crimes I am ſure were laid to his charge, by ſuch as were the Emperours instruments, and could do nought elſe ſaue forge and flatter.

An old cuſtome to take money for biſhopricks, and benefices, it is as auncient as the deuell is.

CAP. VI.

Of Gregorius who ſucceeded Anaſtaſius in the ſea of Antioch.

Gregorius after the depriuation of Anaſtaſius, was preferred to the holy biſhoprick of Antioch, a man of great fame for his gift in poetry. He led a monaſtical life of a child, behaved himſelfe therein ſo vprightly, & ſo ſtoutly, that he was no ſooner come to mans eſtat, but he attained vnto the height & moſt perfect degree, & was made gouernour of the monaſtery in Conſtancinople, where he led a poze and an aſtore life. After that againe by the commaundement of Iuſtinus, he was appointed chiefe of the monaſtery in mount Sina, where he ſtood in great perill, by reaſon the Barbariaſ Sceneta, a nation of Arabia beſieged that place. And when as by his meanes peace was there concluded, he was called from thence to be a biſhop. He was a man that excelled & paſſed others, both for wiſedome & vertue, what thinge ſo euer he toke in hand, that would he do with great diligence, & as no feare could diſmay him, ſo could no other means allure him to cōtrary his owne ſaying, no not by threats & authorizy of the higher power. Furthermore he was wont to diſtribute ſuch large ſūmes of money (his liberality, & boūtifulnes extended vnto euery man) & whither ſo euer he went, a marueilous great multitude beſides his ordinary traine followed after him, & they & either heard or ſaw, he would go to any place, came flocking after. This one thing againe may be added as a ſecond ornament vnto his dignity & calling, & the people were oftentimes very deſirous of themſelues, either to behold his goodly perſon, or to heare the notable grace he had of vtterance & pronūciation. He was of all others the man & ſoneſt could bying men in loue with him, reaſoned they with him of what matter ſo euer they would, he had an amiable & a gracious face, his talke very gentle & pleaſant. And as he was quick witted to perceauē any matter, were it neuer ſo profound, ſo paſſed he in wiſe counſell & graue iudgement, belonged it either to himſelfe or to others. And thereof it came to paſſe & he compaſſed ſo many noble acts, he was the man & would poſt ouer no buſineſ vnto the next day. He made not only the Emperours of Rome, but alſo & kings of Perſia to haue him in great adimiration becauſe he knew how to vſe all men, as both neceſſity conſtrained, & occaſion which he neuer omitted did require. Euery his rare & ſingular acts can teſtifie this which I ſay to be no leſſe then true. He was very ſeuere & ſometimes angry, againe ſomewhat nay very gentle & meeke, & the witty ſaying of Gregory the diuine was lively expreſſed in him, to wit, the ſeuerity was ſo tempered with ſhamefaſtines & nothing could take hurt by reaſon of either of them, but both, becauſe both were toyntly linked together, purchaſed great commendation.

CAP. VII.

How the nation called Perſarmeni being perſecuted of the Perſians for their faith in Chriſt, yeelded themſelues vnto the Empire of Rome.

In the firſt yeare that Gregory was biſhop, the nation inhabiting & greater Armenia, of old ſo called, but afterwaies Perſarmenia, which ſometime was vnder the Romans, & deliuered by Philip & ſucceſſor of Gordianus vnto Sapor, & as Armenia & leſſe was ſubiect vnto & Empire of Rome, ſo all & reſt was held of the Perſians, the nation I ſay inhabiting Armenia & great profeſſing & chriſtian faith, were grienouſly afflicted by & Perſians, & ſpecially for their religio & cōſcience. Wherefore they ſent Embaſſadors ſecretly vnto Iuſtinus, requeſting they might become ſubiects vnto the Empire of Rome, that thenceforth they might ſraely ſerue God without let or hinderance. When Iuſtinus had entertained & accepted of & embaſſy, when certen articles were explicated in the letters he ſent back vnto the, & whē the league was ſolemnly concluded, & Ar-

No Christians
may mur-
ther their
prince, what
religion so e-
uer he be of
if he be god-
ly, God lo-
ueth his peo-
ple, if wicked
let them take
him as a
scurge, yet
for their
king.

menians slew their owne princes, yelded theselues with al they had vnto the Empire of Rome. Not only they, but the bordering countrey inhabited partly of that nation, & partly of forainers (whose captaine was *Vardan*, one both so; his noble partridge, & prowlisse in martiall affaires, was honozed of them so; their pynce) offered their seruice & loyalty vnto the Emperiall scepter. When *Chosroes* king of Persia charged the Emperour with these iniurious dealings, *Iustinus* put him of with this answer, saying: that the date of the league was expired, and the daies out, that it was not so; the professors of the Christian faith, to leaue succourlesse such Christians as fled vnto them so; aide in time of warres, but to relieue and cherish them. For all that *Iustinus* gaue *Chosroes* this answer, yet made he no preparation so; battaile, but wallowed himself in his wonted sensuality, and preferred pleasure befoze all.

CAP. VIII.

Of captaine Mariannus and the siege of Nisibis.

In the meane while he sent captaine *Mariannus* his kinsman into y^e East, not furnishing him with soldiers and armour, and other necessary prouision to giue the enemy battaile: so that he came into Mesopotamia, not without plaine daunger and wreck to the state, hauing with him a few naked soldiers, of which number some were tributary ditchers and carters. He gaue certaine Persians a very slender battaile (God wot) about Nisibis, while as yet the other Persians were not in armour, and by chaunce getting the upper hand, he besieged the city. But the Persians thought god not to shut their gates at all, they reiled very cōtumeiously y^e Romaine host, they made no accompt of them, as if they had there bin set to keepe sheepe. For all this ther were many straunge monsters scene about that time, which prognosticated the calamities that were shortly to ensue. and amōg others a calfe newly calued, was scene to haue two heads, yet but one neck.

CAP. IX.

How Chosroes when he had sent captaine Adaarmanes against the Romaines who vexed them aboue all measure, went him selfe to Nisibis.

Chosroes being now furnished to battaile, brought *Adaarmanes* on his way as farre as y^e other side of Euphrates, which was within his owne dominions, sent him with an army into the marches of the Empire of Rome, & commaunded him to breake into the towne *Circesium*. *Circesium* is a towne very cōmodious for the Romaines, situated in the furthest parts of the Romaine dominions, not only fortified with strōg walles, raised vp to a marueilous great height, but also inuironed with two riuers, Euphrates and Aboras, and become by reason of the as it were an Isle. Whē he himself wēt with his power ouer the riuier Tigris, & got him straight to Nisibis. But the Romaines of a long time vnderstood not of these voyages, and *Iustinus* was made a foole. For he beliened a sunnaine report that was blased abrode, how *Chosroes* was either dead, or at the point of death. They say againe that he was sore displeased, because the siege of Nisibis was lingered, and that he sent certaine men so; to egge *Mariannus* so; wards, & with all spēde to bring him the keyes of the city. When their affaires toke no prosperous successe, but *Iustinus* boze away great shame and reproch, because he would seme to attempt that which was vnpossible for him to do, that is to besiege so great and so wide a city, specially with so simple an army: first of all *Gregory* bishop of Antioch, was certified of the whole. For the bishop of Nisibis was his deare friend, and liberally rewarded of him, and therefore being very so; that the Christians sustained such losses, and such verations of the Persians, being also desirous that the city whereof he was bishop, were part of the Romaine dominions, signified vnto him all that was done about Nisibis, without the boundes of the Empire of Rome. *Gregorius* wrot immediatly of these tydings vnto *Iustinus*, and told him with all spēde how *Chosroes* inuaded the countreis. But he wallowing still in the filth of his wōted voluptuousnes, neither gaue eare vnto *Gregories* letters, neither beliened them, thought that only to be true, which his owne sick braine had conceaued. For he imitated the maner of intemperate and riotous persons, who as they are lither and rechelesse, so they build to much vpon prosperous successe and fortune, and if any

if any thing happē contrary to their mind, they wil in no wise be brought to beleue it for true. Wherefore he wrot back again vnto Gregory, reiecting his letters for false reports. If they were true, that the Persians should not win the city & raise the siege before his power came, or if they won it before, they should be met withall ere they left the countrey. Afterwards he sent *Acacius* a proud man, of a disoainefull condition vnto *Martianus*, with this commaundement, that if *Martianus* had before put one foot in the city & recoiled back, he should put him beside his honor & dignity. The which he did in all the hast to the great hurt of the common weale, and all for to satisfie the Emperours will. For he went into the Romaine camp & toke *Martianus* being out of the Empire, and depriued him of all martiall dignity, vnknowing vnto the armie. The capitaines of the bands & Centurions after their watch was ended, vnderstanding that their capitaine was put out of office, shooke of their armour, stole away priuely, scattered theselues here & ther in their flight, and left the siege to the great laughter of all men. *Adaarmanes* therefore who had a mighty army of the Persians & Barbarians called *Sceneta* passing by *Circesium*, destroyed al the Romaine countreys before him with fire, sword, and euery other sort of lamentable inuasion, shewed no mercy at all, neither in word, neither in dede. He toke castles & many villages, & no man withstood him, first, because the Romaine host wated a head or capitaine: next for *Chosroes* had beset all the soldiers about *Daras*, and therfore the countrey was ouerrun & destroyed freely without feare at all. Furthermore *Chosroes* inuaded *Antioch* by his souldiers only, for he him selfe was absent, who lost their labour and were driuen back thence, yea when as very few remained in the City, when as also the bishop fled away, and couied with him the holy treasure of the Church, because that the greater part of the wall lay on the ground, and the peoole as it faileth out at such times was by all on rebellion, and when they were gone, the City was left desolate, neither was there any one that deuised engines to repell the violence of the aduersary, or that was disposed to resist the enemy any kind of way.

CAP. X.

The winning of Apamia and Daras.

After that the assault of *Adaarmanes* toke no prosperous successe at *Antioch*, and the City *Heraclea*, afterwards called *Gagastica*, was by him set on fire, he made his voyage straight into *Apamia*, the which *Seleucus* the sonne of *Nicanor* builded, a city sometime flourishing, yet by long tract of time fallen to great decay and ruine. And when he had required the city with certaine couenants concluded betwene them, it hated not for the citizens to resist, their walls were so old that they fell to the ground, he burned the city, bereaued them of all their substance, destroyed all, contrary vnto the couenants made betwene the, subdued not only the city but the countrey about, went his way & toke with him not only the bishop, but also the lieutenant of the City. Again in his iourney homewards he wrought great mischief without let or resistance, a few souldiers only excepted, whom *Iustinus* had sent thither, whose capitaine was *Magnus*, maister sometime of the erchaunge at *Constantinople*, & afterwards by the commaundement of *Iustinus*, put in trust with one of the Emperours palaces, & which soldiers were so discomfited, & they fled away & were almost taken. These things being brought to this passe, *Adaarmanes* returned vnto *Chosroes*, who as yet had not taken the city which he besieged. As they ioined powers together, their army became very strong, the soldiers were animated, & last of all, the enemy terrified and altogether dismaid, he found the city trenched about, with a great countermure raised nigh the walls, all warlick engines prepared for the winning of the city, as & great holow catapelts, which shote the darts from aloft, commonly called byakes or slings. *Chosroes* with these helpes wonne the city by force in the winter season, when as *Iohn* the spaior of the towne toke no thought at all how he might repell the violence of the enemy, nay rather he betrayed the city, for both is reported. *Chosroes* had besieged the city aboue five moneths, and in all & while there was not one that withstood him, last of all, when he had ransacked the city of all & was in it, and slaine many after a lamentable sort, and taken many also alive, he fortified the city lying very commodiously both for him and his subiects, and so returned home.

καταπύλας
αποβόλας

The winning
of Daras.

CAP. XI.

Iustinus the Emperour fell into frensie, and *Tiberius* took the government of the whole Empire.

Iustinus vnderstanding that his dominions were innaded in such sort as we haue declared before by reason of his ouer much insolencie & pride, banished wit, remoued reason out of her seat, took his infortunate successe farre more grāuous the the cōmon course of nature could beare, & fell into frensie and madnes, so that he had no sense or vnderstanding of any thing that was done. Wherefore *Tiberius* a Thracian boyne, one that was of chiefest authority & estimation with *Iustinus*, took in hand the gouernment of the Empire. This man had lately bin sent by *Iustinus*, with great power to geue battell vnto the people *Abari*: Who whē as his souldiers could not finde in their hartes to behold the Barbarians in the face, had without all peradventure bin taken, had not the diuine prouidence of God beyond all mans expectation saued & restored him aline into the Romaine dominions: for by following the rash and heady aduise of *Iustinus* he together with the whole common weale of Rome, was in great daunger of vtter soile, & of losing vnto the Barbarians, the great renowne of the Romaine Empire.

CAP. XII.

How Traianus went in Embassie vnto Chosroes king of Persia, and concluded a league betwene the Romaines and the Persians.

Wherfore speedy counsell was taken, such as was mete & conuenient for the Romaine affaires, to the end that which they had lost with rashnes, might be recovered with reason and sobriety. They sent vnto *Chosroes* king of Persia, *Traianus* a man of great renowne, by office a Senator, of great hono: and estimation with all men, partly for his boze beare, and partly also for his great wisdom, his Embassie was not in the person of the Emperour, or in the name of the Romaine common weale, but only a message from *Sophia* the Emperesse. For she wrote letters vnto *Chosroes*, where she lamented the wofull plight her husband stode in, and the lamentable state of the common weale wanting a head, that it stode not with his hono: to triumph ouer a seely widow, to insult ouer an emperour that was sick and bedyed, and to innade a common weale that was destitute of aid and succour. That he of old being de-seased had not only the like humanity shewed vnto him, but also of the best positions sent vnto him from the Empire of Rome, which might ease him of his griefe. *Chosroes* being perswaded with these circumstances, although he had determined immediatly to ouerrunne the Romaine dominions, yet confirmed he a league for thre yeares space concerning the East countreys, & decreed withall that Armenia should enioy y like benefit, that no battell should be fought there, and that none throughout the East countreys should be molested at all. While the affaires of the East stode in this sort, *Serminum* was take of the Barbarians, a City of old inhabited of the people *Gepardi*, and afterwards by them deliuered vnto *Iustinus*.

CAP. XIII.

Of Tiberius who was made fellow Emperour, and his disposition.

In the meane while *Iustinus* through the counsaile of *Sophia* the Emperesse, proclaimed *Tiberius* *Cesar*, & vttered such lamentable words at his coronation, as no histo:ry either auncient or otherwise howsoeuer hath recorded vnto this day. God no doubt of his mercy granting vnto him so much time & space as might suffice him both to cōfesse his owne sinnes, & also to pronounce such things as were for the profit and commoditie of the common wealth. For when *Iohn* the bishop together with his company, the princes and magistrats, last of all the pretorian souldiers were assembled in the open hall, where of old such solemnities were vsually celebrated: *Iustinus* cladde *Tiberius* in the Emperiall robe, and compassed him with the souldiers aloft, saying aloud as folloiweth: Let not the glorie of this garment lead thee into error, neither be thou deceaued with the glorious show of such thinges as are subiect vnto the senses, wherewith I my selfe now (alas!) being snared, haue brought my selfe foolishly into these grievous tormentes. Wherefore in gouerning the Empire with great moderation and mildnesse of spirit, redresse what is amisse, and correct what I haue leudly committed. And pointing at the Magistrates with the finger: Thou must in no wise (saith he) be ruled by these men, for these be they which brought me into this lamentable plight, and the miserie thou seest me in: These with other sorrowfull wordes he vttered with many sobes and sighes, which made all that were present wonderfull pensue, and

Iustinus the Emperour being fallen into frensie and madnes, counsaileth Tiberius his successeur in these words.

and the teares to trickle downe their cheekes. This *Tiberius* was a godly tall man & loell set, one that excelled in the opinion of all men for comely proportion, so y^e he passed not only kings & Emperours, but also all other sortes of men. And first of all as touching the maner of his person, it became very well the maiesty of the Emperiall scepter, and as for his mind it was adorned with modesty, gentleness, and curtesie. His gracious fauour was such that it allured all men at the first sight to loue him. He supposed that to be riches which sufficed euery man, to geue not only for necessity, but also for plenty and abundance. For he was of the opinion, that not they only were to receaue benefittes which wanted, but that it became the Emperour of Rome to be bountifull, and liberally to geue. He toke that gold to be counterfeit, which was gathered with the teares of the commonalty. He was so moued with these circumstances that he forgave vnto them that were tributaries vnto the Empire one whole yeares tribut. Againe such manours & fermes as *Adarmanes* had in maner brought to decay, by selling them at greuous tribute, he restored vnto their former liberty, and not only considered their losse, but recompenced them ouer besides. He forgave the iniurious eractions and pettiōs for the which other Emperours accustomed to deliuey, and in maner to sell their subiects to be abused of the magistrates at their pleasure, and made a law there should no such thing afterwards be committed.

If *Tiberius* were now alive, to execute for such counterfeit coyne, no doubt he would hang a great many, and perhaps a few lawyers.

CAP. XIII. *Tiberius* the Emperour sent *Iustinianus* with a great armie against *Chosroes*, and drove him out of the Romaine dominions.

The aforesaid *Tiberius* having set in order, as right and reason did require, such summes of money as his predecessor had both wickedly and iniuriously appointed to be gathered, made ready for battaile, gathered together a great armie of valiant souldiers and noble persons beyond the Alpes about Rhene, & on this side of the Alpes, of the natiō called *Messaigez* with other Scythian nations, out of *Pæonia*, *Myfia*, *Illyria* and *Isauria*, so that he had well nigh a hundred and fifty tropes of chosen horsemen ready and well appointed, by meanes whereof he gaue the utter soile vnto *Chosroes*, who immediately after y^e winning of *Daras*, had in the former time ouerrunne *Armenia*, and thence marched forwarde towards *Cæsarea*, y^e head city of *Cappadocia*. This *Chosroes* behaued himselfe so insolently towards the Empire of Rome, that when the Emperour sent Legats vnto him, he would not once vouchsafe to geue them the hearing, but very disdainfully bad them follow him to *Cæsarea*, and that there he would sit and heare what they had to say. When he saw the Romaine host (whose captaine was *Iustinianus* the brother of *Iustinus*, that was piteously murdered at *Alexandria*) all in armour comming of the contrary to meete him, the trumpettes sounge to battaile, the armies ready to ioyne together, y^e clamour of the souldiers pearcing the cloudes in the skie, orderly placed in the front in battaile array, coming out with great furie present death. Last of all, when he espied so great & so godly a troupe of horsemen, as none of the Emperours before euer thought of, he was greatly affonced and by reason it so fell out unloked for and vpon a sodaine, he sighed heauely & would not geue the first onset. As he deferred the battaile, lingered still, spent time idely, and craftely went about to deceaue them, *Curs* a Scythian, Captaine of the right wing of the battaile set vpon him, and when the Persians could not withstand his violence, but quit forsooke the front of the host, *Curs* made a great slaughter of the enemies. Last of all he pursued the souldiers at their backs, where the artillery and preparation of *Chosroes*, and of his whole army lay. He toke all the kings treasure and Jewelles, all his ordinance for warre, yea when *Chosroes* both saw & suffered it, thinking that to be farre better, then that *Curs* should set on him. *Curs* with his souldiers got great spoile and summes of money, and toke away their beastes loded with fardelles and packes, where also the fire lay which *Chosroes* king of Persia worshipped for his God, thus hauing foiled the Persian army, & sounding a hymne to the praise of God, he returned in the evening about candlelight vnto his company, who by that time had left the array they were set in. *Chosroes* in al this while stirred not, neither as yet was y^e battaile begonne, but only light skirmishes, one while of this side, an other while of that side, as the maner is. *Chosroes* set a mighty beacon on fire in the night and purposed then to geue the enemy battaile: the Romaines hauing two armies he set about midnight on that host which lay in camp of the Northside, they being suddenly taken and vnprovided, recoiled and gaue back, he went forwarde, toke *Meletina* a

*in Latin
time arma,
a troupe, as
Varro thin-
keth, quali-
ter dena thir-
ty, their cap-
taine is cal-
led decurio,
sometime the
troupe to be
32. horsemen
some other,
64. horsemen

Curs a Scythian.

A wise God,
that could be
taken in
warrea.

City not farre of, that was destitute of a garrison and Citizens to repell his violence, set all on fire, and sought to cut ouer the river Euphrates. When the Romaine armies ioynd together & pursued after him, he fearing him selfe, got vp on an Olyphant, and passed ouer Euphrates: but the greater part of his army in swimming and conieying themselves ouer, were drowned in the depth of the water. He vnderstanding of this misfortune, gotte him away with all speed. Wherefore Chosroes in the end being thus plagued and recompenced for his insolency and disdain towards the Romaines, returned into Persia with as many as were left him alive. Where the league was of force, that none should assault him. Iustinianus after all, ouerrunne the marches of the Persian dominions, continued there all winter long, without let or annoyance. About the eight Kalends of July he returned back without the losse of any one part of his host, & spent all sommer with prosperous successe and joy of partiall prouesse about the boundes where the Romaine and Persian dominions do part asunder.

CAP. XV.

How Chosroes after great sorrow that he was foiled in battaile, died, and bequeathed the kingdome of Persia to his sonne Hormisdas.

Chosroes being on euery side beset with misery, all dismayed & discouraged, languishing for sorrow, & pining away for care and pensiveness, & as it were swallowed vp in the gulphs of his deepe sighes and heauy sobs, died after a lamentable sort: leaving behind him a law the which he made that the king of Persia should neuer from that day out take armour against the Romaines, as an eneralasting memoriall of his sight & bitter soile. After his deale, his sonne Hormisdas was crowned with the royall scepter, of whom I will presently say no more, for the Ecclesiasticall affaires do call me away, and loke that now I should thitherwards direct my penne.

Hormisdas
king of Persia.

CAP. XVI.

Of the chiefe Bishops, which flourished about that time.

This Bonosus, is of other writers called Benedictus.

When Iohn otherwise named Cateline, departed this life, Bonosus became Bishop of Rome, whom an other Iohn succeeded, & after him Pelagius. In the sea of Constantinople, after Iohn came Eutychius, who had bin bishop there before. The citizens of Alexandria after the death of Apolinarius, had Iohn to their bishop, whom Eulogius succeeded. The bishoprick of Ierusalem, when Macarius had finished his mortall race, was gouerned by Iohn, who sometime led a very pious & austere life in the monastery of the vigilant Monkes, during whose time the Church continued at one stay, without change or alteration.

CAP. XVII.

Of the earthquake at Antioch, in the raigne of Tiberius.

Anno Dom.
580.

In the third yeare of Tiberius Cæsars raigne, ther rose about none day so great an earthquake at Antioch & Daphne adioyning thereunto, that all Daphne, with the force & violence thereof fell to the ground, & many both publique & priuate buildings within the city of Antioch, were vniointed and broken asunder, yet not so much that they fell to the ground. There happened both at Antioch and at Constantinople, other calamities which require a long discourse, and vered out of measure either of the cities with great tumultes and sedition, yet as they rose vpon a goodly zeale, so ended they very straungely. But of them afterwards.

CAP. XVIII.

Of the tumultes at Antioch and at Constantinople, about wicked Anatolius.

Anatolius, one sometime that was but a light and a common fellow, yet afterwards crept through wiles, I wot not how, to be a Magistrate & to beare office in the common weale. He lived at Antioch, where with great diligence he toot about such affaires as he had in hand, there he grew into great familiarity with Gregory bishop of that city, and had oft recourse vnto him, partly to conferre about his busines, & partly by frequenting thither, to purchase vnto him

him selfe greater authoritie and estimation. It fell out that this *Anatolius* was found to haue sacrificed to Idolles, and being examined, he was manifestly proued a wicked man, an Enchaunter and entangled with diuers other enymities. Yet this magistrate together with his companions (for he had others that helde with him, and convinced of Idolatricall sacrifice) had almost escaped without punishment, had not the people made an insurrection, and set all on tumultes, that the hearing and examination of their impietie would by that meanes haue bene quite omitted. Whereupon they exclaimed at *Gregorie* the Bishop, and said openly that he was altogether of *Anatolius* counsaill. For the cursed deuill, discrieter of mankind, perswaded many of the citizens to accompany *Anatolius* in his abominable sacrifice. Whereupon it rose that *Gregory* was in great suspition, that the people were to earnestly bent against him, and hereupon he was to vehemently suspected, that the Emperour *Theodosius* him selfe laboured to sift out the truth of *Anatolius* owne mouth. Wherefore he gaue out his commaundement, that both *Anatolius* and his companie should with all speede be brought to Constantinople. *Anatolius* hearing of this, ranne vnto the picture of *Marie* the mother of God that hong a lost in the prison by a cord, set his handes behind him, made supplication and praye vnto it. The image detested him as a wicked person and one that God abhorred, and turned it selfe from him, a spectacle very straunge, and worthy of euermlasting memorie. The gailer and keepers with the souldiers of the garrison saw it and reported it to others. The holy virgine appeared vnto diuers of the faithfull, & set them against wicked *Anatolius*, saying that he had reuiled her sonne. *Anatolius* being brought to Constantinople, & there chastised very extremely, he could not charge the bishop with any thing, but together with his companie, was an occasion that the citie was on farre greater sedition & uprore. For when some of these idolatricall sacrificers were condemned not to die, but to perpetual banishment: the people of a godly zeale boiled with anger, & would not suffer them to be banished, but took them in a fisherboote where they were set, & with vniuforme consent of all the people they were burned quicke. They cried out also against the Emperour & *Eutychius* their bishop, as traitors to the faith. For without doubt they had dispatched both *Eutychius* & such as were in commissio to arraine *Anatolius* with his companie (they sought them out in euery place, & beset them on euery side) had not the prouidence of God which preserveth his people, take them out of their enemies clauess, & appeased by a litle and a litle, the rage of so furious a multitude. So it came to passe that they committed no horrible acte: that *Anatolius* was first throwne to the rancorous beastes in compasse of the theater, of the to be tozine in pieces, next hanged on the gallies. Neither ended he his life with those punishments, but the wolues came pulled his carcasse to the earth (which was neuer scene before) & cruelly rent it in quarters with great rauening. There was a Christian that said before these things came to passe, that in his sleepe he saw the people pronounce the sentence against *Anatolius*. And againe, a noble man president of the Emperours pallace, one that made great friends for *Anatolius*, said he saw *Marie* the mother of God, & that she spake vnto him in this sort: how long dost thou take part with *Anatolius*, who dealt contumeliously, not only with me but with my sonne also: but this much of these things in this sort.

Anatolius
an Enchante.

* In this storie
concerning the
picture and ap-
pearance of the
Virgine Marie,
Euagrius shew-
eth him selfe to
be much addi-
ed to supersti-
tion
Here you
may see that
Anatolius an
Enchaunter
and sacrificer
to Idols,
prayed to pi-
ctures which
God dete-
sted.

The execu-
tion of Ana-
tolius, that
sacrificed to
Idols.
Here we may see
how superstition
crept in about Eu-
agrius time, and
so by litle and
litle increased
vnto this day.

CAP. XIX.

Of *Mauricius* the valiaunt Captaine, and his vertues.

Tiberius being cladde with the Imperiall robe, after the deafe of *Iustinus*, deposed *Iustinianus* of his dignitie, because his later enterprises against the Barbarians, toke not such prosperous successe as afore time, and appointed *Mauricius* Captaine of the Easterne power, who by birth and by name was of olde Rome, yet because of his auncestors and parents, he took *Arabisus* a Citie of Cappadocia for his countrey. He was a politicke and a wise man, very diligent and carefull in all his affaires, of a firme and a constant minde, of good government in life and conuersation, and well disposed. He so bridelde fleshly desires, & feeding of the panche, that he abstained not only from necessaries & such things as might easily be gotten, but also from other things whatsoever prouoked to intemperate lust and sensualitie. He would not geue the common sort of men the hearing, neither harkned he to euery mans tale. For he knew that the one bred contempt, & the other brought nothing but flatterie. He would very selcme graunt his presence vnto any, yea & yet soe, when he was earnestly besought vnto, he stopped his eares from hearing of idle talke, not with ware (as yet Poet counsaileth) but with wisdom & reason, which was vnto him in steele of a key, both to open and to shut them as time and occasion did require.

The vertues
of *Mauricius*.

A man in office is soone espied.

Ignorance the mother of boldnesse (for none is moze bolde the blind bayard) and faint courage her next neighbour, he so banished from him, that he thought verily in rashnes there was perill, and in passing great securitie. For wisdom and fortitude which were resiant in his brest, so ruled his affaires as time and occasion required, without geuing appetites the bzidle, that measure and moderation both set them vp, and pulled them downe. But of this moze at large hereafter. Rule and gouernement do most commonly declare how excellent a man is, his nature and condition, Magistracie openeth what man is: for when life hath libertie and power to doe what her list, then reuealeth she the secret cloffets of her minde, and setteth them wide open to the face of the whole world. This *Mauricius* waging battaile in foraine countreyes, toke both cities and castles that lay most commodious for the Persians, and caried thence so great a pray, that he filled with the captiues he had brought with him, Cities, townes and countreyes, that lay of a long time desolate and not inhabited: the land also that was vnnanured, he caused to be filled and made arable soile: of these men he had to serue his tourne great armies, which both valiantly and couragiously fought against other nations, and last of all he stored euery familie of seruantes, for then there were captiues great store, and cheape enough.

CAP. XX.

Mauricius foiled both *Chosroes* and *Adarmanes*, which led the Persian armies.

Furthermoze, the same *Mauricius* waged battaile with the head and chiefest of all Persia, namely, *Tamochosroes* and *Adarmanes*, which ledde great armies to the field. But after what sort, when, and how prosperously his enterprises went forwardes, either we geue other men leaue to commit them to letters, or peradventure we our selues (seeing that in this present volume we haue promised to discourse of other matters) will entreat of them in another seuerall worke. Yet thus much will I now say, that *Tamochosroes* was ouerthrowne in the front of the host, not with the fortitude of the Romaine armie, but with the onely pietie of the Captaine, and his faith in God: that *Adarmanes* was foiled with plaine force of armes, and after great losse of his power put to flight, yea and that not onely when *Alamendarus* captaine of the Barbarian nation, called *Sceneta*, betrayed *Mauricius*, in that he would not come ouer the river Euphrates, and aide him against *Sceneta*, which fought against him (these *Sceneta* are so swifte on horsebacke, that they can hardly be taken, yea though their passage be stopt, but when it standes them vpon, they farre outrunne the enemy) but also when *Theodorichus* Captaine of the Scythians durst not tarie within their reach, but shewed them immediatly a faire paire of heeles together with his souldiers.

CAP. XXI.

Of the signes prognosticating the raigne of *Mauricius*.

There were signes which went before, and foreshewed that *Mauricius* should be crowned Emperour. As he offered frankencense very late in the night, within the chauncell of *S. Maries* Church, which the people of Antioche do call the temple of *Iustinian*, the curtaine or canopy was all set on fire, and therewith he fell into such a dumble, that he feared the vision exceedingly. *Gregorie* Bishop of that Citie standing by, said that without all peradventure the vision was sent from aboue, & foreshewed the brightnesse of glory, and the great renowne that was to befall him. Christ moreover appeared towards the East, shewing reuengement & vengeance on the enemies. In that vision also was the raigne of *Mauricius* plainly prognosticated. For of whom (I pray you) sought he that, vnlesse it were of the Emperour, and of such a man as serued him in holynesse? As I searched out the truth and certaintie of these things, his parentes told me other things worthy of memorie and the knowledge of the posteritie in time to come. His father remembred that what time *Mauricius* was concealed, he saw in his sleepe a mighty light to burgeine out of his chamber, & that there hunge thereon infinite clusters of ripe grapes. His mother tolde, that when she was deliuered, the earth breathed vp of her selfe a redolent savour, that was straunge, and varied it selfe by turnes. Also that a grieuous ghost, commonly called a Goblin or a Pegge, tomblid the infant from place to place, as though he would deuoure him, yet had no power to hurt him. *Symeon* likewise that dwelt in a pillour not farre from Antioch, a

The dreame of *Mauricius* father.

that is a Goblin.

man

man of great wisdom and experience, sufficiently adorned with all diuine gifts, gaue forth many tokens both in woꝛde and dede, which plainely declared that *Mauricius* would be crowned Emperour, concerning which *Symon*, if ought seeme expedient to be written, the next booke shall performe it.

CAP. XXII.

The coronation of Mauricius and Augusta.

When *Tiberius* was ready to yelde vp the ghost, and now come vnto deathes doꝛe, he gaue vnto *Mauricius*, who then was proclaimed Emperour, his daughter *Augusta* in marriage, and the Empire foꝛ doꝛwye: who foꝛ all that his life during the terme of his raigne was prolonged but foꝛ a short space, yet because of his noble actes (which conueniently may not presently be committed to writing) he left vnto the common weale both an immortall memoꝛie of his name, and a passing inheritance, to wit, *Mauricius* whom he proclaimed Emperour, neither onely this, but he gaue them also his owne title, foꝛ he called *Mauricius*, *Tiberius*, and *Augusta*, *Constantina*. But what famous actes they did, the next booke God willing shall declare.

Mauricius was crowned Emperour, Anno Domini 583.

CAP. XXIII.

A supputation of the times, from Iustinus the second Emperour of that name, vnto Mauricius.

The ende we may diligently note the succession of the times, we haue to learne that *Iustinus* the yonger raigned by him selfe alone twelue yeares, tenne moneths and odde dayes: together with *Tiberius*, thre yeares and eleuen moneths, so that his whole raigne comes to fiftene yeares, nine moneths and odde dayes. *Tiberius* was Emperour by him selfe alone foure yeares, with *Iustinus* thre yeares and eleuen moneths, so that if we number the yeares from *Romulus* vnto the raigne of *Mauricius*, they will appeare iust accordyng vnto the supputation which went befoꝛe, and this present rehearfall.

From the building of Rome & the kingdom of *Romulus*, vnto the raigne of *Mauricius*, there are 1148 yeares, Euagr. lib. 3. cap. 19.

CAP. XXIII.

A recital of such as continued their histories one after another from the beginning vnto his time.

As touching the order and continuance of times agreeable vnto the Ecclesiasticall historie, it is come to passe by the goodnesse of God, that we haue it at this day compendiously deliuered vnto vs by the woꝛkes of such famous historiographers as haue written the said historie vnto the posteritie following. Foꝛ *Eusebius Pamphilus* hath written from the birth of *Christ* vnto the raigne of *Constantinus Magnus*: *Socrates*, *Theodoret*, and *Sozomenus* haue continued the times from *Constantine* vnto *Theodosius Inuior*, of which Emperours doinges, this woꝛke also of ours hath somewhat discoursed. As foꝛ the diuine and prophane histories from the beginning of the woꝛld vnto this day, they are orderly continued by painfull writers. And first of all *Moses* beganne to write (as it is declared of them which compiled these things together) of the things that were done from the creation of the woꝛld, euen as he had truly learned of God in mount *Sina*. Againe others followed him, shewed the ready way to attaine vnto our religion, and committed to writing, the actes done since his time. Foꝛeouer *Iosephus* wrote a very large storie, full of euery kinde of good matter. What fabulous thinges so euer are reported to haue bene done either by the Grecians oꝛ Barbarians of olde time, who either were at ciuill warres within them selues, oꝛ waged battaile with foꝛaine enemies, oꝛ if any other thing can be remembꝛed since the first molde of man was cast, all I say besides sundꝛy other writers is laid downe by *Characes*, *Theopompus* and *Ephorus*. As foꝛ the Romaine historie, comprising in maner the acts of the whole woꝛld, oꝛ if any other thing fell out by reason of their ciuill discord, oꝛ of quarrelles risen betwene them and foꝛaine nations, it is exquisitely handled by *Dionysius Halicarnassians*, who began his storie from the time of the people called *Aborigenes*, and continued it vnto the raigne of *Pyrrhus* king of *Epirus*. From thence vnto the ouerthrow of *Carthage*, *Polybius Megapolitanus* hath excellently discoursed, all which treatises though occasioned

Eusebius.
Socrates.
Theodoret.
Sozomenus.
Euagrius.

Moses.

Esdas and the Prophets
Iosephus.

Characes.
Theopompus.
Ephorus.
Dionysius.
Halicarnassians.
Polybius.

at diuers and sundry times, *Appianus* with graue iudgement hath contrined into order & compacted together, adding thereunto of his owne, such thinges as were woorthie of memorie after their dayes vnto his time. *Diodorus Siculus* wrote vnto the time of *Iulius Caesar*, *Dion Cassius* likewise continewed his storie vnto the raigne of *Antoninus* of Emesa, the like matter and order hath *Herodian* in maner followed, ending with the death of *Maximus*. *Nicostratus* also a Rhetorician of Trapezus, began with the raigne of *Philip*, the successeur of *Gordianus*, and wrote vnto *Odenatus* of Palmyra, and the ignominious expedition of *Valerianus* against the Persians. Of the same thinges entreated *Dexippus* at large, beginning with the raigne of the Macedonians, and ending with the Imperie of *Claudius*, the successeur of *Gaius*. The said authour laid downe the warres of the Carpians, and of other Barbarians in Hellada, Thracia and Ionia. *Eusebius* continewed his storie from *Octavianus* the Emperours raigne, vnto the time of *Traian*, *Marcus*, and the death of *Carnus*. *Arianus* and *Asinius Quadratus*, wrote somewhat also of those times. The times following, reaching vnto the raigne of *Arcadius* and *Honorius* the Emperours, *Zosimus* hath prosecuted, and of the thinges which happened since their times, *Priscus Rhetor* with others hath discoursed. All which histories *Eusebius* of Epiphania, hath briefly runne over, but very excellently, and deuised the whole into two volumes: The first containeth the Actes from the beginning of the world vnto the destruction of Troie, and the Pallace of *Prismus*, the second contineweth the storie from that time vnto the twelue yeare of *Anastasiu* the Emperours raigne. There beganne *Procopius Rhetor*, and ended with the dayes of *Iustinian*. What happened since vnto these our dayes, although *Agathius Rhetor*, and *Iohn* both my fellow Citezen and kinsman, haue orderly written of, vnto the time when *Chosroes* the younger both fledde vnto the Romaines, and also was restozed vnto his kingdome by *Mauricius*, (who went not therein faintly to worke, but courageously as it became an Emperour, and brought *Chosroes* into his kingdome with great treasure and armed souldiers,) yet haue they not as yet published their histories. Of whome hereafter by the grace of God we minde to speake as occasion shall serue.

The ende of the fift booke of Euagrius Scholasticus.

THE SIXT BOOKE OF THE ECCLESIASTICALL HISTORIE OF EVAGRIUS SCHOLASTICVS.

CAP. I.

The solempne marriage of Mauricius and Augusta.

Sophia the wife of *Tiberius*.

Mauricius being crowned Emperour, first of all made preparatiō for the solemnity of his marriage: next celebrated such rites as became the Emperiall scepter, and coupled vnto him in marriage *Augusta*, otherwise called *Constantina*, with great pompe & royaltie: last of all made sumptuous feasts & costly bankets, with great gloze & renowne. *Theosebia* and the Emperesse came to this solempne marriage with a postly traine and rich presents. The one brought with her not only the father and the mother of *Mauricius* (which was neuer sene to haue happened to any Emperour before) for to honour the marriage with their comely hozenesse and reuerend wincles, but also his brethren of goodly stature & propoztion to set forth that royall solemnity: the other presented a garment all cloth of gold, garnished with purple & pearles of India, she brought also crownes conered with gold and precious stones of diuers sorts and sundry colours, together with all the nobilitie, as well such as were renowned for partiall prowesse, as they that were made of, for their honourable order

order of the haile and pallace. All they bare in their handes burning torches, shode very maie-
stically in the sight of all men, vpholding the glozie of that gorgeous spectacle, so that there was
neuer scene among men a moze excellent, and a moze royall shew. *Plutarchus Charonens* (sayth
Damophilus a Romaine historiographer) said very well, that the puissance and prosperous suc-
cesse, the fauour and fortune of Rome ioyned handes together, but I had rather say, that true
piety & felicity so met together in *Mauricius* alone, that true piety forced felicity to be present,
and would in no wise suffer her to be soiled & ouerthrowen. These things being finished, *Mau-
ricius* covered not onely his head with the crowne, and clad not onely his body in purple, but al-
so his minde with precious ornaments. For in maner he alone of all the Emperours sell a go-
uerning of his owne person, and so became an Emperour in dede: first he dyone from his minde
the popular state of affections, next placing the order of his pæres and nobilitie in the seate of
reason, he made him selfe a lively paterne of vertue for his subiects to imitate and follow after.
Neither do I report this of him to thende I might sooth him with faire woordes and flattery (to
what purpose I beleeue you should I do so, seeing he knoweth not of the things which I do write)
but because the gifts which God hath so bountifullly bestowed vpon him, and the affaires which
at sundry times enioyed such prosperous successes, do manifestly proue it to be most true. All
which will we, nill we, we must confesse and acknowledge to be the godnesse of God.

CAP. II.

Of Alamundarus the Saracen and his sonne Naamanes.

This Emperour bestows all other men, was careful ouer such as had bene attainted of high
treason, that none of them should be executed, and therfore he beheaded not *Alamundarus*
captaine of the Sceneta in Arabia, who (as I mentioned before) had betrayed him, but
was dyinen out of one onely Isle with his wife and certaine childzen, and banished for punish-
ment into Sicilia. And moreover *Naamanes* his sonne, who wrought infinite mischiefs against
the common weale, who had destroyed the two Phœnicias and Palestina, who last of all sub-
dued the same regions with the helpe of the Barbarians round about him, yea at what time his
father *Alamundarus* was taken, when all men craued his head: he kept him onely in free ward,
and enioyned him no other punishment. The like clemencie he shewed to infinite other persons,
the which severally shall be spoken of when fit occasion is ministred.

CAP. III.

Of Iohn and Philippicus Romaine captaines, and their doings.

Iohn a Thracian bozne, was sent by *Mauricius* to guide the Easterne armie, who preuailing
but ill fauoredly in some battailles, in some others againe patching that which was a discre-
dit vnto him before, did as trueth is, nothing that deserued any great commendation. Next
after him *Philippicus*, one that was allied vnto the Emperour (for he had married one of the si-
sters) made a voyage into foraine countreyes, destroyed all that lay before him, toke great
spoile, and slew many of the nobles and pæres of Nisibis, and of others on this side of the riuer
Tygris. He fought hand to hand with the Persians, and geuing them a wonderfull sore battail,
he ouerthrew many that were of the chieft of Persia and toke many alieue: a band also of
speare men which fled into an hill, lying very commodious for them, he toke not, but let them
go vntouched, which promised him they would send to their king with all speede to perswade
him to peace. Other noble actes did he while he led the Romaine power, he brought the soul-
diers from riot and pleasure, and acquainted them with temperancie and diligent seruice. All
which circumstances, we geue other men leaue (if them please) that either haue written, or
are about to write, so farre to wade in them, as they haue learned by hearesay, or deceaued by
selfe opinion: who most commonly by reason of ignorance are deceaued and so halt, or through
too much partialitie, are negligent, or by occasion of spite and hatred are so blinded that they
can not viter the trueth.

CAP. IIII.

Of captaine Priscus and the insurrection of the souldiers against him.

Et it

Prisens succeeded Philippius in the rowme of a capitaine, and was so statelie that none could speake with him, vnlesse it were about weightie and great matters. for he was of the opinion, that if he vsed litle familiaritie, he might do what him selfe listed, and that his souldiers vnderneath him would stand in awe of him, and the soner obey his commaundemēt. But comming on a certaine time vnto his armie with high looks, & haute disdaine, with his whole body set vpon too arrogant gestures, he made them an ozation of souldiers patience in perill of warres, of fine and picked harnesse, and last of all, of the rewarde they were to reape of the common weale for their trauell and seruice: they knowing of these things as well as he, beganne openly to reueale their wrath, and conceaued displeasure against him, and rushing in thether, where he had pitched his tent, as if they had bene Barbarians, they spoiled him of all his sumptuous stee and precious treasure: not onely this, but without doubt they had also dispatched him, had not he with all speed taken horse, and fled vnto Edessa. Yet they besieged this citie, and commaunded that *Prisens* should be deliuered them.

CAP. V.

Of Germanus whom the souldiers made Emperour against his will.

When the citizens of Edessa would not restore *Prisens*, the souldiers left him, and by force took *Germanus* capitaine of the warefaring souldiers in Phoenicia of *Labanesis*, and proclaimed him their capitaine and Emperour. While he refused the office, and they bzged it vpon him, there rose great contention of either side, for he would not be constrained, and they would needs compell him, they threatned to execute him, vnlesse he would willingly accept of the dignitie, he of the contrary protested openly he was neither affraid, neither would yelde one iote. At length they went about to lash him with whips, and to maim the members of his body: which tormentes they perswaded them selues verily he would not endure, that there was not in him more hardnesse to beare away stripes, then nature and yeares gaue them to vnderstand. They took him in hand, and knowing wel enough what he was able to suffer, dealt very circumspectly, lest they wounded him sore, vntill in the ende they forced him to condescend, and with an othe to promise them his faith and fidelitie. Wherefore thus they compelled him whom they had ruled to rule, and whom they had gouerned to gouerne, & whom they led captiue to become their capitaine. Furthermore they displaced all other officers, as capitaines, tribuns, centurions, decurions, and placed in their rowmes whom pleased them best, and reuiled the Empire with railing speeches. And though they bare them selues towards such as were tributarie milder then the common vse and maner is of Barbarians, yet were they altogether alienated from their companions, and members with them of one common weale. For they took not their wayfaring vittailles by weight and measure, neither were they pleased with such lodging as was appointed for them, but took their owne lust for lawes, and pleasure for prescribed order.

CAP. VI.

The Emperour sent Philippius againe among the souldiers, but the armie refused him.

When the Emperour sent *Philippius* to redresse the aforesaid enuities, the souldiers not only reieted him, but menaced and conspired the deaths of such as seemed to take his parte.

CAP. VII.

Of Gregorie Bishop of Antioche, how he proued the report that was raised of him to be a meane sclaunder.

The affaires of the common weale lying at this point, *Gregorie* bishop of Antioche returned from Constantinople, after the ending of a bitter conflict the which I am now about to declare. When *Asterius* was Lieutenant of the East, and contention risen betwene him and *Gregorie*, first, all the head citizens took part with *Asterius*, next the artificers stuck vnto him, saying that *Gregorie* had iniured them euery one, last of all it was permitted for the common

common people all to revile *Gregorie*. Both high and low conspired together, and ceased not either in the street or on the theater to raile very contumeliously at *Bishop Gregorie*, neither was their scaffold and enterludes without scoffes. Therefore *Asterius* was deposed of his Lieutenantship, and *Iohn* elected to succede him, whom the Emperour charged diligently to examine the circumstances of that seditious controuersie. This *Iohn* was a man unfit for the hearing of trifling causes, much more for the examining of so weighty a matter, and the executing of so weighty a function. Wherefore when he had set the whole citie on tumultes, and published an edict, where it was lawfull for him that could say any thing to come forth & accuse the *Bishop*: a certaine erchaunger accused him that he had companied with his owne sister whom he married vnto another. Againe others of that kinde of people charged him that he had disturbed the quiet and good estate of the citie, and that not once but very oft. But *Gregorie* purged him selfe of that slander, and appealed vnto the Emperour, and to a counsell for the hearing of the other matters. I was my selfe in his company, and present when he purged him of these crimes at Constantinople. And whē as all the Patriarches either by them selues, or by their substitutes were at the hearing of *Gregories* purgation, and the cause heard of the holy Senate and of many holy *Bishops*, after great sturre and much adoe the sentence went with *Gregorie*, that his accuser should be racked, carted about the citie, & banished the countrey. After all this *Gregorie* returned vnto his *Bishopricke* againe, and in the meane while the souldiers ceased not from raising of sedition, for *Philippicus* the captaine made then his abode about *Berea* & the citie of *Chalcis*.

Gregorie B. of Antioch is falsely accused of incest.

The punishment of one that accused *Gregorie B. of Antioche* of incest.

CAP. VIII.

How Theopolis otherwise called Antioche, was againe tossed with earthquakes.

Foure moneths after the returne of *Gregorie* from Constantinople in the six hundred thirty and seuenth yeare after Antioche was so called, and the three score and first yeare after the earthquake which went next before, when as I my selfe the last day of September had taken to my wife a virgine of tender yeares, and the citie therefore kept holday, and stoked with great pompe and solemnitie to my wedding chamber and feasting house, about the third houre of the night, there rose such an earthquake that with the violence thereof it shoke together the whole citie. It so tossed the foundations that all the buildings about the most holy Church were turned downe to the ground, except onely the hemispherical rousse that *Euphrasius* had made of baye trees which also was sore hurt of the earthquake in the time of *Iulianus*, and so tossed also by other earthquakes, after that againe, that it leaned very much into the south, & thrust out of their place the mightie wooden beames which fell with a merueilous great cracking, and immediatly the hemispherical rousse shranked to his owne place, and stood perpendicular wise as it did before, without bowing to either side. Many pieces of *Ostracina* & *Plephium* (mentioned before) at the places called *Brigia*, and moreover the buildings of *S. Maries* Church were quite ouerthrowen, saue one midle porche that was marueilously saued. All the turrets that stood on the plaine ground came tumbling downe, when as the rest of the building (the battlements of the wall excepted) stood still. Yet the stones of the battlements were driuen backe and not throwen downe. Other Temples moreover, & both the publique baths that were used at seuerall time were also partakers of that calamitie and came to ruine. The people perished confusely one with an other (as it was coniectured by the bread which was spent in that citie) about a three score thousand persons. But the *Bishop* escaped very straungely when the whole lodging he sate in came to ruine, and al that were about him were only saued, otherwise none, for they lifted him by with all speede, when the earthquake the second time shoke the place, and as it were opened the lodging, so that they let him downe by a rope, & deliuered him out of daunger. It sared very wel with the citie, notwithstanding all that unfortunate successe. For it came to passe by the goodnesse of our mercifull God, mitigating his furie, and correcting with the rodde of pitie and mercies, the sinnes of his people that no fire followed after. When as great flames flashed by out of herthes, and lights both publique and priuate, out of kitchens, bathes, and infinite other such like places in compasse of the whole citie. There died in this earthquake many noble and famous personages, and so did *Asterius*: but the Emperour repared with money this lamentable ruine of the citie.

60000. persons were slaine with the ruine of buildings in the earthquake at Antioche.

CAP. IX.

The Barbarians seeing the Romaine armie falling to rebellion, set vp them selues, but they were foiled by Germanus.

As touching the armie spoken of befoze, it stood in maner at the same stay, that the Barbarians perswaded them selues verily, none would withstand them, but that after their wonted maner they might destroy and inuade the Romaine dominions. But *Germanus* met them with his power, and so foiled them by force of armes, that there was not one left to bring the Persians tidings of their slaughter.

CAP. X.

The Emperours clemencie towards the souldiers which rebelled and forsooke their captaine.

The Emperour gaue money vnto the armie, but *Germanus* and others he arraigned, and although they were all condemned to die, yet would not he haue them executed, neither otherwise punished, but gaue them rewarde. When these thinges went in this sort the people *Abari* came twise, as farre as the Longe wall, inuaded the countrey befoze them, subdued *Singedon*, *Anchialus*, all *Hellada*, with other cities and castles. Destroyed all with fire and swoorde, yea for all the Romaines had a great armie in the East: Wherefoze the Emperour sent *Andreas* captaine of his garde for to perswade the armie to take againe such officers and captaines as they had ouer them befoze.

CAP. XI.

Gregory Bishop of Antioche is sent to reconcile the armie that refused their captaine, and of the Oration he made vnto them.

When the souldiers would not geue eare vnto *Andreas* exhortation, the chieffion was directed vnto *Gregory*, not onely because he was the man that could bring weighty matters about, but also that the armie of right and duety owed him great honoz, for he had liberally bestowed vpon diuers of the souldiers great summes of money, vnto others apparel, relieved others, some with food when they were admitted by him, and matriculated in the catalogue of souldiers. Wherefoze he sent postes into euery place, & warned all the chiefe of the armie to mete him at *Litarbis*, out of *Antioche* about three hundred furlongs: whē he came vnto them downe he fell vpon his knees, and made them this Oration. I had determined with my selfe now a good while ago (O ye valiant Romaines which worthely deserue this name) to make a voyage vnto you, partly to confesse of present affaires, and partly also to consult together with you, bringing you in remembrance (that you neede not suspect my dealing) how of mine owne free accorde, and hartie good will the which I am sure you are fully perswaded of, I found you commodious reliefe and necessary prouision, when you fought by sea, & were driven by tempest here and there to shift for your selues. But hether to my coming hath bine deferred, peraduenture by the prouidence of God which permitted me no licence, that both the Persians may haue sufficient triall of the Romaine power and fortitude which foiled them, yea without a captaine & guide, & your sincere & faithfull mind also borne vnto the comon weale, may in time be thoroughly knowen, by your deedes be approued & confirmed in all respects. For you haue made manifest this one thing vnto the whole world, though you were offended and conceaued high displeasure against your captaines, yet esteemed you nothing more then the good estate of the comon weale. And seeing it goeth so happely with vs, let vs now consider what it stands vs vnto to do. The Emperour greets you wel, & gladly would see your reconciliatio, he promisseth to forget all that is amisse & now past, he thinketh the good will you owe vnto your countrey, the valiant courage and noble mindes ye haue in waging of battaile to be spoken good enough for your pardon. And all these sure and certaine tokens layeth he wide open before you that ye may assure your selues of foregeuenesse at his hands, & of his lawfull fauour. He sayth againe, I will vse his owne wordes: If God esteemed so highly of the loue you beare vnto the Empire of Rome, & therefore brought to passe that after the remitting of your faultes there reigned in you no lesse fortitude and courage the was seene in times past (which verily is an euident argumēt that all old iniury is forgottē) how can we possibly chuse but yeeld vnto that which

The oration
of Gregorie
b. of Antioch
vnto the sol-
diers which
rebelled and
shooke of
their captain
and Empe-
rour.

which the holy spirit leadeth vs vnto. Wherefore (O ye Romaines) condescend with all speede vnto my friendly aduise, let vs not loose the present occasion that is offered vnto vs, let not this opportunitie through our negligence slip out of our handes. For when she passeth by, she detesteth delay, & being offended that we tooke her not vp as she came by, she puts vs euer after without hope of obtaining her againe. VVherfore succede your fathers and auncellors in obediēce, take possessiō of the loyall patrimony they bequeathed vnto you, let me (your poore Bishop) obtaine this at your handes, as you are valiant and shew your selues in all respects no lesse then Romaines in deede, that no backebiter may haue occasion to blemish your fame & renoune, saying you are bastards and a broode that degenerateth from their noble lignage. For your fathers and auncellors being gouerned by Consuls and Emperours haue through obedience and noble prowesse, brought the whole worlde subiect vnto them. VVhat should I bring you in remembrance of *Manlius Torquatus* who executed his owne sonne (although he had done many feates and noble actes) for disobedience and rebellion? For notable and worthy deedes are most commonly wrought by the wise counsaill of politicke captaines, and willing obedience of souldiers. But when either of these two faileth, the counsaill halteth, the enterprise falleth vnto the ground & hath illfaured successe: and no maruell at all, specially when two thinges which should be linked together are loosed and parted asunder. Let there be no delay in you (I craue it vpon my knees) yeeld vnto me forthwith, let a Bishop this once pleade & preuaile betwene the Emperour and his armie, let all the world vnderstand that in you there is no signe of rebellion, but that you had good cause for a time to be displeased with your captaines which offended you. If it so fall out that ye embrace not in time this wholsome counsaill, yet will I take vpon me the person of loue owed vnto the Empire of Rome and of friendship and hartty good will borne vnto you, and marke well what I haue to say vnto you. Doe ye see what endes tyrantes and rebelles most commonly haue? Ponder I pray you, with your selues how ye can compasse such thinges as ye goe about, seeing (in my opinion) it is vnpossible, for you to continewe all together. For how han either the foules of the aer, or fish with other fooode which the seape bringeth to lande be transported vnto you vnlesse ye will shed the blood of Christians in battail and your selues be slaine to, which is both a great shame and reproche? And what I pray ye will become of you? Verily you will be scattered here and there and constrained to leade miserable liues. Immediately after, vengeance will ensue, so that ye shall neuer be pardoned, VVherfore geue me your handes and let vs louingly consult together what shall be expedient for our selues and for the profit of the common weale, specially seeing we haue the feast of our Sauours passion and of Christes most holy resurrection as it were in maner assisting and alluring vs to reconciliation.

Occasion a
slippery
thing.

Manlius Tor
quatus.

CAP. XII.

The souldiers after the oration of Gregorie Bishop of Antioche changed their minde
and tooke againe Philippicus to their generall captaine.

W^Hen Gregorie had pronounced his oration and shed infinit teares, all their minds bpo a suddaine were turned by diuine power and inspiration, in so much they craved licence to depart out of the assembly seuerally so; to deliberate with them selues what was best so; them to do. This being done not long after they come againe, saying they would yelde vnto the Bishops sute and request. And when Gregorie nominated Philippicus, whom he was desirous they should craue to their captaine, their answer was, that both they & the whole army had solemnly made an othe, they would neuer do that. He said he immediatly the Priest bath power and authoritie to bind and to loose in heauen and in earth and rehearsed vnto them the saying of Christ in the Gospell. When they replied that herein also they would yelde vnto him, he fell a pacifying of God with prayers and supplications. He distributed vnto them the immaculate body of Christ, it was vpon maundy thirsoay, the number of them was about a two thousand, he entertained them all that night, made them couches in the greene grasse, returned home the next day after, and decreed they should assemble together where it pleased them. Wherefore he sent so; Philippicus who then abode at Tarsus in Cilicia, that with all speede he should repaire to Constantinople. He made the Emperour also priuey vnto these circumstances, and laid downe in his letters the requestes and demaundes of the armie as con-

Math. 16. 18.
Iohn. 20.

cerning *Philippicus*. When *Philippicus* shortly after came to Antioche the souldiers mette him, they entreated the Christians to be a meane vnto him for them & they fell at *Philippicus* feete. He gaue them the right hande, tolde them all olde iniurie was forgotten, and immediatly they follow him to warfare. Thus was that boile taken vp.

CAP. XIII.

The winninge of Martyropolis.

SINCE one of the Decurions of Martyropolis, bearing spite and hatred vnto one of the capitaines, betrayed the citie, and tooke opportunitie to worke this feate, when the garison was absente. Wherefore vnder colour of the Romaines the Persians were brought in, and tooke the citie, which lay wonderfull commodious for the Romaines: many women that were in the prime of their flourishing yeares they kept within the citie, all others (a few seruantes onely excepted) they brooke out. Immediatly vpon this, *Philippicus* came thither and besieged the city. And although he wanted necessities for the siege, yet he encountered with them, with such thinges as he had. He cast vp certaine ditches and ouerthrew one of their turrets, yet could not he take the citie, because the Persians watched all night and repaired againe such thinges as were battered to the ground. When the Romaines made many an assaulte and had the repulse (for the darts were soze discharged at them from highe turrets, and they themselves without had moze harme, then they coulde worke vnto the enemye within) they raised their siege, remoned a litle of, and there pitched their campe, taking diligente heede onely to this, that no other Persians ioynd with them that were in the city. *Gregorie* by the commaundement of *Mauricius* the Emperour went to the campe and perswaded with them to returne to besiege the citie. But they coulde not p̄uaile, because they wanted engines of warre for the winninge of cities. Therefore the armie was sent abroade to winter, leaving many garrisons in the castells about, least the Persians came on a sodaine and slept into the citie. The next sommer following there was great power gathered together, and a soze battaill fought with the Persians about Martyropolis. And although *Philippicus* had the upper hande in that felde and many of the Persians together with one of their capitaines ouerthowen, yet there escaped too many of them into Martyropolis, for that was one of their principall driftes to be sure of taking that citie vpon them. From that time the Romaines despayred of winninge the citie by siege (it was possible that might would overcome it) they went a seuen furlonges of, and built an other citie ouer against it vpon the toppe of an hill well fortified of it selfe, there to inuente engines and to assaulte Martyropolis. This they did in sommer, but in winter they dissolved the armie.

CAP. XIII.

Of captaine Comentiolus and the winninge of Ocbas.

COMENTIOLUS borne in Thracia was sent into the East to be captaine of the armie in the rowme of *Philippicus*: who though he had prosperous successe against the Persians, yet had he bene ouerthowen horse and all, had not one of his garde got vp on a packehorse and caried him away out of the felde. The Persians which were left alive, hauing lost all their capitaines ranne away & tooke Nisibis vpon them. And because they feared to returne vnto their king (for he had told them they should lose their heades vlesse they brought their capitaines safe and sounde againe) they fell a conspiring against *Hormisdas*: *Baranes* also a Persian captaine who was newly come with his army fro the warre against the Turckes, perswaded them to doe no lesse. In the meane while *Comentiolus* besieging Martyropolis left there the greater parte of his power and went him selfe with certaine chosen souldiers to take Ocbas, a strong castell vpon the further banke ouer against Martyropolis lying vpon a steepe rocke, where he might vnder the whole citie of Martyropolis. The which castell he besieged, left nothing vnattempted that might seme available for the winninge of it, battered downe certaine peeces of the walles with Catapultes or bzakes, entred in that way and took it by force. Whereupon the Persians despaired thenceforth of keeping Martyropolis any longer.

CAP. XV.

The murdering of Hormisdas king of Persia.

While the aforesaid sturre was in handling the Persians took *Hormisdas* the most wicked and uniuerse king, and slew him because he had plagued his subiectes not onely with extortion, but also with sundry kindes of death.

CAP. XVI.

The flight of Chosroes the younger vnto the Empire of Rome.

After the death of *Hormisdas* the Persians crowned *Chosroes* his sonne to raigne ouer them, against whom *Baranes* took armour with his whole power. *Chosroes* went south to meete him with no great army, & perceauing that his souldiers left him and dropped away he fled, straight way (as he reported him selfe after he had called vpon the God of the Christians that his horse would beare him where he purposed to go) vnto *Circesium*. When he came thither together with his wife, two yong children and certaine of the nobles of Persia which accompanied him of their owne accord: he sent Embassadors vnto *Mauricius* the Emperour. He after deliberation and aduiselemente taken in that matter, pondering with him selfe the mutable race and variable course of mans life, the sodaine chaunge and alteration not onely of his state, but of other thinges in like sort, accepted of his sute and Embassie, and made *Chosroes* in steede of a banished man his guest, in steede of a sorrowfull fugitiue his leuing sonne, and gaue him royall presents for to allure him to rote his loue in his breast. Neither did *Mauricius* onely send him such bountifull gifts, but the Emperesse also vnto the wiues of *Chosroes*, and the sonnes of *Mauricius* shewed the like humanity vnto his sonnes.

CAP. XVII.

The Emperour sent Gregorie and Domitianus to meete Chosroes and to geue him entertainment.

Furthermore *Mauricius* sent all his garde and the whole host of the Romaines with a Captaine to meete *Chosroes* and to conduced him whither soeuer it pleased him to goe. And to the ende he might doe him the more honour, he sent also *Domitianus* his kinsman that was Bishop of Melitina, a man that excelled for wisdom and pollicie, very fit both in word and in dede to handle graue matters and to heare weighty causes. He sent againe *Gregorie* which made *Chosroes* to haue him in admiration for the wise conference he had with him touching all other matters for his bountifull presents, and the graue counsaill he gaue him concerning his trouble and molestation.

CAP. XVIII.

Chosroes recovered againe the kingdome of Persia by the meanes of the Empire of Rome.

Chosroes coming to Hierapolis the heade cite of Euphratesia returned homewards. *Mauricius* vnderstanding thereof, weying more the furtherance of *Chosroes* then his owne fame and renowne, holpe him to a great summe of money which was not sene before: made him an armie of Persians vpon his owne costes and charges, furnished *Chosroes* both with Romaines and with Persians, and safeconduited him out of the Romaine dominions as farre as Martyropolis. And first of all, *Sittas* the traitour was deliuered vnto him, next the people of Martyropolis stoned him, and last of all they hanged him on the gallowes. The cite of Daras was also geuen by vnto him, after that the Persians had priuely stolen away, and after that the Romaines alone had foiled *Baranes* in one battail, and he fled away alone with great ignominy, *Chosroes* was restored vnto his kingdome.

CAP. XIX.

The holy Martyr Gelanduch liued about this time.

The wordes which Chosroes an heathen king of Persia ingraued in a crosse & sent vnto Sergius the martyrs temple. If ought fauour of Idollatrie remember that a pagane hath written the. He hath not in these lines not as much as one worde of God, yet by the testimony of his owne mouth he had many wiues.

* *vic papianus.*
* *καλλιστος.*
* *καλλιστος.*
is a horse, & Laurentius Valla histor. Ferdinandi lib. 1. calleth horsemen Caballerios, which he thinketh in Latine may be termed Equerios. Happie is he that hath his name writte in the booke of life, but it is inough for a Pagane to haue his name writte in a platter. This king was foully deceased in the Martyr for it is not with y Christians as with the Magicians in Persia which at their night sacrifice could make his wife quickly to conceaue. Statér is a coyné valuing 4.grots.

About this time liued *Golanduch* among vs which suffered great torment and was piteously handeled by the Magicians of Persia, at the last crowned with Martyrdom after she had wrought many miracles. *Steuén* the first of that name Bishop of Hierapolis wrote her life.

CAP. XX.

The presentes which Chosroes king of Persia being an heathen sent vnto Sergius the Martyr.

Chosroes being now restored vnto his kingdome sent vnto *Gregorie* a crosse curiously wrought of gold and precious stone, wherewith he would haue the honour of *Sergius* the renowned Martyr set forth and extolled. *Theodora* the wife of *Iustinian* had first dedicated this crosse vnto him, after that, *Chosroes* the elder had taken it thence away (as I haue remembered before) together with sundry other monuments. He sent an other crosse where he caused these wordes to be ingrauen in Graeke letters. I *Chosroes* king of kinges, the sonne of *Hormisdas* haue sent this crosse. For when we were constrained to flie vnto the dominions of the Empire of Rome, through the deuilish procurement and false treacherie of the most unfortunate *Baranes* and his Cabbalarij, that is, armed horsemen, and by reason of *Zadespram* the traitour his comming with an army to Nisibis, for to pull backe the horsemen which tooke parte with the citizens of Nisibis: we sent horsemen with a captaine as farre as *Charchas* for to withstand *Zadespram* and to abate his courage, trusting in holy *Sergius*, the most honorable and renowned Martyr, for we heard in the first yeare of our raigne that he was wont to graunt such petitions as were made vnto him. The seuenth day of *Ianuary* we cried vnto him for helpe & made a vowe that if our horsemen either slue *Zadespram* or tooke him captiue, we would send vnto his temple a golden crosse garnished with pearles for to set forth his reuerend name, and to be short, about the beginning of Februarie next following, the head of *Zadespram* was brought vnto vs. Wherefore hauing obtained our request (that no man neede to doubt of the circumstance) we haue sent to holy *Sergius* temple for to honour his reuerend name this crosse, which we made our selues, together with the crosse which *Iustinian* late Emperour of Rome, had sent to the same temple, yet was taken away and brought hether by *Chosroes*, king of kinges, the sonne of *Cabades* our great graundfather, at what time the Romaines & Persians were at great variance. VVe found this in our tresorie and sent it to holy *Sergius* his temple. *Gregorie* receauing these crosses with the consent of *Mauricius* the Emperour, caried them with great solemnitie into the Martyrs temple, and there laid them vp. Shortly after *Chosroes* sent other gifts vnto this holy temple, namely among others a dishe made of gold, wherein these wordes were written. I *Chosroes* King of kinges, the sonne of *Hormisdas* caused these thinges to be written in this dishe not for men to gaze at, neither that the worthynesse of the reuerend name should be knownen by my wordes: but partly for the trueth therin contained, and partly for the manifold benefites and liberalitie I receaued at thy handes. For I thinke my selfe happy that my name is ingrauen in thy holy vessels. At my being in *Beramas* I made humble sute vnto thee holy *Sergius* that thou wouldest come and helpe me and that *Sira* my wife might conceaue. And though *Sira* were a Christian and I a Pagane and our lawe forbade vs to take a Christian to our wife, yet for the singular loue I bare vnto thee, the lawe in this woman rooke no place, and I haue not ceased neither doe I cease day and night to loue her entirely among the reste of my wiues. VVherefore O holy *Sergius* I thought good to beseeche thy goodnesse that she might be with childe. And moreouer I made thee a vowe and promised if *Sira* did conceaue, I would sende the crosse which she weareth vnto thy most holy temple. Therefore I verily and *Sira* pondering this with our selues and purposing to keepe this crosse for a memoriall of thy name. O holy *Sergius*, haue thought good in steede of the crosse to send the price thereof, and because it exceedeth not foure thousand and foure hundred statérs, we haue augmented it and made it yppe fise thousand. And from the time we made this petition and determined this with our selues, vnto our comming to *Rhoson Chosron*, there were not expired past fourteene dayes: at what time O holy *Sergius*, not that I my selfe was worthy, but of thine owne goodnesse, thou didest appeare vnto me in my sleepe and toldest me the third time that *Sira* had conceaued. And I also in the same vision answered thee plainly the third time that which was conuenient and became my person. VVherefore because thou grauntest

rest such petitions as are made vnto thee, from that day forth *Sira* felt not the common disease of women. I of mine owne part, although I cast doubtles with my selfe, whether I were best to credit thy wordes or no, for all thou art a graunter of requestes: yet seeing that *Sira* had not the womens disease, then was I sure of the vision, & that thy words were true. Wherefore without anie more adoe I sent this crosse together with the price thereof vnto thie most holie temple, and commaunded that with the price one dishe and one cuppe should be provided for the celebration of the diuine mysteries: yet againe there should a crosse be made and a censar, both of gold to serue the holie table, and an Vnicorne open of either side and gilded ouer: last of all that the rest of the summe which remained should be put vp to minister necessities for thy holie house, that thou O holie *Sergius* wilt helpe both me and *Sira*, not onely in other things, but speciallie in this request, and that which happened vnto vs through thy intercession, by thy mercie and goodnesse may take prosperous successe, and fall both vnto me and to *Sira* as we wish our selues. To the end both I and *Sira* and all others throughout the world may put their trust in thy power and beleeue in thee. These presentes of *Chosroes* seeme to vtter such thinges as are agreeable with the prophetic of *Balaam*, which no doubt came to passe by the prouidence of God that pagans should pronounce godly sentences.

CAP. XXI.

Of *Naamanes* the *Saracen*.

About that time *Naamanes* tribune of the people *Sceneta*, so wicked a person that he slew men with his owne hands for sacrifice to *Deuels*, came to be baptized, caused the golden picture of *Venus* to be melted with fire, & turned to the vse of the croze, he became so zealous that he perswaded as many as belonged vnto him to embrace the Christian faith. *Gregory* after the crosses were ginen by *Chosroes*, was commaunded of the Emperour to visite all the monasteries called *Limera* throughout the wilderness, but speciallie where the wicked doctrine of *Scherus* reigned: so that he expounded vnto them the sincere and true faith, and conuerted many townes, villages, monasteries and whole nations vnto the Church of God.

CAP. XXII.

The death of holy *Symeon* that dwelled in a pillar.

In the meane space when most holy *Symeon* was so daungerously sicke, that there remayned for him no hope of longer life: *Gregorie* being by me certified thereof, made all the speede he could to be present when *Symeon* gaue vp the Ghost. But he had not his desire. This *Symeon* for his rare giftes and excellent vertues passed all the men of his time: he led in a pillar a seuer life euen from his tender youth, in so much that he chaunged his teeth in that mansion. He was perswaded to lue in a pillar vpon such an occasion as followeth. Being of tender yeares, playing, leaping and skipping to and fro about the toppes of hilles and greenes as the maner is of children, he lighted by chaunce vpon a Lybard, tooke his girdle and tyed him about the necke, ledde the beast which now he had put of his fierce nature by the girdle as if it had bene a bzible, and brought him home to his monastery. His mayster who ledde his life in a pillar seeing this, enquired of him what he had in his girdle, the boy answered it was a cat. His maister gathering hereby, that he would proue hereafter a worthy man trayned him vp to leade his life in a pillar. In which pillar together with an other also standing vpon the toppe of an hill he liued thre score and eynht yeares, replenished with all graces from aboue: He cast out *Deuelles*, he cured euerie disease and infirmitie, he sawe thinges to come as if they had bene present. He foze tolde *Gregorie* that he should not be present at his death, and that he knewe full litle of the thinges which were like to ensue after his death. And when as I also mazed with my selfe after the losse of my children, and examined what the cause was, why the Gentiles which had children at will were not visited in like sort: *Symeon* although I vttered my secrettes to no man, wrote vnto me that I should refraine from such cogitations, that they were such as offended God. Furthermoze when the wife of my Clerke had her milke after shee was deliuered so stopped in her breakes, that there woulde not a droppe come forth, and therefore the infante was lyke to dye, *Symeon* tooke her husbände

They that like of this doctrine let them note y^e Euagrius calleth the author thereof *Balaam*, and for company take *Caiphas* he was also such a prophet.

by the hand, bad him go and lay it on his wines breast. This being done, immediatly the milk came running out as if it had bene a streaine & wet all the womans garment. Unto these that went befoze we may adde this also, howe certaine travellers in whose company *Symeon* was, left behind them a child about midnight: a Lion came and toke by the child on his backe, and brought him to *Symeons* monasterie. *Symeon* had the seruantes go forth & take in the child which the Lion had carried thither. He did many other notable actes, which haue neede of an eloquent tongue, leasure conuenient, and a peculiar volume, all which are well knowen and rise in euery mans mouth. There resozted vnto him of all nations, not onely Romanes but also Barbarians, and obtained their sutes. This *Symeon* in stede of meate and drinke fed vpon certaine boughes of shrubs that grewe in the mountaine hard by him.

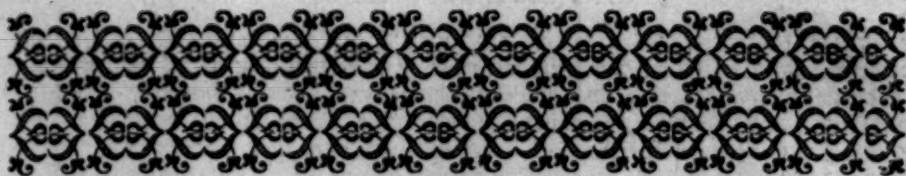
CAP. XXIII.

The death of Gregorie Bishop of Antioch.

Euagrius endeth his historie Anno Dom. 595.

Shortly after *Gregorie* bishop of Antioch being soze pained with the goutte toke a certaine medicin made of *Hermodactylus* (soz so was it called) the which a certaine phisition ministred vnto him, and after the drinke thereof died immediatly. He departed this worlde when *Gregorie* the successoz of *Pelagius* was bishop of Old Rome, *Iohn* of Constantinople, *Enlogius* of Alexandria, and *Anastasi* of Theopolis who after twenty and thre yeares was restored vnto his bishoppich, and also when *Iohn* was bishop of Ierusalem, which died shortly after, and as yet there is none chosen in his roome. Here do I mind to cut of and make an end of writing, to wit, the twelue yeare of the raigne of *Mauricius Tiberius* Emperour of Rome, leauing such thyngs as folloze after soz them that are disposed to penne them soz the posterity in time to come. If I haue omitted ought through negligence or lightly runne ouer any matter, let no man blame me therefore: remembzng with him selfe that I gathered and collected together a scattered and disperfed histoze, to the end I might profite the reader, soz whose sake I toke in hand so great and so wearisome a labour. I haue finished another worke, compising repoztes, Epistles, decrees, ozations, disputations with sundry other matters. The relations therein contained are soz the most part in the person of *Gregory* bishop of Antioch. soz the which I was preferred vnto two honozable offices. *Tiberius Constantinus* made me Treasurer, *Mauricius Tiberius* preferred me to be spallier of the Rolles, where the Linetenants and spagistrates with their monuments were registred. The repoztes I compiled during his raigne at what time he brought *Theodosius* to light, who was both vnto him and to the common weale a pzeamble or entrance to all kinde of felicity.

The ende of the sixt booke of the Ecclesiasticall historie of
Euagrius Scholasticus.



THE LIVES, THE

ENDS, AND THE MARTYR-

DOMES OF THE PROPHETES,

APOSTLES, AND SEVENTIE DI-

SCIPLES OF OVR SAVIOVR, WRITTEN

in Greeke by Dorotheus bishop of

Tyrus aboute a thou-

sande yeares

• agoe,

And nowe translated by

M. H.



Imprinted at London by Thomas Vautrollier dwelling
in the Blackefriers.

1585.

THE LIFE OF DOROTHEVS GATHERED by the Translator.

Euseb. ecclef.
hist. li. 7. ca. 31

Democh. In-
stic. Christ.
relig.

Petr. de nata-
libus lib. 6. de
Sanctis.

Dorotheus was a rare and singular man, well scene in the Latine, Greeke & Hebrew tongues. He flourished in the time of Diocletian, Constantinus Magnus, Constantius & Iulian the Apostata. Eusebius Pamphilus one that knewe him verie well and heard his gift of utterance, writeth thus of him: Dorotheus minister of the Church of Antioch was a very eloquent and singular man. He applied holy Scripture diligently, he studied the Hebrew tongue, so that he read with great skill the holy Scriptures in Hebrew. This man came of a noble race. He was expert in the chiefe discipline of the Grecians, by nature an Eunuch, so disposed from his natiuity. For which cause the Emperour for rarenesse thereof appropriated him, placing and preferring him to be magistrate in the citie of Tyrus, and to oversee the dyeing of purple. We heard him our selues expounding holy scripture with great commendation in the Church of God. So farre Eusebius. Antonius Demochares sayth of him, that he was exiled in the persecution vnder Diocletian, and that he returned from banishment after the death of Diocletian and Licinius, and recovered his Bishopricke againe, where he continued vnto the raigne of Iulian, about the yeare of our Lord 365. And because Iulian persecuted not the Christians openly him selfe, but secretly by his gouernours & Magistrates, Dorotheus was faine againe to flie vnto the citie of Oadissus, where (as Petrus de natalibus writeth) the officers of Iulian apprehended him, and tormented him to death for his testimony of Christ Iesus. There he died and was crowned Martyr, being a hundred and seuen yeare old. An. Dom. 366. Of his works there is none extant, saue this treatise containing the liues and endes of the Prophets, Apostles, and seuentie Disciples of our Sauour, mentioned in the Gospell after Luke, the which he entitled Συνοψις, by translation a compendium or brieft tract.

THE TRANSLATOR VNTO THE
READER TOVCHING DORO-
THEVS AND THE LIVES HE WROTE OF.

BY this short treatise of DOROTHEVS (Christian reader) we may take occasion to behold the prouidence of God ouer his Church, scattered farre and nigh ouer the face of the earth, & to praise him therefore: in so much that of his great care and entire loue, the inheritous of the kingdom of heauen, his chosen people, the Sainctes of God, whose names were writtē in the booke of life, were neuer left desolate without guides and teachers. *Adam* in Paradise heard the voice of God him selfe, there followed him such as called vpon the name of God, erected diuine worship, and taught their posteritie the same, namely, *Abel, Seth, Enos, Cainan, Malalael, Iared, Enoch, Mathusalem, Lamech* and *Noe*, whom *Peter* calleth the eight person after *Seth* the sonne of *Adam*, and a preacher of righteousness. When as the old world and the first age numbred from *Adam* to *Noe*, I meane as many as liued in his time were drowned for the sinnes & iniquities of the whole world, yet saued he eight persons, to reueale his will vnto all nations, to vphold his Church, to multiplie and increafe the world. In the second age of the world after *Noe* there liued *Sem, Arphaxad, Sale, Heber, Phaleg, Ren, Saruch, Nachor, Thare* & *Abraham*, vnto whom God reckened, faith (as *S. Paule* saith) for righteousness. In the third age of the world after *Abraham* liued *Isaac, Jacob*, otherwise called *Israell*, with the twelue parriarches, *Rubē, Simeon, Leui, Iuda, Zabulon, Issachar, Dan, Gad, Aser, Nephtali, Ioseph*, and *Beniamin*. Threescore and fiue yeares after the death of *Ioseph*, *Moses* was borne. He gouerned *Israell*, he guided the people, God gaue him three signes from heauen to confirme his doctrine, and to assure him of his vocation. He receaued the tenne commaundementes, and the laue of God in mount *Sina*, and deliuered it vnto the people. Him succeeded *Iosue*, after *Iosue* captaines & Iudges, namely, *Othoniel, Aod, Debora* & *Barach, Gedeon, Abimelech, Thola, Jair, Iepthe, Abesan, Aelon, Abdon, Sampson, Heli* the Priest, and *Samuel* the Prophet iudged *Israell*. After these came in the Kinges, good and badde, *Saule, David* &c. In the fourth age of the worlde there raigned after King *Danid, Solomon* ouer *Israell*, ouer *Iuda* *Roboam, Abia, Asa, Iosaphat, Ioram, Ochozias, Athalia, Ioas, Amasius, Azarias, Ioathan, Achaz, Ezechias, Manasses, Amon, Iosias, Ioachaz, Ioacim, Iechonias, Sedechias*, vnder whome the captiuitie befell, both citie and temple were destroyed, and the people ledde into *Babylon*. Yet during the seuentie yeares of their captiuitie, there wanted not such as taught them, such as prophecied vnto them of their deliuerance, * and comforted them in their miserie. In the fiftie age of the worlde after the captiuitie the *Israelites* were gouerned by *Zorobabel, Resa, Ioanna, Iudas, Iosephus, Abner, Semei, Mattathias, Aser, Maath, Nagid, Arphaxad, Agar, Heli, Masbot, Naum, Amos, Sirach, Mattathias, Siloa, Ioseph, Arses, Ianneus, Hircanus, Iudas Machabaus, Ionathas, Simon, Ionathas, Iohannes, Hircanus, Aristobulus, Alexander, Hircanus, Antigonus, Aristobulus* and *Herode* the Aliene, in whose time Christ *Iesus* was borne in the flesh. These are the successions of Magistrates and Gouvernours of all sortes, as well of the wicked to

Gen. 3.

Gen. 4. 5.

2. Pet. 2.

Gen. 7.

1. Pet. 3.

Gen. 11.

Rom. 4.

Gen. 21. 25. 35

47.

Exod. 4.

Exod. 20.

Indic. 3. 8. 9. 10

12. 16.

Act. 1. 3.

3. Reg. 2. 11. 6

14. 12. 20.

4. Reg. 8. 11. 12

14. 15. 16. 18.

21. 22. 23. 24

* 1. Esdr. 4.

1. Esdr. 2.

Nicephorus
Ecclesiast. lib. 1

Ioseph. ant.
Iud. lib. 1. ca. 4
Iude epist.

Gen. 43. 49

Gen. 50.

Act. 3.

Anton. Chron.
nic. part. 1. tit.
3. cap. 4.

chastise, as of the godly to cherish, whome God appoynted to gouerne his people, to vphold the truth, to extoll vertue, to roote out vice, and to praise his holy name. From *Aaron* vnto the birth of Christ there were priests ordained to offer sacrifice vnto God, to pray for the sinnes of the people, and to preach the word of truth. Whose names as I reade in the Ecclesiasticall history of *Nicephorus* are these. *Aaron, Eleazar, Phinees, Eliezer, Bochei, Ozi, Heli, Achitob, Abimelech, Abiathar, Sadoc, Achimaas, Azarias, Ioram, Iodas, Axioran, Sadeus, Phadeus, Iculus, Ioatham, Vrias, Neri, Ioas, Selam, Helchias, Sareas, Iosedech, Iesus, Ioachim, Eliasib, Ioachaz, Ioannes, Iaddus, Onias, Simon, Eleazar, Manasses, Onias, Simo, Onias, Iesus, Onias, Alsimus, Onias* the sonne of *Onias, Iudas Machabeus, Ionathas* his brother, *Simon* his brother, *Iohannes Hircanus, Aristobulus, Iannaeus, Alexander, Hircanus, Antigonus, Anaelus, Aristobulus, Anaelus, Iesus, & Simon*, in whose time Christ *Iesus* was borne. From the birth of Christ (as it is to be seene in the Chronographie following) vntill the destruction of Ierusalem vnder *Titus*, there were these high Priestes: *Matthias, Iosephus, Ioazarus, Eleazar, Iesus sea, Ananus*, otherwise *Annas, Ismael, Eleazar, Simon, Caiphas, Ionathas, Theophilus, Simon, Ionathas, Matthias Elioueus, Ioseph, Ananias, Ionathas, Ismael, Iosephus, Ananus, Iesus, Dannaus, Iesus* the sonne of *Gamaliel, Matthias*, and *Phanes*, in whose time the citie of Ierusalem was taken, the temple set on fire, and the high Priestes ceased. There were also from the beginning of the worlde vnto the birth of Christ, Prophetes foreshewing (as *Dorotheus* writeth) the promises of God made vnto the fathers, wherein he promised to blesse all nations in the seede of *Abraham*, through the saluation that was to come by our Sauour Iesus Christ. *Iosephus* in his Iudaicall Antiquities, writeth that *Adam* prophecied and foretold his sonnes, the world should be twise destroyed: first by water, afterwards with fire. *Iude* in his epistle speaketh of *Enoch*, the seuenth from *Adam*, that he prophecied, saying: Behold the Lord shall come with thousandes of Saintes, to giue iudgement against all men, and to rebuke all that are vngodly among them, of all their vngodly deedes which they haue leudly committed, and of all their cruell speakings which vngodly sinners haue spoken against him. *Iacob* prophecied that his posteritie shoulde be deliuered out of *Aegypt*: of the comming of Christ, that the scepter should not depart from *Iuda*, and a lawgauer from betweene his feete vntill *Siloh*, that is, the *Messias* came. *Ioseph* foretold likewise the children of Israel of their deliuerance out of *Aegypt*, saying. I die, and God will surely visit you, & bring you out of this land, vnto the land which he sware vnto *Abraham, Isaac* and *Iacob*. God will not faile but visit you, and ye shall carie my bones hence. *Moses* the great worshipper of the high God, prophecied of the creation of the world, and of such things as were done vnto his time, the space of two thousand yeares before he was borne, againe of Christ he sayd (as *Peter* hath alleadged him in the Actes of the Apostles) A Prophet shall the Lord your God raise vp vnto you of your brethren like vnto me, him shall ye heare in all thinges, whatsoeuer he shall say vnto you. *Samuel* was both a Iudge ouer Israel, a Priest and a Prophet. *Dauid* and *Solomon* also is sayd to haue bene endued with the spirit of prophecie, though *Dorotheus* be of the contrary opinion. Both old and late writers do thinke no lesse then that he was a Prophet. *Antoninus* hath a tract intituled, *De prophetis Dauid & Solomonis*, of the prophecies of *Dauid* and *Solomon*. There prophecied moreover, as we finde in holy Scripture. *Nathan, Gad, Abias, Asaph, Idithum, Addo, Semeia, Ioath, Oded, Azarias, Hanani, Iehu, Iehaziel, Eliezer, Elias, Zacharias, Elissaus, Osee, Abdias, Michaeas, Amos, Esaias, Ioel, Ionas, Sophonias, Ieremie, Hulda, Naum, Abacuk, Ezechiel, Daniel, Baruch, Vrias, Aggeus, Zacharias, Malachias*, and *Iohn* the Baptist. Whose liues this Author hath brieflie

runne

runne ouer. These Prophets in some places of holy Scripture are termed Seers, in some other places the men of God, againe in other places the seruants of the most high God. In the time of King *Achab*, *Obadias* the gouernour of his house, one that feared God, hid an hundred Prophets in caues, yet their names are not knowen. Of all the Prophets generally, *Peter* the Apostle writeth in this sort: It is of the saluation of your soules that the Prophets haue enquired and searched, which prophesied of the grace that shoulde come vnto you: searching when or at what time the spirit of Christ which was in them should signifie, which spirit testified before the passions that should happen vnto Christ and the glory that should followe after. Vnto which Prophets, it was also declared that not vnto them selues but vnto vs, they should minister the thinges which are now shewed vnto you of them. Such was the goodnesse of God towards mankinde, that in times past (as *S. Paule* saith) he spake at sundry times, and in diuers sorts vnto the fathers by Prophetes, also by the ministry of Angells sent forth for their sakes which shall be heires of saluation. In these latter dayes being the sixt age of the worlde, beginning at Christ, and continuing vnto the day of iudgement, that is vnto the seuenth age, and the Sabbath of rest, we haue had the twelue Apostles, *Peter*, *Andreuwe*, *James*, *John*, *Philip*, *Bartholomeuwe*, *Matheuwe*, *Thomas*, *James* the sonne of *Alphaus*, *Iude*, *Simon* and *Matthias*, which was chosen in the roome of *Iudas* the traitor. *Paule* is also termed an Apostle, and called to the function by our Sauour him selfe, crying vnto him frō heauen after his ascension. We haue also the foure Euangelists, *Matheuwe*, *Marke*, *Luke* & *John*. We haue moreouer here layde downe by *Dorotheus*, the catalogue of the seuentie Disciples which our Sauour ordained in the Gospell, and appoynted to go by two and two into euerie citie and place where he him selfe should come. The first after *Dorotheus*, is *James* the brother of the Lord called *Iustus*, and the first Bishop of Ierusalem: yet *Petrus de natalibus*, *Volateran* and *Demochares*, all which three wrote the catalogue of these Disciples do name no such one. *Eusebius*, *Clemens Alexandrinus*, and *Paule* him selfe do call him an Apostle and no Disciple. The 2. is *Timothee*, whom the three aforesayd writers do not number. The 3. *Titus*. The 4. *Barnabas*, so doth *Clemens Alexandrinus* and *Eusebius* call him: this is that *Barnabas* which in the Actes of the Apostles (as *Antoninus* writeth) was otherwise called *Ioses*, and hauing land, solde it, and layde the price downe at the Apostles feete. The 5. *Ananias*. The 6. *Steuens*. The 7. *Philip* Bishop of Tralleis in Asia. *Volateran* saith he was Bishop in Thracia, *Demochares* and *Petrus de natalibus*, do say he was Bishop in Thracia, afterwarde in Scythia. *Antoninus* sayth he died at Caesarea. The 8. *Prochorus*, whom *Volateran* calleth *Proculus*. The 9. *Nicanor*. The 10. *Simon* Bishop of Bosra in Arabia. *Demochares*, *Volateran*, and *Petrus de natalibus*, do say he was Bishop of Tyre and Sidon. The 11. *Nicolas* Bishop of Sapia, yet say the aforesayd three authors it was Samaria. The 12. *Parmenas*. The 13. *Cleopas*. The 14. *Silas*. The 15. *Siluanus*. The 16. *Crescens* bishop of Chalcedonia in Fraunce. *Volateran* calleth him *Crises*, bishop of Chalcedonia. *Demochares* and *Petrus de natalibus* do call him *Chrysebes* bishop of Chalcedonia. *S. Paule* sayth he sent this *Crescens* into Galatia, *Eusebius* sayth the Apostle sent him into Fraunce, whereby it appeareth by some mens coniectures, that the Epistle vnto the Galatians was written by *S. Paule* vnto the French men. The 17. *Epenetus*, yet *Volateran* hath none such. The 18. *Andronicus*. The 19. *Amplias*, bishop of Odissa. *Demochares* and *Petrus de natalibus* do call him *Ampliatius*, and bishop of Edissa, *Volateran* saith of Edessa. The 20. *Vrbannus*. The 21. *Stachys*, the aforesayd authors do call him *Statius*. The 22. *Apelles*, bishop of Smyrna. *Volateran* saith of Heraclea, *Demochares* and *Petrus de natalibus* doe say it was of Eradia.

3. Reg. 18.

1. Pet. 1.

Heb. 1.

Mat. 10.
A. 1.
A. 9.

Pet. de natal.
lib. 6. cap. 100
Demochar.
Christ. relig.
institut. tom.
2. cap. 13.
Volater. lib.
19. anthrop.
Euseb. eccles.
hist. li. 2. cap. 1
Anton. Chron.
nic par. 1. tit. 5
cap. 18.
Par. 1. tit. 6.
cap. 11.

Euseb. lib. 3.
cap. 4.

Ambrose in
Ep. ad Rom.
Origen in ep.
ad Rom.

The 23. *Aristobolus* Bishop of Brettania, *Volateran* saith Betania, *Demochares* and *Petrus de natalibus* do say it was Bethania. The 24. *Narcissus* Bishop of Patra, *Demochares* and *Petrus de natalibus* do call him *Tarcissus* Bishop of Athens, and *Volateran* sayth he was Bishop of Athens. The 25. *Herodion*, *Volateran* hath none such. The 26. *Rufus*. The 27. *Asyncritus*. The 28. *Plegon*. The 29. *Hermes* Bishop of Dalmatia, *Volateran*, *Demochares*, and *Petrus de natalibus* do say he was bishop of Philipopolis. The 30. *Hermas*, but the other writers haue none such. The 31. *Patrobas* bishop of Nepotopolis, *Demochares* & *Petrus de natalibus* do say of the nation Peli. The 32. *Agabus*. The 33. *Linus*. The 34. *Gaius* bishop of Ephesus after *Timothee*, yet *Origen* sayth he was bishop of Thessalonica. The 35. *Philologus*. The 36. *Olympas*, the aforesayd three authors haue none such. *Ambrose* taketh this *Olympas* for the sister of *Nereus*, but *Origen* doth not so. The 37. *Rodion* the other writers remember none of that name. The 38. *Iason*. The 39. *Sosipater* bishop of Iconium, *Origē* taketh him to be that *Sopater* of Berora, mentioned in the Acts of the Apostles. The 40. *Lucius* whom *Origen* taketh to be *Luke*. The 41. *Tertius* bishop of Iconium, yet *Demochares* & *Petrus de natalibus* do say he was bishop of Meiadum, *Volateran* hath none such. The 42. *Erastus* bishop of Paneas, whom *Volateran* calleth *Erastes* bishop of Meiadum, but *Demochares* and *Petrus de natalibus* haue none such. The 43. *Phigellus* whom *Volateran* calleth *Philetus* and *Philegus*. The 44. *Hermogenes*. The 45. *Demas*. The 46. *Quartus*. The 47. *Apollos* bishop of Cæsarea, yet *Petrus de natalibus* saith it was of Connia. The 48. *Cephas*, who as *Dorotheus* gesseth was he whom *Paule* reprehended at Antioch, but it is a fable as it is to be seene in the censure layd downe in *Euseb. pag. 15. 16.* the aforesaide latine writers haue none such among the disciples. The 49. *Sosthenes*. The 50. *Epaphroditus* bishop of Adriana, as *Demochares* saith of Andriaca. The 51. *Casar*. The 52. *Marcus* the cosin of *Barnabas*. The 53. *Ioseph*. The 54. *Artemas* whom *Volateran* calleth *Antomas*. The 55. *Clemens*. The 56. *Onesiphorus*, or *Onesimus*, yet by the words of *Paule* they should not be one. The 57. *Tychicus* b. of Chalcedon in Bithynia or as the former authors do write, of Colophon. The 58. *Carpus* bishop of Berhœa, *Petrus de natalibus* saith of Beronia, and *Volateran* saith of Cheronœa. The 59. *Euodius*. The 60. *Philemon*. The 61. *Zenas*. The 62. *Aquila*, the aforesaid latine writers do remember none such. The 63. *Priscas*, whom the latines do call *Priscus*. The 64. *Iunias*, *Origē* and *Ambrose* do call him *Iulias*. The 65. *Marcus* otherwise called *Iohn*. The 66. *Aristarchus*. The 67. *Pudas* or *Pudens*. The 68. *Trophimus*. The 69. *Marke* the Euangelist, & the 70. *Luke* the Euangelist. Besides these 70. I finde others also in holy scripture worthy the noting, namely, *Symeon Niger*, *Manahen*, *Jude*, otherwise called *Barsabas*, *Crispus*, *Alexander*, one that behaued him selfe very stoutly at Ephesus, *Secundus*, *Mnason*, of Cyprus an olde Disciple, *Mercurius*, *Nereus*, *Fortunatus*, *Achaichus*, *Syntiches*, *Epaphras*, *Nymphas*, *Archippus*, *Enbolus*, the Eunuch baptized of *Philip* in the Acts whom *Eusebius* calleth a Disciple, with others. Other writers as *Vincentius* and *Antoninus* haue found out more: namely *Sauinianus*, *Potentianus*, *Altinus*, *Cis*, *Maximinus*, *Iohannes Senior*, *Aristion*, *Zozimus*, *Enphrates*, *Martialis*, *Sidonius*, *Lazarus*, *Vrsinus*, *Iulianus*, & no maruel, for Sainct *Paule* witnesseth that Christ was seene after his resurrection of mo then siue hundred brethre. These be they whom God raised vpto plant the principles of his Gospel, and the found of their secte was heard throughout the world. These be they which fedde with Angells, and became them selues foode for wild beastes, they spared not their liues vnto the death, they quenched the heate of fire, they turned the edge of the sword, they stopped the mouthes of furious beasts, they confounded the tyrants, and foyled the enemies of the truth. I may say of them, as *Cyprian* speaketh of the true Christians

Act. 13. 15 18.
19. 20. 21.
1. Cor. 16.
Philip. 4.
Col. 4. 1. 4.
1. Tim. 1.
2. Tim. 4.
Ep. ad Philem

1. Cor. 15.

stians and Martyrs, *occidi poterant, sed vinci non poterant*. Well they might be slaine, but it was vnpossible to overcome them. And yet when the enimie triumpheth, that at least wife he seemeth to haue brought his purpose about, we may comfort our selues with this saying: *Sanguis martyrum, semen Ecclesie*, the blood of the Martyrs is the seede of the Church. Christ him selfe foretoldeth that whosoever would be his disciple, must take vp his crosse and follow him. These Prophets, and these Apostles, and these disciples haue done no lesse. *Abel* was murdered by *Cain*. The children of Israell were oppressed vnder *Pharao*. *Elias* was persecuted by *Iezabel*. The prophet *Ioath* was threatened by *Sero-boam*, and slaine of a Lion. *Zacharie* the sonne of *Iehoida* was stoned to death. *Micheas* was throwne downe, and his necke broken. *Amos* was smitten with a club on the temples of the head, and so brained. *Esaias* was sawed a sunder in two parts with a wodden sawe. *Jonas* was in the whales bellie, yet hauing escaped that daunger, was he not without miserie. *Jeremie* was persecuted oftentimes, imprisoned very sore, throwne into the deepe dungeon where he stood in mire vnto the eares, at length stoned to death in Egypt. *Ezechiel* was slaine at Babylon by the Duke of the people. *Daniel* was throwne among the hungrie Lions, yet God preferred him. The three children were throwne into the fire forname, but the fire did them no harme. *Baruch* was faine to flie away to saue his life from king *Ioachas* hands. The Prophet *Vrias* was slaine with the sword by king *Ioachim*. *John* the Baptist was beheaded of *Herode* the Tetrarch. *Steuē* was stoned to death. *James* was beheaded by *Herode Agrippa*. *Peter* was crucified at Rome vnder *Nero*, with his head downwards. *Paule* was likewise beheaded at Rome vnder *Nero*. *Andreu* was crucified by *Aegeas* king of Edeffa, at Pataras a citie in Achaia. *James Alphens* that was bishop of Ierusalem, was throwne downe from an high, & brained with a fullers club. *Thomas* was slaine at Calamina a citie in India: the Painims ranne him through with a dart, the which some do call a speare or iavelin. *Philip* was crucified at Hierapolis in Asia. *Bartolomeu* was slaine aliue in India: his skinne pulled ouer his eares, and after all beheaded. *Matheu* was runne through with a naked sword in Aethiopia. *Simon* was crucified. *Iude* was slaine. *John* was scourged, and often persecuted, it is sayd that *Domitian* the Emperour caused him to be throwne into a tunne of hoat skalding oyle, yet tooke he no harme. *Matthias* was knockt on the head with an axe, and immediatly beheaded. *Marke* the Euangelist had a rope tied about his necke, and by that drawne thorough the streete of Alexandria, that his flesh was rent in peeces, the stones coloured with blood, and in the end he was burned to ashes. *Barnabas* had a rope about his neck, and therewith pulled to the stake and burned. This is to beare the crosse of our Saviour, this is to drinke of one cuppe with Christ, this is it which *S. Paule* saith: Whosoever liueth godly in Christ Iesu, shall suffer persecution. For through many tribulations we haue to enter into the kingdome of heauen. This present treatise of *Dorotheus* hath moued me thus to write, and the matter it selfe is so copious, that I can hardly holde my penne, yet I hope the reading of these brieue stories will not seeme tedious vnto any. As for the liues following, I would haue thee (gentle reader) to knowe that where *Dorotheus* seemed vnperfect, and to haue ouerskipped certaine liues worthy the noting, and the knowledge of the posterity, I haue either borrowed the same of some other auncient writer, or gathered it my selfe out of holy Scripture. This is the marke to discern the one from the other. Where any one life is altogether of Romane letters, the same is none of *Dorotheus*. If thou thinkest I haue done well, giue the praise to God, if in thine opinion it seeme otherwise, suspend thy sentence, & be not singular in reprehending that which peraduenture after aduise ment taken, may friendly be interpreted. Farewell.

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DOROTHEVS, OF THE PROPHETS, APOSTLES AND SEVENTIE DISCIPLES.

Samuel.



SAMUEL was both a Prophet, a Priest, and a Iudge ouer Israell. He liued in the dayes of *Heli*, *Saul* and *Dauid*. His father was called *Elkana*, his mother *Hanna*. She was of a long time barren, and praying vnto God, made a vowe that if she bare a man childe, she would dedicate him to the Lord all the dayes of his life. She conceaued, bare a sonne, and called his name *Samuel*, who being a child, was girded with a linné Ephod, and ministred vnto the Lord. All Israell knewe him for the true prophet of God, he rebuked the sinnes of the people, he exhorted them to turne vnto the Lord, he told *Heli* the high Priest, that God would plague his

Samuel liued about the
yeare of the
world 2940.
afore Christ
was borne
1030. yeares.
1. Reg. 1. 3.
7. 8. 9. 10. 13.
15. 16. 15.

house. When the people cried vnto him for a king, he vsed all meanes to perswade them to the contray, and seeing they would not be answered, he tooke *Saul*, and anoynted him king to raigne ouer them. This *Saul* was a wicked king, and because of his impietie the Lord sent *Samuel* vnto him, for to tell him that his raigne should not last long, but *Samuel* was sorowfull, & mourned so long ouer *Saul*, vntill the Lord was angrie with him for it. Afterwardes God sent him to anoint *Dauid* king ouer Israell. In the ende this *Samuel* waxed olde, and died in the time of *Dauid* king of Israell, and was buried at Rama.

Nathan.

*Epiphanius Bishop of Cyprus, vwho liued
Anno Dom. 401. writeth thus of Nathan.*

NATHAN was of Gaba6, in the time of king *Dauid* raigne. He instructed this king in the lawe of the Lord, & soze saw that *Dauid* would offend with *Beer-sabea*. When he made speede to admonish the king, *Belial* staid him. For as he wēt, he found by the way a dead horse all bare, and because of that, continued there a while. This *Nathan* died, & was buried in *Gabaon* his owne land.

THE Prophet *Nathan*, of the house of *Thock*, born in *Gaba6* a Citie of *Gallilee*, liued in the time of *Dauid*, & taught him the lawe of the Lord. He foresaw that *Dauid* was too farre in loue with *Beer-sabea*, and therefore immediatly left *Gaba6*, and got him towardes *Ierusalem*, for to stay the king from committing so haynous an offence. And beholde *Belial* stopt him. For when he found him dead, and lying all bare on the high way, he stayed as long as he was a burying of him, lest the carkasse of man should vn-

He liued An-
no mundi,
3009. afore
Christ was
borne 960.
yeares.
1. Reg. 7. 12.
3. Reg. 1.
1. Paral. 17.
Eccles. 47.

reuerentlie be torne in peeces of brute beastes and rauenously deuoured. In the same night vnderstood *Nathan* that *Dauid* had comitted that horrible offence, wherefore he mourned out of measure, and went backe againe to *Gaba6* with great lamentation. When *Prius*, the husband of *Beer-sabea* was slaine by the procurement of *Dauid*, the Lord sent *Nathan* vnto him, that he should rebuke him sharply for his offence. Then at length *Dauid* remembring him selfe, was astonished and trembled for feare of the Lord, because he perceaued plainly that the Lorde was highly displeased with him for his adulterie. *Dauid* knewe moreover that the Prophet *Nathan* was inspired with the holy Ghost, he honoured the man, and reuerenced his person as the true messenger of God. This *Nathan* became olde, and died, and was buried at *Gaba6* his owne land.

Gad.

THE Prophet *Gad* liued in the dayes of king *Dauid*, and told him what he should do when he fledde from the face of *Saul*. After *Dauid* had numbred the people, he brought a mes-

1. Reg. 12.
1. Reg. 14.
Paral. 21.

sage vnto him from the Lord, and bad him chuse of three plagues. Whether he would haue seuen yeares hunger, or flee before the enemy three months, or endure three dayes pestilence,

Abias.

Epiphanius writeth thus of Abias.

1. Reg. 11. 14.

This *Abias* was of *Silon*, where ϕ tabernacle out of the Citie of *Heb* was. He died, was buried nigh the Oke in *Silon*. He is called also *Adonias*.

A *Has* the *Selonite*, born in *Selon*, of the tribe of *Juda*, where the old tabernacle of the Arke, out of *Armathen*, the towne of *Heb* the Priest was to be scene. This is that Prophet which prophesied of *Solomon* the sonne of *Dauid*, that he would fall from the Lord. He rebuked *Ieroboam*, saying, that when he came to be king, he would deale vnfaithfullie with the Lord. He sawe in a vision a yoke of oxen destroying the people, and assaulting

the priestes. He prophesied vnto *Solomon*, that women would withdrawe his minde from the Lord. This *Abias* became so old that his sight was dimme, he died not farre from the Oke in *Silo*, and there was buried.

Asaph.

1. Paral. 16.

2. Paral. 29. 35

A *Saph* was a *Sear*, that is a Prophet in the time of *Dauid*. He appointed him chiefe of those that praised the Lord in *Psalmes*.

Idithum.

1. Paral. 15.

2. Paral. 35.

I *Dithum* was one of king *Dauid*s Prophets, and appointed by him to prophesie with harpes, *psalteries* and *cymbals*.

Ado.

2. Paral. 9. 12. 13

He liued in the year of the worlde, 3069. he died afore Christ, about 900. yeares.

3. Reg. 12.

2. Paral. 11. 12.

A *Ado*, of some called *Iddo*, was a prophet in the time of *Solomon*, *Roboam*, and his sonne *Abia*. The doings of *Solomon* are sayd to be written in his visions. He is sayd to haue written the genealogie of *Roboam*. The maners and sayings of *Abia* the sonne of *Roboam*, are sayde to be written in the storie of the Prophet *Iddo*, which is not extant.

Semeia.

S *emeia* prophesied in the dayes of *Roboam* king of *Juda*. And whē *Roboam* would haue fought with *Ieroboam*, the word of God came vnto *Semeia*, saying: speake vnto *Roboam* the sonne of *Solomon* king of *Juda*, and vnto all the house of *Juda* and *Beniamin*, and to the remnant of the people, ye shall not fight against your brethren, &c. When *Roboam* forsooke the lawe of the Lord, *Semeia* was sent vnto him with this message: Thus sayth the Lord, ye haue left me, and therefore haue I also left you in the handes of *Sesac* king of *Egypt*.

Ioath.

Epiphanius writeth thus of Ioath, whom he calleth Ioam.

4. Reg. 13.

This *Ioath* was of ϕ land of *Samaria*. A *Lion* smote him that he died, and was buried in *Bethell*, nigh ϕ false Prophet which deceaued him.

The Prophet *Ioam* was of *Samaria*, a *Lion* met him by the way, and slue him. This is he that reprehended *Ieroboam* for the golden calves he erected, that tooke away also that wicked oblation and sacrifice. When *Ieroboam* stretched forth his hand against him, his hand was withered. Immediately after, an old prophet deceaued this *Ioam*: for when he had constrained him to eate bread, and to drinke water otherwise then the Lord had commaunded *Ioam*, a *Lion* met him & killed him, without any harme done to his asse. He was buried in *Bether*, harde by

this olde false Prophet. When that shortly after this false Prophet died, he requested of the priestes he might be buried where *Ioam* was laide, because he had deceaued him, and that either of them was to receaue at the resurrection, according vnto their doings. Wherefore they were both laide in one sepulcher.

1. Paral. 15.

Oded.

1. Paral. 18.

Oded the prophet, and father of *Azarias* the prophet, liued very long vnto the time of *Achaz* king of *Juda*. His abiding was in *Samaria*. When the host of the king of *Israell* had taken great spoile, and made great slaughter of the tribe of *Juda*, *Oded* the prophet went forth before the host that came to *Samaria*, and sayd vnto them. Behold, because the Lord God of your fathers is wroth with *Juda*, he hath deliuered them into your hand, and ye haue slaine them with crueltie that reacheth vp to heauen. And now ye purpose to keepe vnder the children of *Juda* and *Ierusalem*, and to make them bondmen and bondwomen: and do ye not lade your selues with sinne in the sight of the Lord your God? Nowe heare me therefore, and deliuer the captiues againe, which ye haue taken of your brethren, for else shall the great wrath of God be vpon you.

Aza.

Azarias.

This *Azarias* was of Syria & put away fro Israel the captivity of Iuda. He died and was buried in his owne countrie.

Epiphanius writeth thus of Azarias.

Azarias the Prophet was of the house & linage of *Symphara*. This is he that tooke away by his praies the captiuitie that was threatened in Ierusalem to light vpon Iuda. He prophesied somewhat of the comming of the Lord. He rested in the Lord in his owne countrey, where he was also buried.

He liued in the time of *Afa* king of Iuda. 2. Paralip. 15.

Hanani.

The Prophet *Hanani* prophesied in the daies of *Afa*, king of Iuda. When *Afa* for feare of *Baasa* king of Israel ioined in league with *Benbadab* king of Syria, *Hanani* the prophet came to *Afa* and said vnto him. Because thou hast trusted in the king of Syria, & not rather put thy trust in the Lord thy God: therefore is the host of the king of Syria escaped out of thine had, had not the Ethiopians & *Lubin* an exceeding great host with many chariots and horseme? and yet because thou didest trust in the Lord, he deliuered thee into thine hand. For the eyes of the Lord behold all the earth to strengthen them that are of perfect heart toward him: herein thou hast done foolishly, & therefore from henceforth thou shalt haue warre. And so *Afa* was wroth with the Prophet and clapt him in prison, for he was displeased with him because of his prophetic.

2. Paralip. 16.

Iehu.

Iehu the sonne of *Hanani* the prophet, liued in the daies of *Iosaphat* king of Iuda. He prophesied against *Baasa* king of Israel, that God would root him out with all his posterity, for murdering of *Nadab* the sonne of *Ieroboam*. When *Iosaphat* tooke part with *Ahab* king of Israel against the king of Syria, *Iehu* went forth to meet him & said vnto him: Wouldest thou help the vngodly & loue them that hate the Lord? therefore is wrath come downe vpon thee from before the Lord. Neuertheles there are some good acts found in thee, in that thou hast hewen downe the groues out of the land, and hast prepared thine heart to seeke God. This *Iehu* is said to haue noted the Acts of *Iosaphat* in the booke of the kings of Iuda.

3. Reg. 10.
2. Paralip. 19.
20.
He liued anno mundi, 3134. afore Christ about 840. yeres.

Iehaziel.

Iehaziel prophesied in the daies of *Iosaphat* king of Iuda. When all Iuda stood in great feare of the host & multitude of enemies that came against them, the spirit of the Lord came vpon *Iehaziel* in the mids of the congregation, & he said: hearken all Iuda & ye inhabitants of Ierusalem & thou king *Iosaphat*, thus saith the Lord vnto you: Be not affraid, nor faint hearted by reason of this great multitude: for the battel is not yours but Gods to morow go ye downe against them, behold they come vp by the clift of Ziz, & ye shall finde them at the end of the brooke before the wilderness of Ieruel, ye shall not neede to fight in this battell, but step forth & stande, & behold the help of the Lord which is with you. Feare not, nor let your hearts faile you, O ye of Iuda and of Ierusalem, to morow go out against them for the Lord will be with you. When they came to the enemies they found them all dead karkasses.

2. Paralip. 20.

Eliezer.

Eliezer prophesied vnder *Iosaphat* king of Iuda. After that *Iosaphat* ioyned himselfe with *Abazia* king of Israel, whose minde was to do wickedly and together with him to prouide a Nauie to saile into Tarsis: *Eliezer* prophesied against *Iosaphat* saying: Because thou hast ioyned thy selfe with *Abazia*, the Lord hath broken thy works. And the shippes were broken, that they were not able to go to Tarsis.

2. Paralip. 20.

Elias.

This *Elias* was the first man y shelewed men the way to heauē, he was y first mā y thelewed y way to be one for mē & angels. He dwelling somtimes vpo earth entred also into y heauē, being mortal, here in y world he had his conuersatiō with immortal creatures, he which walked vpo erth, liueth now like a spirit with y angels in heauē: this is he y gaue his spirit to rest vpon his disciple *Elisus*, this is he though he cōtinue a mā, yet wareth he not old, this is he y is referred for a captaine of war against Antichrist, this is he y will withstād him and rebuke his pride & fallshod, this is he y in the end of the world wil turne al men from his lying & deceit vnto God, this is he y receaued the gift of God to be the forerunner of the second & glorious cōming of the Lord. Although his seruice was among the basest sort, yet is he now in cōpany with the angels. He was a Thesbit of Arrabia, of the tribe of *Aarō*, his dwelling was in Galaad. For *Thesbis* was an habitation dedicated vnto priests. Afore his mother was deliuered of him, his father saw in a visiō y angels saluting of him al in white, wrapping him with flaines of fire as

Elias liued Anno mundi 3130. and was translated afore Christ about 850. yeres.

it were swathing bands, & nourishing him with fire, as it had bin vsuall food or papper. To Ierusalem he went and told his vision, answer was made he should not feare his dreame at all, for it would come to passe that the child his wife was great of, should dwell in great light, & what so euer he said should be of great force, and that he should iudge Israel with sword and fire.

Zacharie the sonne of Iehoida.

2. PAR. 24.

Zachary the sonne of Iehoida, Prophecied in the time of Ioas king of Iuda. When the tribe of Iuda serued groues & Idols, the wrath of God came vpon them for their trespasses. He sent Propheets vnto them to bring them againe vnto the Lord, but they would not heare. The spirit of God came vpon Zacharie, the sonne of Iehoida the Priest, & he said vnto them. Thus sayeth God, why transgresse ye the commandements of the Lord, that ye can not prosper: because ye haue forsaken the Lord, he hath also forsaken you. And they conspired against him & stoned him with stones at the commandement of the king, euen in the court of the house of the Lord.

Elisau.

Elisau died about 750 yeares afore Christ was borne. He liued 300 yeares and died before Christ about 630 yers. Ofsee cap. 6. 1. Cor. 15.

Elisau was of Abelbuel, the land of Rubim. And because of him there came a strange thing to passe. What time he was bozne in Gargalis, & gold cotwe in Selom belloved so loude & she was heard at Ierusalem. Hereupon a certen Prophect said: there is bozne in Ierusalem a prophete which shall ouerthrow their carued Images & molten Idols. He died & was buried in Samaria.

Ofsee.

Ofsee the Prophect, spake by diuine inspiratio of our Lord Christ in this sort. In their aduersity they shall early seeke me, saying: Come, let vs turne againe vnto the Lord, for he hath smitten vs, & he shall heale vs, he hath wounded vs, & he shall bind vs by againe. After two daies shall he quicken vs, in the third day he shall raise vs up, & then shall we haue vnderstanding. &c. It was by occasion of this Prophecy that S. Paul said to the Corinthians: I haue deliuered vnto you first of all that which I receaued, how that Christ died for our sinnes agreeing to the scriptures. And that he was buried, and that he rose againe according vnto the Scriptures. For this it is that the Prophect sayth here: and the third day he shall raise vs vp. There can no moze be solid in any other place of the third day throughout the old Testament. Againe this prophete wytteth that which may be applied vnto our Lord Christ: my flesh is of them. Againe, Ephraim compassed me about with lies, and the house of Israel with deceit, but Iuda yet ruleth with God, and is faithfull with the saincts. Because the Lord Christ is said to haue come of this tribe, therefore sayeth he that this tribe of Iuda is faithfull with the Saincts. Againe in the same Prophect: I will redeme them from the power of the graue, & deliuer them from death. O death where is thy victorie, O hell where is thy sting. S. Paul reasoning of the resurrection, alleaged this Prophecy.

Ofsee 11.

Ofsee 13. 1. Cor. 15.

This Ofsee was of Belemoth, of the tribe of Issachar, and was buried in peace in his owne country.

Abdias.

The grace of God gaue vnto this Prophect power & knowledge to speake of the mystery of Christ. For thus he sayth: The day of the Lord is neere vpon all the Heathen. This Prophecy seemeth as if it had bin spoken against the Scythians, that is, against Gog and Magog, yet is it moze certain & moze properly applied to the Lord Christ, a litle after he sayth: Vpon mount Sion there shall be deliuerance. This Abdias was of Sychem, & the towne Bethacaram, he was the disciple of Elias, and hauing endured great vexatio for his sake, yet was he preserved. He was the third of the fifty sonnes of the Prophets whom Elias pardoned. He went vnto Ochozias, and afterwards left his kings seruice, and gaue himselfe to the gift of Prophecy. He died and was buried with his fathers.

Micheas.

Miche cap. 5.

Matthew 2. Micheas 7.

Micheas was also endued from aboue, that he Prophecied of the coming of our Lord Christ in this sort: And thou Bethlem Ephrata, art not the least among the thousandes of Iuda. Out of thee shall he come forth vnto me which shall be the gouernour in Israel, whose outgoing hath bin from the beginning, and from euertlasting. This was the Prophecy which the high Priests & scribes of the Iewes brought forth, when as after Herode had demanded of them where Christ should be borne, they said: In Bethlehem. Hereupon Herode sent the wise men into Bethlehem. As gaime saith the Prophect: He shall turne againe and be mercifull vnto vs, he shall put downe our wickednesses, & cast all our sinnes into the bottom of the sea. He wil perform to Iacob the truth, and mercy to Abraham, as he swore vnto our fathers in old time. This Micheas was of Marathi,

of

of the tribe of *Ephraim*, & after he had much ado with *Achab*, *Ioram* his sonne threwo him downe for to breake his neck, because he had rebuked him for the sinnes of his fathers. He was buried in his owne land, in the common buriall in *Ephraim*.

Amos.

Amos was the father of the prophet *Esay*, God gaue him of his spirit to prophecy of *Christ* among men. Againe, In that day will I raise vp the tabernacle of *Dauid* that is falne downe, and close vp the breaches thereof, and I wil raise vp his ruines, and I will build it as in the daies of old. That they may seeke the Lord which are the remnant of men, & all the heathen vpon whom my name is called, saith the Lord which doth this. *Iames* made mention of this Prophecy in the Acts of the Apostles. This *Amos* was of Thecna. *Amasias* king of Iuda persecuted him very oft chastised him many times, at length the sonne of *Amasias* took him with a clubbe on the temples of the head, & killed him. While as yet he drew breath after his wound, they brought him to his owne countrey, and within two daies after he died, and was there also buried.

Esaies.

This great Prophet *Esay*, the sonne of *Amos* foresaw in a figure the mystery of *Christ* when he saw the Lord sitting vpon a high and glorious seat, where (saith he) the Seraphines stood about him, wherof one had six wings, and an other had six wings, wherwith they couered their faces, & cried one to the other in this manner. Holy, holy, holy, is the Lord of hostes, the whole earth is full of his glory. Then was there one of the Seraphins sent which took of the altar an hoat cole with the tongs, and touched his lips, saying: this taketh away thine vnrightheousnes. He was so fully instructed by the vision he saw, and perswaded of the type and figure, that he foreshewed the mystery of *Christ*. Againe, he was so endued with grace from aboue, that he prophesied of the mystery of *Christ*s passion in this sort. He was ledde as a sheepe to be slaine, yet was he as still as a Lambe before the sherer, and opened not his mouth. The Eunuch of Ethiopia, reading this Prophecy, requested *Philip* to expound it vnto him, who immediatly declared that the Prophet had said this most truly of *Christ* our Lord. Againe he saith. He is such a man as hath good experience of sorowes and infirmities. And againe: He did none euil, neither was ther guile found in his mouth, yet the Lord will clense him of his wound, and shew light vnto him. Againe. Thus saith the Lord: Behold I lay in *Sion* for a foundation a stone, euē a tried stone, a precious corner stone, a sure foundation. And who so beleueeth on him shall not be confounded. Againe. The spirit of the Lord is vpo me, therefore hath he annointed me, &c. While the Lord read this in the sinagogue on the Sabaoth, he said. Verily I say vnto you, this day is this scripture fulfilled in your eares. This *Esay* was of Ierusalem. He died at Ierusalem vnder king *Manasses*, being sawed a sunder in two partes, and was buried vnder the *She*, nigh the well of *Rogel*, hard by the place where the waters ranne which king *Ezechias* dammed vp. It was by this Prophet that God wrought the monument, and memoriall of the place called *Siloam*. For when breath failed him before death came, he called for a litle water to drinke, which was immediatly set vnto him out of this brooke, and therfore the place is called *Siloam*, which is by interpretation as much to say as sent. In the time of *Ezechias* before this lake or pond was made, there came out a litle water at the praiser of *Esay*. For the people were then in the plaine countreys of the Moabites, who were aliens, and lest the city perished through want of water (for the enemies enquired where they might drinke, the city being beset, they besieged also the brooke *Siloam* which was dry vnto this) there came forth water when the Iewes praied together with *Esay*. Therefore it runneth continually after a secret sort vnto this day for to reueale this great miracle. And because this was done by *Esay*, the Iewes for memoriall therof, buried him with great care and hono: nigh *Siloam*, that by his holy praiers they might in like sort enioy the benefite of this water after his departure out of this world. For he had an answer from aboue to do as he did. His sepulchre is nigh where the kings are buried, behind the buriall of the Iewes, towards the South. *Solomon* builded the tomb of *Dauid* vnto the East of mount *Sina*, hauing an entraunce to go in from the way which cometh out of *Gabaon*, out of the City about a twenty furlongs. He made it so crooked and so wrye y it can hardly be perceaued, so that many Priests, and in maner the whole nation of the Iewes could not vnto this day finde the way that goeth in. King *Solomon* had laid by there gold that came out of *Arthiopia* and *Spice*. And because *Ezechias* shewed and dishonored y bones of his fathers, therfore God bad him assure himselfe it would come to passe that his secke should

Amos. 4.
Cap. 9.

Act. 15.

his boyes

Esay was before the incarnation of Christ about 600 yeares.
Esay 5.

Esay 53.

Act. 8.

Esay 18.
1. Pet. 2.
Esay 61.
Luke 4.

The martyrdom of Esay

When the Iewes came for water, it ranne, when their enemies were a thirst, and sought it, it would not runne. The praiers of Esay while he liued, were available before and after his death.

serue his enemies, and he made him baren and frutelesse from that day forth.

Isa.

Isa. 2.

God gaue of his spirit vnto the Prophet *Isa.*, that he foresaw the mystery of Christ. For he sayth. And it shall be in the last daies sayth the Lord, Of my spirit I will poure out vpon all flesh: your sonnes & your daughters shall prophesie: your yong men shall see visions, and your old men shall dreame dreames. On my seruants and on my handmaidens I will poure out of my spirit in those daies, & they shall prophesie. I will shew wonders in heaven aboue, & tokens in the earth beneath, blood & fire, & the vapour of smoke: the sunne shall be turned into darkenes, & the Moone into blood, before that great & notable day of the Lord come. And it shall come to passe that whosoever shall call vpon the name of the Lord shall be saued. *S. Peter rehearsed this Prophecy in the Acts of the Apostles, & it was euen then fulfilled when as the holy Ghost came downe from heauen & rested vpon the Apostles on the day of Pentecost. This Isa. was a neighbour vnto the city Bethotmeron in Rubim, where he died, and was also buried in peace.*

Jonas.

Act. 1.

Jonas hath not barelly in word, but truly in deede foresaw the mystery of our sauiours resurrection. For Christ sayth in the gospel: Euen as *Jonas* was three daies and three nightes in the belly of the whale, so shall the sonne of man be three daies and three nightes in the bowells of the earth. Euen as the whale cast by *Jonas* vncorrupt, so hath the sepulchre restored the Lord to the better life. This *Jonas* was of *Cariathmas*, nigh *Azotus*, a City lying on the sea coast towards the Gentiles. After he came out of the whales belly, and taken his way to the City of *Niniue*, he taried not in that land, but took his mother, and sojourned in *Assur* a foraine soile. He thought with himselfe, by this meanes I shall take away the infamy which I haue purchased vnto my self by prophesying falsely against the City of *Niniue*. *Elias* hauing prophesied in those daies against the house of *Achaab*, & called for famine to light vpon the earth, died away & being come to a widow which had a child, he taried there (for he could not abide among the vncircumcized) & blessed her. When *Jonas* died, God raised him to life by *Elias*, for he would haue him know that he could not flie from the hand and power of God. After the famine was ended, *Jonas* left that countrey, and got him to the land of *Iuda*, & when his mother died by the way, he buried her by mount *Libanus*. He died also himselfe in *Saar*, & was buried in the caue of *Cēzeum*, who had bin made iudge ouer one tribe in his countrey, what time the *lād* waited a Prince. This Prophet gaue straunge tokens vnto *Ierusalem* and the whole land, to wit a stone crying very lamentably that the end was at hand. That when *Ierusalem* was troden and frequented of all nations, then the City should be destroyed.

Sophonias.

Sophon. 1.

Sophon. 3.

Sophonias was also thought worthy to prophesie of the Lord *Iesus Christ*. For thus he sayth: the Lord shall be terrible vnto them, & destroy all the gods in the land, & al the isles of the heathen shall worship him every man in his place. And againe, I will cleanse the lips of the people that they may euery one call vpon the name of the lord, & serue him vnder one yoke, fro beyond the riuers of *Ethiopia* will I take my disperfed, & they shall bring me an offering. And againe, Reioyce O daughter *Sion* be ioyfull O *Israel* reioyce and be glade from thy whole heart O daughter *Ierusalem* for the Lord hath wiped away thy vnryghteousnes he hath redeemed thee fro the hand of thine enemies, the Lord him selfe will raigene in the middst of thee, so that thou shalt no more see any mischiese befall vnto thee. These things doe properly appertain vnto the Lord *Iesus Christ*. This *Sophonias* was of the tribe of *Simeon*, and the lande *Sabarthatha*. He prophesied of the Citie, the ende of *Israel*, and confusion of the wicked. He died and was buried in his owne land.

Jeremie.

Jeremie was before the incarnation about 510. years. Math. 27.

Jeremie receaued grace from aboue, to prophesie of the mysterie of Christ: For he sayth. And they tooke thirtie peeces of siluer, the price of him that was valued, whome they bought of the children of *Israel*, and gaue them for the potters feld as the Lord appointed me. Mathew remembred this prophesie in the gospel, as then fulfilled in the passion of Christ. Againe sayeth the same prophete. Behold the dayes will come saith the Lord, and I will make a new couenant with the house of *Israel*, and the house of *Iuda*, not such a couenant as I made with their fathers what time I brought them with a mightie arme out of *Egipt*. For they kept not my couenant, and therefore I haue despised the faith the Lord, but this is the couenant which I will make with the house of *Israel*. After those dayes sayeth the Lord, I will set my lawes in their mindes, and

I will

I will write them in their heartes, and I will be their God, and they shall be my people, neither shall euery one then teache his brother, or his neighbour saying: know the Lord. For euery one shall know him from the lowest to the highest. Because I will haue mercie on their iniquities & their sinnes will I remember no more. *S. Paule* wryting to the Romaines put them in remembrance of this prophecy. This *Jeremy* was of Anathoth, the people stoned him at Taphnis in Egypt, and so he died and lieth buried there where *Pharaos* pallace stode. The Egyptians being greatly benefited by him, did him that honour. For he had prayed for them when certaine Adders and beastes that were bred in the water molested them soze, such as the Egyptians called Menephoth, and the Grecians, Crocodils. And at this day also the faithfull thereabouts do pray in that place, and take vp dust from thence for to cure such as are hurte of those beastes. Many of them also do vse therewith to chase away these venemous creatures into other waters. We our selues haue learned of some that were of the line of *Antigonus* and *Ptolomaeus*, aunccient and elderly men, that *Alexander* king of Macedonia, comming vnto that place where the Prophet was buried, and hearing of the miseries therof, translated his tumb and reliques into Alexandria, placed them there with great pompe & glozy on euery side, and so that kind of serpent was banished that land also, and that water in like sozte. Thus were the serpents whom they call Argolai, that is Lifards put away, being brought out of Peloponnesus, so that the people there are called Argolai, that is lase loubers. Their speach is nice & fine, but altogether infortunat. This *Jeremy* gaue the priests in Egypt, warning that their Idols must be broken and throtwen to the ground by a Saviour, that was a babe that should be borne of a Virgine and laid in a manger. And therefore at this day they set a virgine in bed, and an infant in a manger, and adore them. And when as of old, king *Ptolomaeus* demaunded of them why they did so, their answer was that their auncestors had deliuered them that myserie, and receaued it of the holy Prophet. Before the temple was taken this Prophet toke out the Arke of conenant & all that was laid vp therein, and hid it in a certaine rocke, saying vnto such as were present. The Lord from Sinai is gone vp into heauen, and againe the lawgeuer shall come out of Sion with great power, and the signe of his comming shall be vnto you when all nations shall honour a tre. He said moreover, no man shall take away that Arke except *Aaron*, and no man shall see the tables laide vp therein, be he Priest or be he Prophet, except *Moses* the chosen of God. And at the resurrection the Arke shall first rise and come forth out of the rocke, & it shall be laid on mount Sina, and thether vnto it will all the Sainctes assemble together looking for the Lord, and flying from the enemy which would haue destroyed them comming vnto this rocke. He sealed vp this Arke with his finger wryting thereon the name of God, the forme of it was like the ingrauing of iron, and a light cloud ouershadowed & couered the name of God, neither knew any man this place, neither could any man reade the sealing vnto this day, neither shall vnto the ende. This rocke is in the desert where the Arke was made at the first, betwene two mountaines where *Moses* and *Aaron* lie buried. And in the night time a cloud much like fire couered this place even as it did of olde. The glozy of God can neuer be away from the name of God. Therefore God gaue vnto *Jeremy* the grace that he should finish his myserie, and become companion with *Moses* and *Aaron* who are ioyned together vnto this day. For *Jeremy* came of the line of the Priests.

Hulda.

HULDA a prophetesse, the wife of *Sallum* dwelled in Ierusalem in the time of *Iosias*. The king sent *Helkias* the priest with many others vnto her for to vnderstand what the wil of the Lord was touching their doinges. She answered in this sort. Thus sayth the Lord God of Israel, tell ye the man that sent you vnto me. Euen thus sayth the Lorde, beholde I will bring euill vpon this place and vpon the inhabitants thereof, euen all the curses that are written in the booke which they haue read before the king of Iuda: because they haue forsaken me and haue offered vnto other gods to anger me with, all maner workes of their handes: therefore is my wrath set on fire against this place and shall not be quenched. And as for the king of Iuda which sent you to enquire of the Lord, so shall ye say vnto him. Thus sayth the Lord God of Israel, concerning the wordes which thou hast heard, because thine heart did melt, and thou didst humble thy selfe before God when thou heardest his wordes against this place, and against the inhabitants, and humbledst thy selfe before me, and cariedst thy clothes and didest weepe before me: I haue heard it also sayth the Lord. Behold I will take thee to thy fathers, and thou shalt be put in thy graue in peace, and thine eyes shall not see all the mischief that I will bring vpon

The martyrdom of *Jeremy*, he was very oft persecuted by *Ioachas* the sonne of *Ioasias*, and imprisoned by *Sedechias* before his going into Egypt.

Jerem 36. 37. 38.

Dorotheus talked with some of the posteritie of *Antigonus*. A prophetic of the birth of Christ, & the overthrow of all Idols.

A custome in Egypt to worshupe a virgine and an infant.

This Arke was a coffer made by *Moses* in the desert. 5. cubits in length and 3. in breadth therein were put the table of the olde law, the rode of *Moses* and part of *Manna*.

2 Paralip 34.

4 Reg 22.

this place, and vpon the inhabitants of the same.

Naum.

God endued *Naum* with his spirit that he prophesied of the resurrection of our Lord Christ. Keepe thy festiuall dayes O Iuda, pay thy vowes vnto the Lord, for the wicked shall passe no more through thee, the wicked is vterly cut of, he that rid thee out of trouble, riseth vp, breathing in thy face. *This Naum* was of Eltefis, ouer Bethabara and of the tribe of *Symeon*. After *Ionas* he prophesied straungely of Ninive, that they should all be destroyed by sweet waters and fire vnder ground, which came so to passe. For the meare or lake which compasseth the citie, at a certaine earthquake, drowned and destroyed all, and fire that came out of the desert consumed the vpper part of the citie. *This Naum* died in peace, and was buried in his owne land.

Abacuk.

The spirit of God came vpon *Abacuk* that he prophesied of the resurrection of Christ, his wordes are these. Beholde ye despisers, and wonder, and perish ye, for I do a worke in your dayes, a worke which ye shall not beleue though a man declare it you. *S. Paule* applyed this prophesy very well at Antioche in Pisidia, to haue bene spoken of the resurrection of our Lord Iesus Christ. *This Abacuk* was of the tribe of *Symeon*, & the land Bithicuchar. He foresaw the taking of Ierusalem before the captiuitie, & therefore lamented greatly. And when *Nabuchodonosor* came vp against Ierusalem, he fled into Ostracina, and dwelled in the land of the Ismaelites. When as such captiues as were in Chaldaea returned againe, & such as were left in Ierusalem wet downe to Egypt, he dwelled in his owne land. And whē on a certaine time he ministred sode vnto the reapers of his land, & took pottage, he prophesied vnto his seruants saying: I will go into a far country but I wil returne quickly againe. If ye see that I tary to long, geue you vnto the reapers their meat. Whē he had bene in Babylō & geue the prophet *Daniel* his dinner, immediately he was by the reapers as they sate at meat, neither made he the priuie to any thing that was done. He knew the people would shortly returne out of Babylō, & two yeares before their returne he died & was buried in his owne land. He prophesied also of the destruction of the temple, that a nation should come out of the west & destroy it. The (saith he) the Cyprus silke robe of the inner temple shalbe set abrode & the pinacles of the two pillours shalbe takē away, & no mā shal know where they shalbe laid. They shalbe caried by an Angell into the desert, where the Arke of couenant went at first. And about the ende the Lord shalbe knowen in them, & he will lighten them that sit in darkenesse, & such as suffred persecution of the serpent as he did from the beginning.

Ezechiel.

This *Ezechiel* prophesied in Babylō & was endued with grace fro above, to prophesie of the mystery of Christ. For he sayth: I will deliuer them out of all their trouble & iniquities. And I will cleanse them, and they shalbe my people and I will be their God. As for my seruant *Dauid* he shalbe a prince in the midst of them, and there shalbe one shepard ouer them all. For they will walke in my commaundements. And againe. These waters flowe out into the sea, towards the East, and runne downe into Arabia, and come into the sea comming thether, the water shalbe wholesome. Yea it will come to passe that all which liue and moue where this riuer commeth shalbe preserued. *This Ezechiel* was of the countrey *Sarira* & the line of priestes. He died in Chaldaea in the time of the captiuitie, after he had prophesied very much vnto the inhabitants of Iudaea, the Duke of the people of Israel slewe him at Babylō, because he reponed him of Idolatrie, and the people buried him in the fildes Maur, in the sepulcher of *Sem* and *Arphaxad*, the progenitours of *Abraham*. That monument is a double caue. For *Abraham* built in Chebron a sepulcher vnto *Sara* after that fashion. It is called double, because it is made of turninges and windinges, standing vpon the plaine ground, yet hanging in a certaine rocke. He gaue the people a straunge token, that they should note when the riuer *Chobar* dried vp, then perswade them selues that the boke or sieth of destruction was at hand, cuen to the boundes of the earth, againe whē it overflowed the city of Ierusalem, that their returne was at hand. For the holy Prophet dwelled at that riuer, and thether it was that many resorted vnto him. It fell out that when there was a great multitude of people about him, the Chaldeans stood in great feare of the Hebrewes lest they molested them, and when they set vpon them for to slay them, the prophet caused the water of the riuer to denie it selfe, and to geue them passage to sie vnto the further banke, and that as many of the Chaldeans as pursued after them that fled should be drowned. The same prophet prayed vnto God in the time of scarcitie and dearth, and in so doing

procured

Abacuk. 1.

Act. 13.

An Angell tooke *Abacuk* by the heare of the head as he had meate & pottage in his hand, and caried him into Babylō where *Daniel* the prophet was in the dungeon among *Lions*: after he had fed and relieved *Daniel*, the Angell caried him home the same day.

Dan. 14.

Ezechiel was afore the incarnation about 500. yeares.

Ezech. 47.

The martyr-dome of *Ezechiel*.

procured vnto the people great store of fish, and againe when many of them died he entreated the Lord for them, that they were restored to life. When the people was in maner destroyed, he wrought such wonderfull miracles that he discouraged their enemies, and that God smote them from aboue. When the people said vnto him, we perish, there remaineth no hope for vs, he perswaded the by prophesying of dead bones that there was comfort enough left for Israel, both for the present, and for the time to come. This Prophet Iudged Israel, and shewed what should become both of Ierusalem and the Temple. He was taken from Babylon that he came to Ierusalem the same houre to rebuke such as beleued not in God. This Prophet saw enen as Moses did before him, the figure of the Temple, the Wall, and what was thereabout, and the gate through the which the Lord was to enter in, and to goe out, and that it would come to passe that the same gate would be shut, and that all nations should put their trust in the Lord. In Babylon he iudged the tribe of *Dan*, and of *Gad*, because they wrought wickednesse in the sight of the Lord, in persecuting them that kept the lawe, and he gaue them a terrible token, for Advers destroyed ther children, and all their cattell for their sinne and iniquitie. He prophesied also that for their sakes the people should not returne vnto their owne countrey, but should remaine in Media untill they had repented them. One of these was he that clewe this Prophet.

Ezech 38.

He was earli-
ed to Ierusa-
lem in a vi-
sion.

Daniel.

The prophet *Daniel* prophesied in Babylon, & was accepted of, as one that was fit to prophesie of *Christ*. Know therefore & vnderstand (sayth he) that fro the going forth of the commaundement to bring againe the people, and to build Ierusalem vnto *Messias* the prince, there shalbe seuen weekes & threescore & two weekes &c. Againe in an other place. There was a stone cut without handes, & the stone smote the image, it became also a great mountaine and filled the whole earth. Againe. And behold, there came one in the clouds of heauen like the sonne of man which went vnto the auncient of dayes, & vnto him there was geuen honour & power, with other things that there are laid downe. This *Daniel* was of the tribe of *Judah*, a noble mā borne, being a yong childe he was led into captiuitie out of Iudaea, into the lād of the Chaldees: he was in the vpper Betheron, & so chaff a man that the Iewes thought he had bene gelded. He bewayled very much both the people and the holy citie Ierusalem. He brought him selfe very lowe, and weake by fasting and abstaining from delicate fode, feeding vpon the fruite of the earth. In forme of body he was drie and leane, but in the fauour of God he was moiste and of good liking. At the request of *Balthazar* the kings sonne, this prophet prayed very much for king *Nabuchodonosor*, who was transformed into the figure of a monstrous beast, that his father should not be cast away. In the foze partes, & the head he was like an Dre, the hinder partes with the sette resembled the Lyon, his beares were as Egles feathers, & his nailes like birdes clawes or talantes. It was revealed vnto this holy man that the king for his brutishe sensualitie and stiffneckednesse should be transformed into a beast. That is to say, he should be made subiect vnto *Belial* like an Dre vnder yoke, and resemble a Lyon for his raueninge, tyrannie and crueltie. These are the properties of Potentates in their youth, untill at length they are become brute beasts, rauening, slaying, practising tyranny & all kinde of impiety, and in the end they receaue of the iust iudgement of God, the reward of their wickednesse. The spirite of God gaue this holy man to vnderstand that like an Dre he would feede vpon hay which was his fode. Wherefore *Nabuchodonosor* after he had digested this meate, he recouered the sense & vnderstanding of man, he wept, he made supplication vnto the Lord day & night, he prayed vnto the Lord forty times. And being come vnto him self, yet so gate he that he had bene made a mā. The vse of his tongue was taken away that he could not speake, & he vnderstanding of that immediatly he fell a mourning. His eyes by reason of his continual lamentatio gaue forth a dead looke. Many went out of y citie to see him, yet only *Daniel* would not go. For al y while he was so transformed *Daniel* ceased not to pray for him: his saying was, he wil become a mā againe, & the wil I see him, but they gaue not credit vnto his words. *Daniel* by praying vnto y most highest brought to passe that the seuen years whom he called seuen times, were turned into seue moneths, & that y mystery of y seuen times should in the be finished. Within y space of seue moneths he was restored vnto him selfe, y six yeares y were behind, & the five moneths he prostrated him selfe before y Lord, confessing his sinnes, & iniquity. And whē he had obtained remissio of sinnes, he gaue his kingdome vnto y prophet, he eat neither bread neither flesh, nor drōk wine, but confessed his sinnes vnto y lord. For *Daniel* had comaunded him to feed vpon pulse & herbs, & so to please y lord. Wherefore he called

Daniel liued
 afore the in-
 carnation of
 Christ about
 500. yeares.
 Daniel 9.

Daniel 5.

Epiphanius
writeth of
this proph-
cie without
any great dif-
ference be-
twene Doro-
theus & him.

Daniel Balthasar and would haue made him cohere with his sonnes. But as touching the king-
dome, the holy prophet would none of it, his aunswere was, be fauourable vnto me O Lorde,
that I forsake not the inheritance of my fathers, and become heire vnto the vncircumcised. He
wrought many strange wonders in y^e presence of the other kings of Persia which are not writ-
ten. *Daniel* died in Chaldaea, and was honorably buried alone in a princely sepulcher. He gaue
a terrible token as touching the mountaines ouer Babylon saying: When ye see them smoke
of the South side, the destruction of Babylon is at hand. When ye see them burne, then the whole
world is nigh to an ende. If out of these mountaines in time of calamitie, there shall flowe out
water, then the people shall returne into their owne lande, if blood do runne out, there will be
great slaughter throughout the world. After all, this holy man of God rested in peace.

Baruch.

Jerem 36. 45.
Baruch. 1.

Baruch liued in the time of the prophet *Jeremy*, he was his scribe. He wrote out of *Jeremies*
mouth and read it before *Ioachas* the sonne of *Iosias* king of Iuda, and after he had read it he
was faine to flie away and hide him selfe together with *Jeremy*, for the booke was burned. It
appeareth after this flight he was verie timorous, God sent *Jeremy* to reprove him for it. Being
led captiue into Babylon, when *Jeremy* went downe into Egypt he wrote that booke which
beareth his name, the which was sent from thence to Ierusalem to be read in the temple vpon
high dayes.

Vrias.

Jerem. 26.

Vrias was of Cariath-larim, the sonne of *Semei*, he prophecied against the citie of Ierusalem,
and the whole lande of Iudaa euen as *Jeremy* did. *Ioachim* the sonne of *Iosias* king of Iuda
sought to kill him therefore. *Vrias* hearing of it was very much affraide, fled away and got him
into Egypt. But king *Ioachim* sent men after *Vrias* which brought him out of Egypt, so that in the
ende king *Ioachim* smote *Vrias* with the sworde and killed him and threw his carcasse where
the common sorte of people were buried.

Aggeus.

Ioh. 8.
Epiphanius
sayth, he first
at that time
songe Alelu-
ia & Amen.
the which
was after-
wards retain-
ed in the
Church be-
ing y^e Hymne
of Aggeus
and Zacha-
rie.

Aggeus was endued with grace from aboue to prophery of the Lorde *Christ*, & vnder the per-
son of *Zorobabel* he speake that which agreeth with y^e Lorde *Christ*, that is to say: I will make
thee as a signet, for I haue chosen thee sayth the Lord of hosts. Euen as *Iohn* the *Euangelist* spea-
king of the sonne of man sayth: for him hath God sealed. This *Aggeus* being a yong man came
from Babylon to Ierusalem, and prophecied very plainly of the returne of the people, and as
touching the temple, he saw with his eyes the building againe of it. He died and was buried
nigh the sepulchers of the *Priestes*, with the accustomed honour done at the buriall of *Priestes*.

Zacharias.

Zachar. 9. 13.

The spirit of God came vpon *Zachary* that he prophecied of the coming of *Christ*. For he sayth:
Reioyce thou greatly O daughter Sion, be glad O daughter Ierusalem, for lo, thy king co-
meth vnto thee euen the righteous & Sauour, lowly & simple is he, riding vpon an Asse, & vpon
the foale of an Asse. Litterally he speake this prophery of *Zorobabel*, but the trueth of it in the
end toke place in the Lorde *Iesus Christ*. Againe he writeth. And I will say vnto him, how came
these wounds in thine hands? he shal aunswere, thus was I wounded in the house of mine owne
friends. And a litle after. I will smite the sheperd & the shepe will be scattered abroad. The Lorde
him selfe was mindfull of this prophery about the time of his passion, alleaging it & applying it
to him selfe when he should be betrayed. This *Zacharie* being very aged came out of Chaldaea,
& there prophecied vnto the people of many things, & for confirmation therof wrought straunge
things, he executed also at Ierusalem the priestly function, he blessed *Salathiel*, & his sonne, and
called him *Zorobabel*. He gaue by his prayer & seruice which he made at Ierusalem, vnto y^e Per-
sians vnder *Cyrus*, the victory, he prophecied of him & blessed him exceedingly. As touching his pro-
pheticall visions he saw the at Ierusalem. He entreated of the end of the Gentils, of the temple,
of idleness, of prophets & priestes, and of a double iudgement. He died being a very olde man,
& was buried nigh Eleutheropolis, a forty furlongs of in the field Noeman. But in the time of
Ephidius the bishop, he was reuealed to be that *Zacharie* the sonne of *Barachie*, whom *Esay* spake
of, the land where he lieth is called *Betharia* out of Ierusalem a hundred and fifty furlongs.

Malachie.

Malachie
was before
the incarna-

Malachie euen as the rest haue done, prophecied of our Lorde *Iesus Christ*, for thus he sayth:
From the rising of the sunne vnto the going downe of the same, my name is great among
the

the Gentiles, & in euery place incense shalbe offered to my name & a pure offering. For my name is great among the very heathen saith the Lord of hostes. And againe he saith. Behold I will send my messenger, and he shall prepare the way before thee. *John Baptist* and our sauour also applied this Prophecy vnto him selfe. Againe saith the same Prophet. Vnto you that feare my name shal the sonne of righteousness arise and health shalbe vnder his winges and ye shall go forth like fat calves. Ye shall treade downe the vngodly for they shalbe dust vnder the soles of your feete, in that day that I shall do this saith the Lord of hostes. And behold I will send you *Elias* euen the Thesbite before the coming of the great & glorious day of the Lord. Euen as the Lord spake of *John* vnto the Iewes. And if ye will receaue it, this is *Elias* which was for to come. This *Malachy* was borne in Supha after the returne of the people out of Babylon. Being a very yong man, he toke wonderfull straunge and diuine swete to nourish him, he led a godly life. And because all the people reuerenced him, as an holy man and Saint of God, they called him *Malachias* which is by interpretation, an Angell. He was a well fauored and beutifull yong man. What so euer he prophesied of, the Angell of the Lord was seene then to instruct him. Euen as it came to passe in the dayes of old when there was no Prince as it is written in the booke of Judges. He died in the prime of his flourishing yeares and was laid to his fathers in his owne field.

tion of Christ
about 412.
yeares.
Malachie. 1.
Malach. 3.
Math. 11.
Luc. 7.
Malach. 4.
Math. 12.

John Baptist out of Epiphanius.

John Baptist the sonne of *Zachary* & *Elizabeth*, was of the tribe of *Leui*. This is he that shewed vs the labe of God, the sonne of the father which taketh away the sinnes of the world, by pointing at him with the finger. This is he that shewed mortall men the way and set the dores of the kingdome of heauen wide open. There was neuer any that was borne of a woman greater then *John the Baptist*. He died being beheaded by *Herode* the tyrant for *Herodias* the wife of his brother *Philip*.

*The censure Dorotheus giveth of the Prophetes
and their works.*

Among these Prophetes some wrote, & some haue not written, There are twelue of the called & lesse, *Osee, Amos, Micheas, Joel, Abdias, Ionas, Naui, Abacuk, Sophonias, Aggeus, Zacharias* & *Malachias*. There are also foure called & great Prophetes, *Isay, Jeremy, Ezechiel, & Daniel*. All the Prophetes prophesied vnto the Iewes, & admonished them of the promises of God made vnto the fathers, wherein he promised to blesse all nations in the seed of *Abraham* through the saluation that was to come by our Lord *Iesus Christ*: againe how he with a mighty & out stretched arme brought them out of their bondage in *Egypt* & gaue them the land of promise: Last of all how they were led captiues into *Babylon* by *Nabuchodonozor* and thence brought back againe with honor. Moreover how they were afflicted by *Antiochus* & the nations round about the, yet for all that, by the prouidence of God they proued conquerours in the end. And to shut vp the whole in few words, how he should come according vnto the promises which wet before of him, that was looked for and promised of the seede of *Abraham* to be the Saviour of the whole world. And this was the common drift of all the Prophetes. Of which number some wrote books namely *Daniel*, who compiled the booke of *Psalmes*. And *Daniel* who was commaunded in the time of captiuitie, to writ such things as were reuealed vnto him by visions, with certaine others also. As so; the rest they wrote not their owne Prophecies, but the Scribes which were in the temple wrote euery Prophets sayings, as it were with supputation of the daies. And when so euer any Prophet was sent of God to entreate either of the captiuitie of *Ierusalem*, or of *Samarita*, or of other places, either of their returne or of *Antiochus*, or of the bordering nations, or else of *Christ* himselfe, looke what he prophesied euery day the same was writt seuerally as the Prophet uttered it. He prophesied of some certaine matter, and againe when as at an other tyme he prophesied of an other thing it was againe written. And such things as were spoken followed after the chapters that went before and had their titles laid downe in the beginnings, and thus the whole & perfect booke was made of the diuerse and sundry sermons of that Prophet. By this meanes it cometh to passe that we find in the booke of the Prophetes the chapter noted & applied either vnto the captiuitie in *Babylon* or else vnto the returne thence, & anone againe an other chapter either touching *Christ*, or concerning some other matter, immediatly againe of an

The booke
of *Psalmes*.
Daniel.
The Scribes
as *Baruch* &
such others
wrote the
bookes of
the Pro-
phets.

Abbots for
 the reading
 of the Pro-
 phetes
 4. books of
 the kings
 Petateuchus.
 Iosep.
 Iudges.
 Ruth.
 Prouerbes.
 Canticles.
 Ecclesiastes
 *An error
 read the
 preface to
 Dorotheus.

other thinge and by and by afterwards of the former matter. And to speake the whole in one
 word, vnieste a man will reade them with good aduiseement and graue iudgement, he wil think
 them confusely placed and out of order. They wrot not only the prophets woorks in this order
 by pices in the temple, but also the books of the kings. Namely such things as were from the
 daies of *Saul* vnto his raigne, & in the time of *David*, what happened vnder *Saul* vnto the raigne
 of *David*, and thus they wrot & seuerall acts of euery king at seuerall times, euen as the *Chro-*
nicles are laid downe in the raigne of the kings and so of the contrary. *Moses* wrot the five books
 called *Petateuchus*, to wit, the hystory of the things that were done befoze his time from the be-
 ginning of the world, what happened in his time, and what should come to passe after his daies.
Iesus Name wrot his owne booke. The books of the Iudges were witten in the temple that is to
 say in the tabernacle. Euen so was *Ruth*. *Solomon* him selfe wrot his owne Prouerbes the Canti-
 cle of Canticles and the booke of the preacher called *Ecclesiastes*. For when he had receaved of
 God the gift of wisdom, he exhorted all men to liue wisely in this world. *He had not the gift
 of prophery. We haue repearced befoze such as were inspired from aboue to prophery of *Christ*.

Of the twelue Apostles and Euangelistes, and the order
 of the Euangelistes in laying downe the
 names of the 12. Apostles.

| | | | | | | | |
|----|---------------------------------|----|--------------------------|----|---------------------------------|----|-------------------------|
| 1 | Simon called Peter. | 1 | Simon Peter. | 1 | Simon Peter. | 1 | Peter |
| 2 | Andrew. | 2 | Iames zebedeus | 2 | Andrew. | 2 | Iames. |
| 3 | Iames the sonne of
Zebedeus. | 3 | Iohn. | 3 | Iames | 3 | Iohn. |
| 4 | Iohn the brother of
Iames. | 4 | Andrew. | 4 | Iohn. | 4 | Andrew. |
| 5 | Philip. | 5 | Philip. | 5 | Philip. | 5 | Philip. |
| 6 | Bartolomew. | 6 | Bartolomew. | 6 | Bartolomew. | 6 | Thomas. |
| 7 | Mathew. | 7 | Mathew. | 7 | Mathew. | 7 | Bartolomew. |
| 8 | Thomas. | 8 | Thomas. | 8 | Thomas. | 8 | Mathew. |
| 9 | Iames Alphew. | 9 | Iames Alphew. | 9 | Iames Alphew. | 9 | Iames Alph. |
| 10 | Thaddaus. | 10 | Thaddaus. | 10 | Simon zelotes. | 10 | Simon zelotes |
| 11 | Simon the cana-
nite. | 11 | Simon the cana-
nite. | 11 | Iude the bro-
ther of Iames. | 11 | Iudas Iames
brother. |
| 12 | Iudas Iscariot. | 12 | Iudas Iscariot. | 12 | Iudas Iscariot | 12 | Matthias. |

THE TRANSLATOR.

Let no man imagine a disagreement or contrarietie to be among the Euangelists, though
 they seeme to varie here and there in the names of the Apostles. For vvee are to under-
 stand that among the Apostles diuerse of them were called after diuerse names. VVhere
Mathevv calleth the 10 Apostle *Lebbatus*, adding thereunto that his surname was *Thad-*
dauus, *Marke* calleth him onelie *Thaddaus*, and *Luke* in two places calleth him *Iude* the
 brother of *Iames*, euen he it is that wrote the Catholick Epistle that beareth his name. The
 11 Apostle is called of *Mathevv* and *Marke* *Simon the Cananite*, but of *Luke* in two pla-
 ces, *Simon zelotes*. Thus may the Reader easily reconcile the Euangelists and behold howe
 diuerse writers haue bene herein souly decaued mistaking their names & laying downe
 one for an other.

1. Simon Peter.

The first is *Simon Peter* the chiefe of the Apostles. He as we are geuen to vnderstand by his Epistles preached the Gospell of our Lord *Iesus Christ* in Pontus, Galatia, Cappadocia, Bithynia, and in the end preached at Rome, where afterwards he was crucified the thirde Calends of Iuly vnder Nero the Emperour with his head downewards (so; that was his desire) & there also buried.

2. Andrew.

Andrew the brother of *Simon Peter* as our elders haue deliuered vnto vs, preached the Gospell of our Lord *Iesus Christ* vnto the Scythians, Sogdians, Sacians, and in the middle Sebastopolis inhabited of wild Aethyopians. He was crucified by *Aggeas* king of the Edessas & buried at Patris a city in Achaia.

3. James the sonne of Zebedeus.

James the sonne of *Zebedie* a fisherman preached the Gospell of our Lord *Iesus Christ* vnto the Iriwelie dispersed tribes. He was slaine with the sword by *Herod* the tetrarch of the Jewes in Iudaea, where he is also buried.

The translator.

Occumen in *Ael* saith he resteth in the city *Marmarica* beheaded by *Herode Agrippa*, his corps was afterwards translated to *Compostella* in Spaine saith *pet. de natal. lib. 6. cap. 133.*

4. Iohn.

Iohn the brother of *James* who was also an Euangelist, whome the Lord loued, preached the Gospell of our Lord *Iesus Christ* in Asia. The Emperour *Traian* exiled him into the Isle *Patmos* so; the word of God, where he wrote also his Gospel the which afterwards he published at Ephesus by *Gaius* his hoast and Deacon of whom *Paul* the Apostle writing to the Romans hath testified saying: *Gaius* mine hoast and of the whole Church saluteth you. After the death of *Traian* he returned out of the Isle *Patmos* and remained at Ephesus untill he had lined a hundred & twenty yeares. Which being expired, he lining as yet (the Lord would so haue it) buried him selfe. There are some which write that he was not banished into the Isle *Patmos* vnder *Traian* but in the time of *Domitian* the sonne of *Vespasian*.

The translator.

Of this *Iohn*, *Ierome* alleadgeth out of *Tertullian* that in the time of *Nero* (though others say in the raigne of *Domitian*) he was throwne at Rome into a tunne of hoat boyling oyle, and thereby he tooke no harme, but came forth after this triall purer, then he went in. *Augustine* calleth him a Martyr by will: *Polycrates* Bishop of Ephesus (as *Eusebius* alleadgeth) sticketh not to call him a Priest, a Martyr and a Doctor. But that which *Augustine* writeth of his end is straungest of all and let the credit thereof rest in the choice of the reader. How *Iohn* caused at Ephesus his graue to be made and in the presence of diuerse went in a line, and being no sooner in but to their seeming he was dead, they couered him. Which kinde of rest (sayth he) was rather to be termed a sleepe then death. For that the earth of the graue bubleth or boileth vp after the maner of a well by reason of *Iohn* resting therein and breathing: a signe of his slumbring therein.

5. Philip.

Philip of the city *Bethsaida* preached the Gospell in Phrygia, he was honorably buried at Hierapolis with his daughters.

The translator.

Anton. *Cronic. tit. 6. cap. 11* and *Peter de natal. de sanctis. lib. 4. cap. 107.* do write that the panims laid hands vpon him and crucified him at Hierapolis, he had 2. daughters prophetisses the one lieth buried on his right hand, the other on his left.

6. Bartholomew.

Bartholomew preached the Gospell of our Lord *Iesus Christ* vnto the Indians, & deliuered vnto them the Gospell of *Mathew*. He rested and was buried in Albania a city of Armenia the great.

The translator.

This Apostle saith *pet. de Natalibus lib. 7. cap. 103.* was nephew to the king of Syria, *Anton. Cronic. tit. 6. cap. 12.* writeth how some deliuered that he was beaten with cudgills to death; some that he was crucified and his head downewards; some that he was slaine a line; and some that he was beheaded at

Of Peter

read Math. 4.

8. 10. 14. 16. 17

18. 16. Mar. 1.

3. Luc. 4. 5. 6.

&c. Ioh. 1. 21.

&c. Act. 1. 3. 3.

4. 5. 8. 9. 10. 11

12. 15. Gal. 1.

Euseb. lib. 2.

cap. 1. 14. 15.

25. lib. 3. cap. 1

Of Andrew

read Math. 4.

10. Mar. 1. 3.

13. Luc. 6. Ioh

6. 11. Euseb.

lib. 3. cap. 1.

Of James

read Math. 4.

10. 17. 20. 26.

Marc. 10. Act.

12.

Of Iohn read

Math. 4. 10. 17

20. 16. Ioh. 13.

19. 21. Act. 3. 4

8. Galat. 2. Eu

seb. lib. 3. cap.

1. 16. 18. 20. 21

25. 28.

Ierom. lib. 1.

aducl. Clouini

an. erin. Math.

cap. 20.

August. in.

Ioh. tract. 124

Euseb. lib. 3.

cap. 28.

Augustin

Ioh. tract. 124

Of Philip

read Ioh. 1. 6.

11. 14. Math.

10. Mar. 3.

Luc. 6. Act. 1.

Euseb. lib. 3.

cap. 28.

the commaundement of Polemius king of India. But petr. de Natal. together with Abdias Bishop of Babylon reconcile the whole in this manner. How that the first day the Apostle was beaten with cudgills: the second day crucified and slaine alive as he was fastened to the crosse: last of all when breath remained to haue bene beheaded.

Ioh. 14. 21.

7. Thomas

Thomas as it hath bene deliuered vnto vs preached the Gospell of our Sauour. Christ Iesus vnto the Parthians, Medes, and Persians. He preached also vnto the Caramans, Hircans, Bactrians and Magicians. He rested at Calamina a citie in India being slaine with a darte, which they call a speare or iaueline where he was also honourably buried.

The Translator.

Anton. Chron. saith that an idoll priest ranne him through. Abdias B. of Babylon Apost. hist. lib. 9 saith, that at the beathen kings commaundement 4. soldiers ranne at him with dartes, and dispatched him.

Marc. 2. Math. 9. Luc. 5.

8. Mathew.

Mathew the Euangelist wrote the Gospell of our Lord Iesus Christ in the hebrew tongue & deliuered it vnto Iames the brother of the Lord according vnto the fleshe, who was bishop of Ierusalem. He died at Hierapolis in Parthia where he was also honorably buried.

The Translator.

Mathew preached the Gospell in Ethiopia now called the kingdome of Presbyter Iean, there he was entertained by the Eunuch Chamberlaine to Queen Candace, whereof there is mention in the Act. He preuailed so much that Eglippus the king of Ethiopia and his people came to Baptisme. But there reigned after him one Hyrtacus which hated the Apostle, and commaunded he should be runne through with a sword, so was he martyred. Abdias hist. Apost. lib. 7. Amen. Cronic.

9. Simon Zelotes

Simon Zelotes preached Christ throughout Mauritania and Aphrik the lesse. At length he was crucified at * Britannia, slaine and buried.

The Translator.

Simon the brother of Iames and Iude the Apostles preached in Egypt and Persia, returned thence & succeeded Iames in the Bishopricke of Ierusalem, being one hundred and twelue years olde. He was crucified vnder Traian so writeth Euseb. lib. 3, cap. 11. 29. Ierom. Catalog. Eccles. script. Oecumen. prefat. in Act. Apost.

10. Iude the brother of Iames.

Iudas the brother of Iames called also Thaddaeus and Lebbaeus preached vnto the Edessians and throughout all Mesopotamia. He was slaine at Berytus in the time of Agbarus king of Edessa and buried very honozably. Euseb. lib. 1. cap. 14.

11. Iames the sonne of Alphaeus

The Translator.

Here mine author was foule deceaied, and laid downe he knew not what him selfe, placing for the eleuenth Apostle one Simon Iudas a successor of Iames in Ierusalem. But the Apostle was called Iames the sonne of Alphaeus, and by the Apostles placed bishop of Ierusalem. He was by the Iewes sette vpon a pinnacle of the temple, and as Abdias writeth by Saule afterwards called Paule thrown downe and hauing breath after his fall, one came with a fullers clubb, knocked him vpon the head, and brayned him. Euseb. writeth the same at large lib. 2. cap. 23. Abd. hist. Apost.

12. Matthias,

Mathias being one of the seuentie Disciples was afterwards numbred with the eleuen Apostles in the rolume of Iudas the traitor. He preached the Gospell in Ethiopia about theauen called Hyllus and the riuer Phasis vnto barbarous nations and rauencours of fleshe. He died at Sebastopolis where he was also buried nigh the temple of Sol.

The Translator.

So writeth Ierom. catalog. Eccles. scrip. and Oecumen. prefat. in Act. But Petr. de Natal. lib. 3. cap. 149 saith, that he preached first in Macedonia, and as Abdias Apost. hist. and Anton. Cronic. tit. 6. cap. 15. doe write he came afterwards into Iudza, where the Iewes stoned him, and last of all beheaded him with an axe after the Romaine manner.

* It is doubtful where this Britania should be dorotheus saith that Aristobolus one of the 72 disciples was b. of Britania: volaters calleth it Betania: Demochares & Petr. de Nat. say it was Bethania & there Simon being b. of Ierusalem might be crucified.

Paule.

Paule being called of the Lord *Iesus Christ* him selfe after his assumption, and numbered in the Catalogue of the Apostles, beganne to preache the Gospel from Ierusalem, and went on still vnto Illyricum, Italy, and Spayne. His Epistles are extant at this day full of all heauenly wisdom. He was beheaded at Rome vnder Nero the third Calendes of Iuly, so died a Martyr and lieth there buried with *Peter* the Apostle.

Marke the Euangelist.

Marke the Euangelist and the first Bishop of Alexandria, preached the Gospel vnto the people of Alexandria and all the bordering regions from Egypt vnto Pentapolis. In the time of *Traian* he had a cable rope tied about his necke at Alexandria, by the which he was drawen from the place called Bucolus, vnto the place called Angels, where he was burned to ashes by the furious Idolaters in the moneth of Aprill, and buried at Bucolus.

Luke.

Luke the Euangeliste of the citie of Antioche, by profession a Physician wrote the Gospel as he hearde *Peter* the Apostle preach, and the Actes of the Apostles as *Paule* deliuered vnto him. He accompanied the Apostles in their peregrination, but specially *Paule*. *S. Paule* made mention of him writing in a certaine place: Deare *Lucas* the Physician saluteth you: He died at Ephesus where he was also buried, and after many yeares together with *Andrew*, and *Timothee*, he was translated to Constantinople, in the time of *Constantius* the sonne of *Constantinus Magnus*.



OF THE SEVENTIE DISCIPLES.

Touching these seuentie Disciples I would haue thee vnderstand Christian reader that as *Peter de Natalibus* writeth there were founde at Rome two olde copies, both written by *Dorotheus* as he learned, the one in Greeke, the other in Latine, his meaning was to make both Romaines and Grecians partakers of the fruites of his trauell, and as the drift of them was one, so the order diuerse, for they varie very much. The editions came to my handes, and as I founde them so I minde to publish them, placing the translation out of the Greeke on the left hande, and out of the Latine on the right hand.

After the Greeke edition.

After the Latine edition.

1. *James.*

James the brother of the Lord after the flesh, called also *Iustus*, was the first Bishop of Ierusalem, the Iewes stoned him there to death, and buried him in the temple nigh the altar.

2. *Timothee.*

Timothee was by *Saint Paule* placed Bishop of Ephesus. He preached the Gospel of our Lord *Iesus Christ* from Ephesus, vnto Illyricum, and throughout Hellas in Achaia, where he died and was honorably buried.

3. *Titus.*

Titus was bishop of Creta: he preached the Gospel of Christ there, and in all the countrey about. In the ende he died there, and was reuerently buried.

Titus was Bishop in Crete, there he preached, and there he lieth buried.

4. *Barnabas.*

Barnabas was a minister of the word together with *Paule*.

Barnabas.

¶

AA. 16.

AA. 4. 13.

After the Greeke edition.

After the Latine edition.

He preached Christ first at Rome, afterwards he was made Bishop of Millayne.

5. *Ananias.*

A& 9.22.

Ananias which baptized *Paule* in the Actes of the Apostles, was made bishop of Damascus.

Ananias who baptized *Paule*, was after that Bishop of Damascus.

6. *Stenen.*

A& 6.7.

Stenen the first marty, and one of the seven Deacons, was stoned by the Jewes at Ierusalem, as *Luke* testifieth in the Actes of the Apostles, and so died.

Stenen was the first marty, and the first of the seven Deacons.

7. *Philip.*

A& 8.

Philip who was also one of the seven Deacons, baptized *Simon Magnus* and the Eunuch, and was made Bishop of Tralleis in Asia.

Philip one of the 7. Deacons who baptized *Simō* & the Eunuch, was Bishop in Thracia, afterwards in Scythia.

8. *Prochorus.*

A& 6.

Prochorus one of the seven Deacons, was Bishop of Nicomedia a citie in Bithynia.

Prochorus one of the 7. Deacons was Bishop of Nicomedia in Bithynia.

9. *Nicanor.*

A& 6.

Nicanor one of the seven Deacons, was martyzed in one day together with his fellow Deacon, and first marty, *Stenen*, with two thousand other faithfull Christians.

Nicanor one of the 7. Deacons suffred the same day that *Stenen* the first marty did, together with two others.

10. *Simon.*

A& 6.

Simon one also of the seven Deacons, was Bishop of Bosra in Arabia, and there, by the heathen, burned to ashes.

Simon one also of the 7. Deacons was bishop of Tyre & Sidon.

11. *Nicolas.*

Apocalyp. 2.

Nicolas was one of the seven Deacons, and being made Bishop of Sapia, he followed after straunge doctrine, and fell together with *Simon* from the faith.

Nicolas one of 7. deacons was b. of Samaria, but he fel & became an heretick. Of him sp:ag the 2ed of the Nicolaites, whom *Iohn* reprehended in the Revelation.

12. *Parmenas.*

A& 6.

Parmenas was one of the Deacons, as he ministred in the robe of a Deacon, he died in the presence of the Apostles.

Parmenas one of the 7. dyed at Nisibis.

13. *Cleopas.*

Luc. 24.
Euseb. Eccle.
hist lib. 3. cap.
11. 19. 19.

Cleopas called also *Simon*, was the Loydes Cousingermaine. As he accompanied *Luke*, he saw the Lorde after his resurrection from the dead, & spake with him, as we reade in the Gospell. At length he was the second Bishop of Ierusalem.

Cleopas.

14. *Silas.*

A& 15. 16. 17.

Silas was a minister of the word with *Paule*. He was made Bishop of Corinth.

Silas was bishop of Corinth.

15. *Silvanus.*

1. Cor. 1.
1. The 1.
2. The 1.
1. Pet. 5.

Silvanus was also minister of the word together with *Paule*. He was chosen Bishop of Thessalonica.

Silvanus preached together with *Paule*, he was bishop of Thessalonica.

16. *Crescens.*

2. Tim. 4.

Crescens whom *Saint* *Paule* remembred in his second Epistle unto *Timothie*, was bishop of Chalcedona in Fraunce. He preached the Gospell of Christ, and was there martyzed in the time of Traian and buried.

Chryseber was Bishop of Chalcedonia.

17. *Epenetus.*

Rom. 16.

Epenetus of whom *S. Paule* made mention in his Epistle to the Romaines was Bishop of Carthage.

Epenetus was Bishop of Carthage.

After

After the Greeke edition.

After the Latine edition.

18. *Andronicus.*

Andronicus whom *S. Paule* remembred in his Epistle to the Romaines was Bishop of Pannonia.

Andronicus Bishop of Pannonia. Rom. 16.

19. *Amplius.*

Amplius whom *Paule* saluted in his Epistle to the Romaines was Bishop of Odissa.

Amplius Bishop of Edissa. Rom. 16.

20. *Urbanus.*

Urbanus mentioned by *Paule*, writing to the Romaines was Bishop of Macedonia.

Urbanus Bishop of Macedonia. Rom. 16.

21. *Stachys.*

Stachys remembred of *Paule* writing to the Romaines, the first Bishop of Byzantium, was by *Andrew* the Apostle made Bishop of Argyropolis in Thracia.

Stachys (Stachys) was of *Andrew* the Apostle made Bishop in Argyropolis of Thracia. Rom. 16.

22. *Apelles.*

Apelles mentioned by *Paule* in his Epistle to the Romaines, was bishop of Smyrna, before blessed *Polycarpus*.

Apelles was Bishop of Eradia. Rom. 16.
Ampleus Bishop of Smyrna before *Polycarpus*.

23. *Aristobulus.*

Aristobulus whom *Paule* saluted writing to the Romaines, was Bishop of Britania.

Aristobulus was Bishop of Britania. Rom. 16.

24. *Narcissus.*

Narcissus of whom *Paule* spake in his Epistle to the Romaines, was Bishop of Patra in Achaia.

Tarcissus (*Narcissus*) was Bishop of Athens. Rom. 16.

25. *Herodion.*

Herodion named also by *S. Paule* in his Epistle to the Romaines, was also Bishop of Patra.

Eradius (*Herodio*) was Bishop of Patra. Rom. 16.

26. *Rufus.*

Rufus one that is reckoned by the Apostle among others in the aforesaid Epistle was Bishop of Theba.

Rufus otherwise called *Rufinus*, was Bishop of Theba. Rom. 16.

27. *Alyncritus.*

Alyncritus rehearsed by the Apostle in his Epistle to the Romaines was Bishop of Hircania.

Alyncritus Bishop of Hyrcania. Rom. 16.

28. *Plegon.*

Plegon whom *Paule* remembred when he wrote to the Romaines, was made Bishop of Marathon.

Phlegonius (*Phlegon*) was Bishop of Marathon. Rom. 16.

29. *Hermes.*

Hermes of whom mention is made in the Epistle to the Romaines, was Bishop of Dalmatia.

Hermes was bishop of Philipolis. Rom. 16.
Euseb. lib. 3. cap. 3.

30. *Hermas.*

Hermas whom *Paule* saluted in his Epistle to the Romaines, was Bishop of Philippos.

Rom. 16.

31. *Patrobas.*

Patrobas of whom *Paule* made mention, was Bishop of Nepoliolis.

Patrobas was bishop of the nation Peli. Rom. 16.

32. *Agabus.*

Agabus of whom mention is made in the Actes of the Apostles, was endued with the gift of prophete.

Agabus who had the gift of prophesie was one also of the 70. Disciples. Act. 11. 21.

33. *Linus.*

Linus is remembred of *Paule*. He was the first Bishop of Rome after *Peter* the chiefe of the Apostles.

Linus was Bishop of Rome after *Peter*. 2. Tim. 4.

34. *Gains.*

S. Paule made mention of *Gains*, he was Bishop of Ephesus after *Timothee*.

Gains was Bishop of Ephesus. Rom. 16.
Act. 19. 20.
1. Cor. 1.

After the Greeke edition.

After the Latine edition.

35. *Philologus.*
Ioh. epist. 3. The Apostle made mention of *Philologus*. *Andrew* the
Rom. 16. Apostle made him *Bishop* of *Sinopa*.
Philologus was by *Andrew* made
Bishop of *Sinopis*.
36. *Olympas.*
Rom. 16. *Paule* in a certaine place hath remembred *Olympas*.
He was beheaded at *Rome* together with *Peter* the chiefe
of the Apostles, and so dyed a marty.
Liphasus was bounde at *Rome*
with *Paule*, and beheaded after his
martydom.
37. *Rodion.*
S. *Paule* some where made mention of this *Rodion*. he
was also beheaded at *Rome* together with *Peter*.
38. *Iason.*
Act. 17. *Iason* is remembred in the woorkes of the Apostle. he
Rom. 16. was *Bishop* of *Tarsus*.
Iason was *bishop* of *Tharsus*.
39. *Sosipater.*
Rom. 16. *Sosipater* is remembred of the Apostle. he was *Bishop*
of *Iconium*.
Sosipater as sayth *Dorotheus* was
bishop of *Iconium*, but *Origen* in the
first *Glossa* sayth, he was *bishop* of
Thessalonica.
40. *Lucius.*
Act. 13. *Lucius* is also remembred of *Paule*. he was *Bishop* of
Rom. 16. *Laodicea* in *Syria*.
Lucius was *Bishop* of *Laodicea*
in *Syria*.
41. *Tertius.*
Rom. 16. This *Tertius* wrote the Epistle of S. *Paule* to the Ro-
maines. he was the secⁿ *Bishop* of *Iconium*.
Tertius who wrote the Epistle to
the *Romaines* as *Paule* endited it,
was *Bishop* of *Meiadium*.
42. *Eraslus.*
Act. 19. S. *Paule* made mention of *Eraslus* in his Epistle to the
Rom. 16. *Romaines*. first he was *steward* of the Church of *Ieru-*
salem, afterwarde he was made *Bishop* of *Paneas*.
43. *Phigellus.*
1. Tim. 1. 2. S. *Paule* remembred this *Phigellus* as if he had taught
false doctrine, and followed after *Simon*. he was *Bishop*
of *Ephesus*.
Philetus or *Phigellus* was *bishop* of
Ephesus.
44. *Hermogenes.*
1. Tim. 1. The Apostle made mention of this *Hermogenes* as one
that brought into the Church of God false doctrine. he
was *Bishop* of *Megara*.
Hermogenes was *Bishop* of *Me-*
gara.
45. *Demas.*
Coloss. 4. *Paule* wrote of this *Demas* that he fell from the faith.
1. Tim. 4. For of these thre which went next before, he remem-
Epist. ad Phi- bered in his second Epistle to *Timothee*, that *Phigellus* and
leu. *Hermogenes* by sowing of straunge doctrine resisted his
preaching: that *Demas* for love of the present world for-
soke the trueth of the Gospel. This *Demas* became after-
wardes an Ivole priest of *Thessalonica*. Of these thinges
also wrote *Iohn* the Apostle. They went (sayth he) out
from vs, but they were not of vs.
46. *Quartus.*
Rom. 16. There is mention made of this *Quartus* in the Epistle
to the *Romaines*. He was *Bishop* of *Berytus*.
Quartus was *Bishop* of *Berythus*.
47. *Apollos.*
1. Corin. 1. 3. S. *Paule* made mention of *Apollos* in his first Epistle
4. 16. to the *Corinthians*. He was *Bishop* of *Cæsarea*.
Act. 18. 19. *Apollo* was *Bishop* of *Connia*.
48. *Cephas.*
It was *Peter* the Apostle and not Ce- This was he whom *Paule* reprehended at *Antioche*,
of one name with *Peter*. He was *Bishop* of *Cannia*.

After

After the Greeke edition.

After the Latine edition.

49. *Sosthenes.*

S. Paule remembred this *Sosthenes*. He was Bishop of Colophonia. 1. *Corinth.* 1. *Act.* 18.

Sosthenes was Bishop of Colophonia.

50. *Epaphroditus.*

There is mention made in the woorkes of *S. Paule* of *Epaphroditus*. He was Bishop of Adriana.

Epaphroditus was Bishop of Adriana.

51. *Cesar.*

Cesar also is remembred of *Paule*. He was Bishop of Dyrrhachium.

Cesar was Bishop of Dyrrhachium.

52. *Marcus.*

S. Paule made mention of this *Marcus*. He was a Colingermaine of *Barnabas*, and Bishop of Apollonias.

Marcus & *Colingermaine* of *Barnabas*, so called because they came both of two sisters, as the Glossa sayth. He was bishop of Apollonias.

53. *Ioseph.*

Ioseph who also is called *Isstus*, and *Barsabas* of whom *Luke* wrote in the Acts of the Apostles, that he was in election with *Matthias*, was Bishop of Eleutheropolis.

Ioseph called also *Iesus*, was bishop of Eleutheropolis.

54. *Artemas.*

Artemas whom *Paule* also remembred, was Bishop of Lystra.

Artemas was Bishop of Lystra.

55. *Clemens.*

Clemens of whom *S. Paule* said: with *Clemens* and the rest of my fellow labourers, was the first of the Gentils and Greeks that beleued in Christ. He was made Bishop of Sardice now called Triaditza.

Clemens the first that beleued of the Gentiles, was first Bishop of Sardice, afterwarde of Rome.

56. *Onesiphorus.*

S. Paule remembred *Onesiphorus*. He was Bishop of Coronis.

Onesimus, or *Onesiphorus* was Bishop of Coronis.

57. *Tychicus.*

There is mention made by *S. Paule* of this *Tychicus*. He was the first Bishop of Chalcedon in Bithynia.

Ticicus (*Tychicus*) was Bishop of Colophonia.

58. *Carpus.*

S. Paule made mention of this *Carpus*. He was Bishop of Berthoea a citie in Thracia.

Carpus was Bishop of Beronia in Thracia.

59. *Enodius.*

Enodius is remembred of *Paule*. He was the first Bishop of Antioche after *Peter* the Apostle.

Enodius was Bishop of Antioche after *Peter*.

60. *Philemon.*

S. Paule wrote an Epistle vnto this *Philemon*. He was Bishop of Gaza.

Philemon vnto whom *Paule* wrote a peculiar Epistle was Bishop of Gaza.

61. *Zenas.*

Zenas the Lawier of whom *Paule* made mention was Bishop of Diospolis.

Zenas was Bishop of Diospolis.

62. *Aquila.*

The Apostle hath made mention of this *Aquila*. He was Bishop of Heraclea.

63. *Priscas, Priscilla.*

S. Paule remembred this *Priscas*. He was Bishop of Colophonia.

Priscus.

64. *Iunias.*

The Apostle remembred also this *Iunias*. He was Bishop of Apamia in Syria.

Aristarchus Bishop of Apamia.

phas, as we reade in the Epistle to the Calathians that was rebuked. It appeareth this copy was corrupted, for in the other copie there is no such thing.

Philip. 2. 4.
Philip. 4.
Coloss. 4.

Act. 1. 13.
Coloss. 4.

Titus 3.

Philip 4.

1. Tim. 1. 4.
Coloss. 4.
Epist. ad Phil. 1.
Act. 20.
Ephes. 6.
Coloss. 4.
1. Tim. 4.
Tit. 3.
2. Tim. 4.

Philip 4.

Epist. ad Phil. 1.

Tit. 3.

Act. 18.
1. Cor. 16.
1. Tim. 4.

1. Tim. 4.

Rom. 16.

After the Greeke edition.

After the Latine edition.

65. *Marcus.*Act. 13. 15.
2. Tim. 4.*Marke* who also was called *Iohn*, of whom *Luke* wrote in the Actes of the Apostles, was bishop of Biblus.*Marke* called also *Iohn*, was bishop of Biblus.66. *Aristarchus.*Act. 19. 30. 27
Coloss. 4.
Epist. ad Philemon.
2. Tim. 4.
Act. 20. 21.
2. Tim. 4.*Saint Paul* hath made often mention of this *Aristarchus*.A second *Aristarchus* mentioned in the Epistle to *Philemon*.67. *Pudas, Pudens.*The Apostle remembered *Pudas* also.*Pudens*.68. *Trophimus, Trophimus.**S. Paul* likewise made mention of this *Trophimus*. These three last were partakers with *Paul* in all his afflictions, and his dayly companions. Last of all they were beheaded together with him at Rome under *Nero*, and crowned martyrs.*Trophimus*. These three were partakers of the Apostles persecutions, and beheaded at Rome after him.69. *Marke the Euangelist.*70. *Luke the Euangelist.*These two also are numbred in the catalogue of the *seventie Disciples*.*Marke* the Euangelist who recassed at the mouth of *Peter* the Gospel as he preached at Rome.71. *The Eunuch.*The *Eunuch* likewise of *Candace* Quene of the *Ethiopians* preached the Gospel of our Lord *Iesus Christ* in *Arabia Felix*. The *Ile Taprobana*, and throughout all *Erythra*. It is reported also he was there gloriously martyred and buried. That his tombe is an invincible bulwerke for the faithful, discomfiting the wicked *Barbarians*, and curing diseases unto this day.The *Eunuch*.72. *Lazarus.**Lazarus* Bishop of *Masillia*.

HE that will be better acquainted with these 72. Disciples, their number, their names and varying order, let him read the Preface to *Dorotheus*.

The ende of DOROTHEVS.





A CHRONOGRAPHIE

VVITH A SVPPVTATION OF THE YEARES
FROM THE BEGINNING OF THE VVORLD VNTO
the birth of Christ and cōtinewd from the birth of Christ (where *Eusebius* chiefly,
Socrates, *Euagrius* & *Dorotheus* after him doe write) vnto the twelfe yeare of the raig-
ne of *Mauricius* the Emperour, being the full time of six hūdred, wantinge onely
fiue yeares after Christ, and the purest age: containing the acts of Christ: the yeares
of the incarnation: the famous men, with the martyrs and fauorers of the trueth in
all those times: the raigne of the Emperours: the kinges of Iudæa: the succession of
highpriestes in Ierusalem as long as they lasted: after them, the succession of Bishops
specially in the most famous Churches, as Ierusalem, Antioch, Rome, Alexan-
dria with others: The Councelles within this time summoned, and the heretickes
condemned.

*All which are faithfully collected chiefly out of Eusebius, Socrates and
Euagrius, and where they are silent out of other
ancient wryters, by
M. H.*



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THE PREFACE OF THE
AVTHOR TO THE READER
touching his Chronographic.

Seeing that hitherto (gentle Reader) in the translation of these au-
cient Historiographers to witt *Ensebius*, *Socrates*, *Euagrius*, and
Dorotheus, I haue employed great labour and industrie, referring
the paynes to myne owne person, and the profit to the furtherance
of thy studie & knowledge: I haue determined yet once againe to
gratifie thy louing minde with this Chronographic followinge
a worke which with more ease thou mayest runne ouer and
peruse, and the sooner committe to memorie then the former,
though my paines herein were nothing asslaked, but equiuallent with the other trauayle
I hope the treatise will be acceptable, in so much the Englishe tongue hath not at this
day extant any Ecclesiasticall Chronographic continewed from so long a time. Well
we may haue catalogues of kings, recitall of Bishops, pedegrewes of our gentries, with
other priuate and particular summaries seuerally handled by sundry men: yet the ge-
nerall Antiquitie, the ioynte contriuing the relation to the fountaine, the searching of
the original out offarr and foraine countreyes (seeing the Gospell was not first pre-
ached heere in England) I find not extant in our mother tongue. Therefore orderly to
proceede as the aforesayd learned writers haue layd downe their example I will be-
ginne with the birth of Christ penning in the first colume such worthy actes as the
Euangelists haue recorded of him during his abode here on earth, afterwardes the
yeres of his incarnation. The next row me is an abridgement of the raigne of the Em-
perours. Like the Euangelist thought good euen in the very entrance of his discourse
to laye downe the birth of Christ in the raigne of *Augustus* the Emperour, and the
preaching of *John* the baptist to haue begonne the fifteenth yeare of *Tiberius Caesar*.
Socrates in the fift booke of his ecclesiasticall history tooke the catalogue of the Em-
perours to be one of his principall drifts, his reason was because the ecclesiasticall affay-
res seemed alwayes to depend very much of the Emperours and Princes. The thirde
place containeth the famous men with the fauorers of the truth, the Martyrs and
Saynets of God. The gladsome tidings of the glorious Gospell was not first reuealed
vnto Princes and Presidents, vnto the mighty and wise of this worlde (for God needed
not their ayd and power) but vnto the weake, simple, ignorant, foolish and contemp-
tible in the sighte of men, such as were sheperds fisher men, tolegatherers and tentmakers.
The fourth riglet contineweth the raigne of the kings of Iudaea. *Mattheu* and *Luke*
beganne their Gospells with the raigne of *Herode*. But they lasted not very long. In the
dayes of *Herode* Christ was borne in the flesh, after him came *Archelaus*, the third was
Herod the terrarch which beheaded *John* the baptist, the fourth was *Herode Agrippa*
which beheaded *Iames* the brother of *John* with th sword and dyed miserably him self.

The Preface

The last was *Agrippa* minor before whome *Paul* pleaded in the actes of the Apostles, in whose dayes Ierusalem was destroyed. Anno Dom. 73. *Iosephus* writeth that within the compasse of one hundred yeares all the progeny of *Herode* was rooted out. The first order is of highpriests neither haue I omitted them seeing both the Euangelistes and the Historiographers mentioned such as were in the time of Christ. They ende likewise with the Kings of Iudaea and the destruction of Ierusalem. I remember *Iosephus* wryteth that from *Aaron* which was the first highpriest vnto the last at the overthrowe and burninge of the temple vnder *Titus* there were highpriests to the number of fourescore and three. The sixt diuision is of counsellors, some times of the wicked as of the Pharises and heretikes, some other times of the godly as of the Apostles and Apostolickmen. where it appeareth manifestly vnto the wholl world that the bishop of Rome had as litle to doe there in as other bishops, for Emperours Princes and sometimes the bishops of some prouince or other within them selues, haue summoned counsellors, called bishops together and decided such matters as were called in to controuersie without the aduise of the bishop of Rome. For saith *Socrates* the chiefeest counsellors were summoned and are vnto his day called together by the commaundement and consent of the Emperours, Besides all the afore saide I haue laid downe the succession of bishops in the foure most famous churches, as Ierusalem, Antioch, Rome, Alexandria. Though other writers addict them selues wholly vnto the Catalogue of the church of Rome, omitting no not one, *Ioan* the she Pope onely excepted. Some will maruell why I preferre Ierusalem and Antioch before the seae of Rome, the reason is because those churches had their bishops before the church of Rome. *Clement Alexandrinus* wryteth that *James* called the brother of Christ was immediately after the assumption of our Sauour chosen bishop of Ierusalem by *Peter*, *James* and *John* the Apostles. Again as *Luke* reporteth the Antiochians were first called christians *Paul* and *Barnabas* preached there one wholl yeare and if same sayle vs not of the trueth, *Peter* the Apostle was bishop there seuen yeares and spent seuen other about Ierusalem and the Easterne contreyes afore his comminge to Rome. He came to Rome the seconde yeare of *Claudius* the Emperour Anno Dom. 44. a great while after the seae of Ierusalem and the bishoprick of Antioch were settled. Let no man mize why I lay downe these foure seases otherwise then all Chronographers in what language so euer vnto this day extant haue done, I doe it not of any singularitie for these aunciente Historiographers *Eusebius*, *Socrates* and *Euagrius* haue followed the same order though other Cronologers and Chronographers haue not imitated them. Last of all I haue placed the hereticks by them selues so that the reader may easily see when they liued, who they were what they haue taught, by whome they were condemned and the end of most of them as farre forth as the lines might be contriued within the colume and the long tediousnes auoyded. Nowe drauing towards the birth of Christ where the Chronographie beginneth I thinke best by way of preface not as my principall drift, briefly to runne ouer the yeares of the world that thereby we may the sonner learne whe our Sauour Christ Iesus appeared in the flesh and first we haue to beginne from Adam.

Ioseph. Antiq. lib. 18. ca. 11.

Ioseph. Antiq. lib. 20. ca. vii.

Socrat. lib. 5. eccl. hist. proem.

Euseb. eccl. hist. lib. 2. cap. 1. Act. 11. Anton. Chron. part. 1. tit. 6. cap. 4. li. Euseb. eccl. hist. lib. 3. cap. 14. Jerom. Catalog. eccl. scrip. Euseb. eccl. hist. lib. 1. cap. 14-16.

Genes. 1. 5.

The septuagints herein erre saying that Adam was 130 yere old when he begat Seth. Adon. Cron. Marian. Scot.

The
years
of the
world.
130.

The succession from Adam to Noe.

Adam was the first man and of the mould of the earth being a hundred and thirty yeare olde he begate *Seth*, he liued in a ll nync hundred and thirty yeares. *Genes. 5.* he was aliue vntill the fiftieth and six yeare of *Lamech* the father of *Noe* and departed this life 126. yeare before *Noe* was borne.

Seth

| The
years
of the
worlde. | The succession from Adam to Noe. |
|-----------------------------------|--|
| 130. | <i>Seth</i> was a hundred and five year old when he begate <i>Enos</i> he liued in all nyne hundred and twelſe years. <i>Genes.</i> 5. he departed this life in the year of the worlde one thousand forty and two, after the death of <i>Adam</i> one hundred and twelſe yeares, before <i>Noe</i> was borne 14. yeares. |
| 235. | <i>Enos</i> was fourefcore and tenne year old when he begate <i>Cainan</i> he liued in all nine hundred and five yeares. <i>Genes.</i> 5. he departed this life in the year of the worlde, onethouſande one hundred and fortieth year, he liued together with <i>Noe</i> fourefcore and foure yeares. |
| 325. | <i>Cainan</i> liued threſcore and tenne yeares and begate <i>Malalael</i> , he liued in all nine hundred and tenne yeares. <i>Genes.</i> 5. he departed this life in the year of the worlde 1235. |
| 395. | <i>Malalael</i> liued threſcore and five yeares and begat <i>Iared</i> , he liued in all eight hundred ninety and five yeares. <i>Genes.</i> 5. he departed this life 366. yeares before the deluge, after <i>Noe</i> was borne 234. yeares. |
| 460. | <i>Iared</i> liued a hundred threſcore and two yeares and begat <i>Enoch</i> , he liued in all nine hundred threſcore and two yeares, <i>Genes.</i> 5. he departed this life in the year of the worlde 1422. he liued with <i>Noe</i> three hundred threſcore and ſix yeares. |
| 622. | <i>Enoch</i> liued threſcore and five yeares and begat <i>Mathusalem</i> , he liued in all three hundred threſcore and five yeares and was translated. <i>Genes.</i> 5. he was taken vp in to heauen ſeuē and fifty yeares after the death of <i>Adam</i> . |
| 687. | <i>Mathusalem</i> liued a hundred fourefcore and ſeuē yeares and begat <i>Lamech</i> , he liued in all nyne hundred ſixty and nyne yeares and died in the year of the deluge <i>Genes.</i> 5. |
| 874. | <i>Lamech</i> liued a hundred fourefcore and two yeares and begat <i>Noe</i> , he liued in all 777. yeares and died five yeares before the deluge. <i>Genes.</i> 5. |
| 1056. | <i>Noe</i> was borne in the year of the worlde one thousand fifty and ſix, in the 182. year of his father <i>Lamech</i> , after the death of <i>Adam</i> 126 after the death of <i>Seth</i> , 14. yeares. being five hundred year old he begat <i>Sem</i> , and liued in all nine hundred and fifty yeares. <i>Genes.</i> 9. |
| 1556. | he liued with <i>Enos</i> 84. yeares, with <i>Cainan</i> 179. with <i>Iared</i> 366. with <i>Mathusalem</i> 600. with <i>Lamech</i> 595. with <i>Sem</i> his ſonne 448. |
| 1656. | <i>Anno mundi. 1656.</i> |

The firſt
age of the
worlde frō
Adam to
Noe hath
1656.
yeares.
Auentin.
Annal. lib.
2.

Noe hath
had many
names geue
him of olde,
to witte:
Noachus,
Nochus, *Ia-*
nus bifrons,
quadrifrons,
Ogytes deu-
caliō, *peus*,
vertumnus,
Gallus, pater
hominum,
ſummi inge-
nij ſpiritus,
mentis *Deus*,
Deorum ge-
nitor, *Olym-*
pus ſeu *Ho-*
lamata, *Ar-*
ſah, *Cœlum*,
Sol, *Chaos*,
ſemen mun-
di, anima mū-
di, *Saturnus*,
Sages, *Oe-*
notrim, *Guil-*
Postel, de
Etrur orig.

The deluge drowned the whole worlde in the ſix hundred year of *Noe*. *Genes.* 7. 8. It was in the year of the worlde one thousand ſix hundred fifty and ſix, for ſo doth *Auguſtine* write de Ciuitate Dei lib. 15. cap. 20. finding fault with the error of the Septuagints whome *Eusebius* in his Cronico, and *Beda* haue folowed, for they numbred 2262. yeares which can not be. Againe *Auguſtine* de Ciuitate Dei lib. 15. cap. 12. and 14. miſliketh very much with ſuch as doubted whether the yeares of olde were as long as we finde them of late, he proueth that there were ſo many houres in the day, ſo many dayes in the weeke, ſo many weeke in the moneth, and ſo many moneths in the year alike from the beginning of the worlde.

Polidor. Anglie hist. lib. 1 sayeth that Brittain now called England was inhabited immediately after the deluge, Ioh. Bale out of Ann. Viuerb. vp6 Berosus writeth that Samothres Gigas 9 sonne of Iaphet, whom Moles (Genes. 10.) calleth Mesech peopled this Ild, governed them & gaue them lawes.

About this time the worlde was deuided among the sonnes and nephewes of Noah. Gen. 10. 11. Nimrod the sonn of Cull. the nephew of Cham the sonn of Noe, was the first that beganne to raigne, & so vsd tyrany vpon earth. He raigned ouer the Assyrijs in Babylon. After the deluge 231. yeare. Gen. 10. Func. Cronolog. This Nimrod had Belus & Belus had Ninus to his sonne which builded Ninue.

Sodom, Gomorra, Adama. Seboim, & Segor were destroyed & the lake Asphaltis in Palestina is a monument therof. Genes. 19. Func. Cronolog.

Iob liued in the dayes of Isaac, he married with Dina the onely daughter of Iacob, and had by her 14. sonnes and 6. daughters. 7. sonnes and 3. daughters before the Lorde tried him, and the other 7. sonnes and 3. daughters after his restoring to health. Philo Iudrus. Func. Cronolog. Flor. histor.

The
yeares
of the
worlde

The succeSSION from Noe to Abraham.

1658. *Sem* being an hundred yeare olde begat *Arphaxad* the secōd yeare after the flood, he liued in all six hundred yeares. *Genes. 11.* he was borne nynety and nyne yeares before the deluge, he departed this life in the yeare of the worlde 2158.

Arphaxad being borne the seconde yeare after the deluge, liued thirty and fiue yeares and begat *Sale*, he liued in all 438. yeares *Gen. 11.* he liued with *Noe* 348. yeares, with *Sale* his sonne 403. with his nephew *Heber* 373. with *Phaleg*, *Ren*, *Saruch*, *Thare*, vntill the 148. yeare of *Abraham*, the 48. of *Isaac*. He died after *Isaac* was borne 48. yeares, 12. yeares before *Iacob* was borne.

1693. *Sale* liued thirty yeares and begat *Heber*, he liued in all 433. yeares. *Genes. 11.* he liued after the death of *Abraham* 3. yeares with *Isaac* 78. and with *Iacob* 18.

1723. *Heber* of whome the Hebrewes are called liued foure and thirty yeares and begat *Phaleg*, he liued in all 464. the longest of all the fathers that liued after the flood *Genes. 11.* he liued after the deafe of *Abraham* 64. with *Isaac* 110. with *Iacob* 80.

1757. *Phaleg* liued thirty yeares and begat *Ren*, he liued in all 239. yeares. *Genes. 11.*

1787. *Ren* liued two and thirty yeares and begat *Saruch*, he liued in all 239. yeares *Genes. 11.*

1819. *Saruch* liued thirty yeares and begat *Nachor*, he liued in all 230. yeares. *Genes. 11.*

1849. *Nachor* liued nine and twentie yeares and begat *Thare*, he liued in all 148. yeares *Genes. 11.*

1878. *Thare* liued seuentie yeares and begat *Abraham*, he liued in all 205. yeares. *Genes. 11.*

Anno mundi. 1948.

From the floode vnto the birth of *Abraham* 292. yeares. from *Adam* and the creation of the worlde vnto *Abraham*. 1948.

The succeSSION from Abraham to Dauid.

1948. *Abraham* being a hundred yeare olde begat *Isaac*, he liued in all a hundred seuentie and fiue yeares. *Genes. 21. 25.*

2048. *Isaac* being threescore yeare olde begat *Iacob*, he liued in all a hundred and fourescore yeares. *Genes. 25. 35.*

2108. *Iacob* afterwards called *Israell* was a hundred and thirtie yeare olde when he went to *Aegypt* and presented him selfe before *Pharao*. he liued in all 147. yeares. *Genes. 47.*

Anno mundi when *Israel* with the 12. Patriarches (*Ruben. Simeon. Leui. Iuda. Zabulon. Issachar. Dan. Gad. Aser. Nephtali. Ioseph. Benjamin*) went in to *Aegypt*. 2238. func. Cron.

2238. *Ioseph* died being a hundred and tenne yeare olde. *Genes. 50.* it was the foure and fiftieth yeare after the deafe of his father *Iacob*.

The second age of the worlde frō Noe to Abraham. hath 292. yeares: *Auentin. Annal. lib. 2. Mariā. Scot. lib. 1. Philo. de tempor.*

| The
years
of the
world. | The succession of Iudges and Kinges. | | | | |
|----------------------------------|--|--|--|---|--|
| | Moses was borne threescore and five yeares after the death of Ioseph. The Israelites dwelled in Aegypt foure hundred and thirtie yeares. <i>Exod. 12.</i> which is not to be taken precisely betwene their incomming and outgoing, but as <i>S. Paul. Galat. 3.</i> alleadged from the calling of Abraham out of Hara. Moses was fourscore yeare olde when he presented him self before Pharao for the deliuerance of the Israelites. <i>Exod. 7. Annus Viterb. in Philonem de temporib.</i> Anno mundi 2453, the Israelites came out of Aegypt, fync. Cron. after the deluge 797. yeares. | | | | From A-
brahā to
Moses.
425. yea-
res Philo.
Iud. de
tempor. |
| 2373. | Moses liued in all a hundred and twenty yeares. <i>Deu. 31. 34.</i> he ruled ouer the Israelites the space of forty yeares during their abode in the wildernes <i>Deut. 29.</i> | The high-
priestes. | The Pro-
phets. | The third
age of the
world frō
Abraham
to Dauid,
hath 942.
yeares.
Auentin.
Annal. lib.
2. Marian
Scot. cron.
cap. 16. | |
| 2453. | | | | | |
| 2493. | Iosue ruled Israel 17. yeares, he was a hundred and tenne yeare olde when he died <i>Iosue 24.</i> | Aaron was
the first high
priest. <i>Exod.</i>
28. 29. | | | |
| 2510. | Othoniel of the tribe of Iuda was iudge 40. yeares. <i>Iudic. 3.</i> | Eleazer. | | | |
| 2550. | Aod was captaine fourscore yeares <i>Iudic. 3.</i> | Pbinees. | | | |
| 2630. | Debora and Barach gouerned forty yeares. <i>Euseb. Chronic.</i> | Abin. | | | |
| 2670. | Gedeon was captaine ouer Israel forty yeares. <i>Iudic. 8.</i> | Bocci. | | | |
| 2710. | Abimelech was prince ouer Israel. 3. yeares <i>Iudic. 9.</i> | | | | |
| 2713. | Thola iudged 23. yeares <i>Iudi. 10.</i> | | | | |
| 2736. | Jair iudged Israel. 22. yeares <i>Iudic. 10.</i> | | | | |
| 2758. | Iepthe iudged Israel 6. yeares. <i>Iudic. 12.</i> | Ozi. | | | |
| 2764. | Abesam iudged Israel 7. yeares <i>Iudic. 12.</i> | | | | |
| 2771. | Aelon iudged Israel 10. yeares. <i>Iudic. 12.</i> | | | | |
| 2781. | Abdon iudged Israel 8. yeares. <i>Iudic. 12.</i> | | | | |
| 2789. | Sapson iudged Israel 20. yeares. <i>Iudic. 16.</i> | | | | |
| 2809. | Heli and Samuel. | | | | |
| 2929. | The iudges of Israel ceased in Samuel <i>Act. 13.</i> | | | | |
| 2969. | Saul was the firste Kinge of the Hebrewes, he reigned 40. yeares. <i>Act. 13.</i> | Heli the pri-
est iudged Is-
rael 40. yea-
res. <i>1. Reg. 4.</i> | Samuel in
the daies of
Heli & Saul
he was both
priest and
Prophet
and iudge of
the people.
Nathan in
the raigrie
of Dauid. | | |
| 3009. | Dauid was king of Israel 40. yeares. <i>3. Reg. 2.</i> | Achitob.
Achimelec.
Abiathar.
Sadob.
Achimaas.
Azarias. | | | |
| 3049. | Solomon was king of Israel forty yeares. <i>3. Reg. 11.</i> | From Aaron
vnto the buil | | | |
| | Left we shoulde be deceued in the supputation of the yeares, it pleased the holie | | | | |

In the time
of Helias
king Bladud
builded Bath
& his sonne
Leyr builded
Leycester.
Bot. histor.

Rome was
builded by
Romulus, &
Remus in the
time of Eze-
chias. Func.
Cronolog.
Flor. histor.

| The
yeares
of the
world. | The raigne of the Kinges of Israel and Iuda. | | |
|-----------------------------------|---|---|---|
| | The high
priestes. | | The Prophets. |
| | Ghost in the Scriptures (3. Reg. 6.) to lay
downe the number of the yeares from
the departure of the childre of <i>Israel</i> , out
of Aegypt vnto the 4. yeare of Kinge <i>So-
lomon</i> s raigne, to witt: foure hundred
and eightie yeares, for then he beganne to
builde the temple. | | |
| 3066. | <i>Roboam</i> raigned ouer <i>Iuda</i> 17. yeares
3. Reg. 14. | ding of the
teple vnder
<i>Solomon</i> ,
ther were.
12. high-
priests as
<i>Ioseph</i> , wri-
teth <i>Anti.</i>
lib. 20 cap.
18. | <i>Gad</i> in the daies
of <i>Solomon</i> .
<i>Abias</i> in the
daies of <i>Roboam</i> . 3
Reg. 14. |
| 3069. | <i>Abia</i> raigned ouer <i>Iuda</i> 3. yeares 3.
Reg. 15. | <i>Ioseph</i> , wri-
teth <i>Anti.</i>
lib. 20 cap.
18. | <i>Addo</i> in the
daies of <i>Abia</i> .
<i>Iehu</i> in the daies
of <i>Asa</i> . |
| 3109. | <i>Asa</i> raigned in Ierusalem 41. yeares.
3. Reg. 15. | <i>Iobanan</i> .
<i>Azarias</i>
was high-
priest at
the build-
ing of the
temple.
1. paral. 6.
<i>Meraioth</i> .
<i>Amaria</i> .
<i>Achitob</i> .
<i>Sadoch</i> .
<i>Sellum</i> . | <i>Helias</i> in the
daies of <i>Iosaphat</i>
<i>Helizeus</i> in the
daies of <i>Ioram</i> . |
| 3134. | <i>Iosaphat</i> raigned in Ierusalem 25. yea-
res. 3. Reg. 22. | | |
| 3142. | <i>Ioram</i> raigned ouer <i>Iuda</i> . 8. yeares. 4.
Reg. 8. 2. paralip. 21. some learned writers
doe thinke that he raigned 20. yeares
more, and that the holy Ghost because of
the Kinges wickednes concealed it in his
sonne <i>Ochozias</i> his age saying: 4. Reg. 8.
that he was 22. yeare olde when he be-
ganne to raigne, but in 2. Paralip. 22. that
he was 42. yeare olde &c. | | |
| 3143. | <i>Ochozias</i> his sonne raigned one yeare.
4. Reg. 8. | | <i>Abdias</i> in the
daies of <i>Ochozia</i> |
| 3150. | <i>Athalia</i> his mother raigned 7. yeares.
4. Reg. 11. | <i>Ioddas</i>
otherwise
<i>Iohaida</i>
wholiued
130. yeares
<i>Axiara</i> .
<i>Phadaus</i> . | <i>Amos</i> in the
daies of <i>Ioaas</i> . |
| 3190. | <i>Ioaas</i> raigned 40. yeares in Ierusalem. 4.
Reg. 12. | | <i>Jonas</i> in the
daies of <i>Amasia</i> . |
| 3219. | <i>Amasia</i> was Kinge of <i>Iuda</i> 29. yeares.
4. Reg. 14. | | <i>Esfay</i> in the daies
of <i>Azarias</i> or
<i>Ozias</i> . |
| 3270. | <i>Azarias</i> raigned ouer <i>Iuda</i> 52. yeares.
4. Reg. 15. | <i>Sadeus</i> .
<i>Iculus</i> .
<i>Iotham</i> . | <i>Osee</i> in the daies
of <i>Iotham</i> . |
| 3286. | <i>Iotham</i> was Kinge in Ierusalem 16.
yeares. 4. Reg. 15. | | <i>Ioel</i> in the time
of <i>Achaz</i> . |
| 3302. | <i>Achaz</i> raigned 16. yeares ouer <i>Iuda</i> .
4. Reg. 16. | <i>Vrias</i> . | <i>Michaas</i> in the
time of <i>Ezechia</i> . |
| 3330. | <i>Ezechias</i> raigned 29. yeares in Ierusa-
lem 4. Reg. 18. | | <i>Sophonias</i> in the
time of <i>Manaf-
ses</i> . |
| 3385. | <i>Manasses</i> raigned in Ierusalem. 55.
yeares. 4. Reg. 21. | <i>Neri</i> .
<i>Ioaas</i> .
<i>Selam</i> .
<i>Helchias</i> .
<i>Sareas</i> . | <i>Jeremie</i> in the
daies of <i>Amon</i> . |
| 3387. | <i>Amon</i> raigned two yeares. 4. Reg. 21. | | |
| 3418. | <i>Iosias</i> was Kinge of <i>Iuda</i> . 31. yeares. 4.
Reg. 22. | | |
| | <i>Iothas</i> was king 3. moneths 4. Reg. 23 | | |

The
fourth
age of the
world fro
Dauid,
vnto the
captiuitie
in *Babylō*
hath 473
yeares:
Auentin.
Annal. lib.
2. *Maria*.
Scot. lib. 1.
cap. 19.
cronic.
Philo. de
tempor.

| The
years
of the
world. | The raigne of the Kinges | | |
|----------------------------------|--|--|---|
| 3429. | <i>Ioachim</i> otherwise called <i>Eliachim</i> raigned ouer Iuda 11. yeares. 4. Reg. 23. | The highpriestes | The Prophets. |
| 3440. | <i>Ioachim</i> otherwise called. <i>Iechonias</i> raigned 3. moneths 4. Reg. 24. <i>Sedechias</i> raigned in Ierusalem 11. yeares 4. Reg. 24. vnder whom the captiuitie befell, both city and temple were destroyed and the people led into Babylon. | From the buyld-
ing of the tēple
vnder <i>Solomon</i> | <i>Ezechiel</i> in the
daies of <i>Iosia</i> .
<i>Daniel</i> in the
daies of <i>Ioachas</i> |
| | <i>Eusebius</i> Chron. sayth that from the first building of the temple in the 4. yeare of <i>Salomon</i> vnto the captiuitie vnder <i>Nabuchodonozor</i> there are 442. yeares the whiche I finde to be true if we attribute 28. yeares to King <i>Iorams</i> raigne. | vnto the capti-
uitie vnder <i>Na-
buchodonozor</i> in
the time of <i>Sede-
chias</i> ther were
18. highpriestes
as <i>Iosephus</i> wri-
teth Antiq. lib.
20. cap. 18. | <i>Abacuk</i> in the
daies of <i>Ioachim</i>
<i>Nabū</i> in the da-
ies of <i>Iechonias</i>
<i>Vrias</i> in the
daies of <i>Sede-
chias</i> . Iere. 26.
I wolde not
haue the times
of these Pro-
phets so preciselie takē but that
they were also at other tymes. |
| | The captiuitie of Israel and the monarchie of the Chaldaes | | |
| 3510. | The captiuitie continewed 70. yeares <i>Zacharie</i> . 1. <i>Jeremie</i> . 25. 29 <i>Euseb.</i> Chronic. <i>Clemens Alexandrin.</i> but some as <i>Euseb.</i> sayth begine to tell the yeares from the 3. of <i>Ioachim</i> vnto the 20. of <i>Cyrus</i> : some from the 13. of <i>Iosias</i> vnto the firste yeare of <i>Cyrus</i> . | | |
| | <i>Nabuchodonozor</i> raigned 26. yeares after he lead the people cap-
tiue. The eleuenth yeare of <i>Sede-
chias</i> was the 19. of <i>Nabuchod-
ono</i> Ierem. 32.
<i>Euilmerodach</i> his sonne rai-
gned 30 yeares.
<i>Regasar</i> 3. yeares.
<i>Labarsadach</i> 6. yeares.
<i>Baltassar</i> 5. yeares. | The highpriestes
<i>Iosedech</i> with
others. | The Prophets.
<i>Daniel</i> .
<i>Sidrach</i> .
<i>Misach</i> .
<i>Abednago</i> .
<i>Zacharie</i> .
<i>Malachias</i> .
<i>Nehemias</i> .
<i>Aggeus</i> in the da-
ies of <i>Zorobabel</i> . |
| | The 70. yeares of the captiuitie | | |
| | The monarchie of the Persians. | | |
| 3510. | King <i>Cyrus</i> releasēd the captiuitie and gaue the licence to build againe their tē-
ple in Ierusalē but they were hindred so that they coulde not beginne afore the
2. yeare of <i>Darius</i> the tēple was finished the sixt yeare of the raigne of <i>Darius</i> . 1.
<i>Esd.</i> 6. the tēple & the walls were a finishing vntill the 32. yeare of <i>Darius</i> 2. <i>Esd.</i> 5 | | |
| | <i>Darius</i> reigned 36. yeares <i>Euseb.</i> Chronic.
<i>Darius Hystaspis</i> called bothe
<i>Xerxes</i> and <i>Artaxerxes</i> <i>Assuerus</i>
raigned 20. yeares <i>Euseb.</i> | The highpriestes
<i>Iesus</i> the sonne of
<i>Iosedech</i> was priest
36. yeares. | Capitaines of
the Ierues. |

About the
year 3577
Brennus to-
ke Rome, &
made it tribu-
tarie func.
cronolog.
Flor. histor.

The end of
the monar-
chie of Per-
sia.

| The
years
of the
world. | The Monarchie of the Persians | | |
|---|---|---|---|
| | <i>Artabanus</i> was Kinge 7.
moneths <i>Euseb.</i> | <i>The highpriestes.</i> | <i>Capitaines of
the Iewes.</i> |
| | <i>Darius Artaxerxes</i> called <i>Ma-
ngimus</i> or <i>Longimanus</i> reigned
40. yeares. <i>Euseb.</i> | <i>Ioachim</i> in whose
time (was <i>Esdra</i>)
was priest 8. yeares. | <i>Zorobabel</i> was
ouer the He-
brewes 58.
yeares. |
| | <i>Xerxes</i> 2. was Kinge 2.
moneths. | <i>Eliafub</i> was priest 21
yeares. | <i>Refa</i> 66. yeares. |
| | <i>Sogdianus</i> 8. moneths <i>Euseb.</i> | <i>Ioachas</i> was priest
48. yeares in his ti-
me were <i>Hester.</i>
and <i>Mardocheus.</i> | |
| | <i>Darius Nothus</i> reigned 19.
yeares <i>Euseb.</i> | <i>Ioaida</i> 24. yeares. | <i>Ioanna</i> 53. yea-
res. |
| | <i>Artaxerxes Memnō</i> reigned
40. yeares <i>Euseb.</i> | <i>Ioathan</i> 24. yeares. | |
| | <i>Artaxerxes</i> otherwise cal-
led <i>Darius Ochus</i> reigned 26.
<i>Euseb.</i> | | |
| | <i>Arfes</i> otherwise called <i>Ar-
sanes</i> the sonne of <i>Ochus</i> reigned
4. yeares <i>Euseb.</i> | <i>Iaddens</i> 10. yeares. | <i>Iudas</i> 14. yeares
in his time the
Persian monar-
chy ended. |
| | <i>Darius</i> the last Monarche of
Persia in the sixte yeare of his
raygne, was slayne by <i>Alexan-
der Magnus</i> <i>Euseb.</i> | | |
| 3700. | The Persian Monarchie lasted 191. yeares. | | |
| The monarchie of the Macedonians and confuse raigne of the Syrians. | | | |
| | <i>Alexander Magnus</i> was
Monarche. 5. yeares he
had gouerned 7. yeares
before. | <i>The highpriestes.</i> | <i>The rulers ouer the Iewes</i> |
| | The space of 12. yeares
after Syria was tossed. | <i>Onias</i> was high-
priest 27. yeares.
<i>Philo. Iud.</i> | <i>Iosephus</i> became ruler
ouer the Iewes the 1.
yeare of <i>Alexander ma-
gnus</i> and cōtinewed 7.
yeares. in whose time
<i>Alexander</i> did greate
reuerence both vnto
the temple and to the
highpriest. <i>Philo Iud.</i> |
| 3724. | <i>Seleucus Nicanor</i> was
the first king of Syria and
Babylon, he reigned 32.
yeares <i>Euseb.</i> | <i>Simon</i> highpriest.
23. 1. <i>Machab. 13.</i>
14. <i>Philo. Iud.</i> | <i>Abner Semei</i> 11. yeares
in his time <i>Ptolomeus</i>
ransacked Ierusalem.
<i>Philo. Iud.</i> |
| 3755. | <i>Antiochus Soter</i> was
king in Syria 19. yeares.
<i>Euseb. Chronic.</i> | <i>Eleazar</i> highpri-
est 20. yeares he
was enemy to <i>Ant-</i>
<i>iochus Theos</i> in
his time at the re-
quest of <i>Ptolomeus</i>
the <i>Septuagints.</i> | <i>Mattathias Eli</i> 12 yeares
after <i>Maath</i> 9. yeares.
<i>Nagid Arphaxat</i> 10.
yeares in the time of
<i>Eleazar</i> the highpriest
and the <i>Septuagints.</i> |
| 3774. | <i>Antiochus Theos</i> rai-
gned 15. yeares. | translated the old
testament out of
hebrew into
greek <i>Philo. Iud.</i> | <i>Agar Heli</i> 8. yeares. |
| 3789. | <i>Seleucus Gallinicus</i> was
King of Syria 20. yeares.
<i>Euseb.</i> | | |
| 3809. | <i>Seleucus Ceraunius</i> rai-
gned 3. yeares. | | |

The

The monarchie of the Macedonians and confuse raigne of the Syrians.

| The
years
of the
world. | <i>Antiochus magnus</i> rai-
gned in Syria 36. years.
<i>Euseb.</i> | The highpriestes. | The rulers over the Iewes. | |
|----------------------------------|--|---|---|--|
| 3848. | <i>Seleucus Philopator</i>
raigned 12. years. | <i>Manasses</i> highpriest
27. years. he was a
great friende of <i>Se-
leucus Gallinicus.</i> | <i>Maslos Naum</i> 7. years
<i>Amō Syrach</i> 14. year. | The fift
age of the
world frō
the capti-
uity of Ba-
bylon vn-
to Christ.
hath 596.
years.
<i>Auentin.</i>
Annal. lib.
2. |
| 3868. | <i>Antiochus Epiphanes</i>
raigned 11. years. <i>Euseb.</i> | <i>Simon Iustus</i> high-
priest 28. years. he
was honored of <i>Antiochus magnus.</i> | <i>Mattathias Siloa</i> 10.
yeares <i>Philo. Iud.</i> | |
| | <i>Antiochus Eupator</i> was
king in Syria 2. years. | <i>Onias</i> highpriest 39.
yeares he was spoil-
ed of <i>Seleucus. Philo.</i> | <i>Ioseph Arses</i> 60. yea-
res he was honored of
<i>Ptolomeus</i> and <i>Antiochus magnus Phil. Iud.</i> | |
| 3878. | <i>Demetrius Soter</i> rai-
gned 10. years. | <i>Onias</i> highpriest 39.
yeares he was spoil-
ed of <i>Seleucus. Philo.</i> | <i>Ianneus Hircanus</i> 16.
yeares. <i>Philo. Iud.</i> | |
| | <i>Alexander</i> raigned 5.
years. | <i>Iason.</i> | Frō <i>Antiochus Epipha-
nes</i> vnto Christ, the ca-
ptaines of the Iewes
became both kings &
highpriestes <i>Phil. Iud.</i> | |
| | <i>Demetrius Nicanor</i> 2.
years. | <i>Onias</i> in whose
time <i>Antiochus Epi-
phanes</i> plagued the
Iewes. <i>Nicephor.</i> | <i>Indas Machabeus</i> go-
uerned the Iewes 5.
years. he took ar-
mour against <i>Antiochus Epiphanes, Antiochus Eupator</i> and <i>Demetrius. Philo. Iud.</i> | |
| | <i>Antiochus Sedetes</i> 3.
years. | <i>Alcimus.</i> | | |
| | <i>Triphon</i> 3. years. | <i>Onias</i> the sonne
of <i>Onias.</i> | | |
| | <i>Antiochus pius</i> 12. yea-
res. | | | |
| | <i>Demetrius Nicanor</i> 4.
years. | | | |
| | <i>Alexander</i> 2. years. | | | |
| 3907. | <i>Antiochus Gryphius</i> rai-
gned 29. years. | <i>Ionathas</i> his brother was both Priest and
Prince 19. years. <i>Philo. Iud.</i> | | |
| | <i>Seleucus Gryphius</i> toge-
ther with others stroue 10.
years for the kingdome. | <i>Simon Ionathas</i> 8. years.
<i>Ioannes Hircanus</i> the sonne of <i>Simon</i> 34.
years. | | |
| | | <i>Aristobulus</i> his sonne one
year. | | |
| | | <i>Alexander</i> was Prince, and
priest 27. years. | | |
| | | <i>Alexandria</i> his
wife gouerned
the Iewes 9. yea-
res after her hus-
bands death. | <i>Hircanus</i> the
sonne of <i>Ale-
xander</i> and
<i>Alexandria</i>
was high-
priest 9. yea-
res. | |
| | The Syrians seeing that the princes
contended among them selues for the
crown took it in ill parte and chose
<i>Tigranus</i> King of Armenia to gouerne
them, which ruled 18. years. | <i>Hircanus</i> after the deafe of
his mother was bothe priest
and prince. | | |
| | <i>Pompeius</i> the Romaine captaine
conquered Syria ouercame <i>Tigranus</i> | <i>Aristobulus</i> his brother depo-
sed him bothe of his priesthoo-
de and princely power. | | |

| The
yeares
of the
worlde. | The monarchie of the Romaines. | The Kinges of the Iewes. |
|--|--|--|
| | brought all subiect vnto the Empire of Rome, led <i>Aristobulus</i> king of the Iewes captiue to Rome, made <i>Hircanus</i> high-priest whome the other had deposed and appointed <i>Antipater</i> Liutenante of Iudra. | But <i>Pompei</i> ouertooke this <i>Aristobulus</i> and brought him captiue to Rome. <i>Antigonus</i> , <i>Aristobulus</i> and <i>Hircanus</i> raigned 34. yeares by turnes. |
| Kimbelinus
raigned in
Britaine
when Christ
was borne.
Flor. histoz. | The monarchie of the Romaines. | <i>Herode</i> an aliene in the 10. yeare of <i>Augustus</i> the Emperour was made kinge of Iudra. In the 34. yeare of his raigne Christ Iesus was borne into the worlde. |
| | 3970. <i>Caius Iulius Caesar</i> (17. yeares after) was Emperour of Rome and raigned 5. yeares.
<i>Augustus</i> was emperour 56. yeares in the 42. yeare of his raigne our Sauour Christ Iesus was borne into the worlde. | |

Eusebius.
Ierom.
Epiphanius.
Nicephorus.
Rab. 111.
Ludouicus
Carettus.
Carion.
Phrigio.
Theodorus
Zuinger.
Cyrus.
Luther.
Eliot.
Eccl. Tiguri
na.
Democha-
res.
Pantaleon.

Touching the yeare of the worlde when Christ was borne, diuerse men be of diuerse opinions. *Eusebius* in his Chronicon, layd downe 5199. contrarye to the supputation of the Hebrewes as *Ierom* noteth reckoninge 2000, for one 1000. *Ierom*, 3965. *Epiphanius* aduers. heret. lib. 2. tom. 2. 5480. *Nicephorus* eccl. hist. lib. 1. ca. 10. 5505. The old *Rabins* 3759 *Ludouicus Carettus* a Iewe 3760. *Carion* 3944 *Phrigio* 3962. *Theodorus Zuinger* 3964. *Citrus* 3962. *Luther* 3960. *Eliot* 3962. The ministers of Tigurine 3974. *Demochares* 3959. but saith he there be some which count 3969. As I herein can gather by supputation of the yeares from *Adam* to Christ there are 3970. neither do I herein preiudice all the rest, neither arrogat singularity vnto my self. *Pantaleon* a learned chronographer of this our age is of myne opinion, and me thinkes it standeth with good reason. If ye referre the age of *Iohn* who beganne to preach when he was 30. yeares old vnto the later number to wit, 3970, it will rise iust to 4000. And so gathereth *Marian*. *Scotus* cronic. lib. 2. The receaued opinion namely of *Augustine*, *Iustinus* Martyr quest. 71. *Irenaeus* lib. 5. Munster, *Ludouicus Carettus* with others is that the world shall last 6000. yeares. 2000. before the lawe, 2000. vnder the lawe, 2000. vnder *Messias* that is Christ. Againe I reade that our Sauour sayd in the Gospell the lawe and the Prophets to haue ended in *Iohn* and if the common opinion be true then were the 4000. yeares expired. From thence let vs beginne with Christ as it is in the Chronographic followinge.

A Cronographie.



He *Hebrewes*, the *Israelites*, the *Iewes*, were gouerned first by capitaines, beginning at *Moses* and his successor *Iosua*, next by Iudges, as *Othomel* & *Aod*, afterwarde by Kings beginning at *Saul*, whom *Dauid* succeeded. Last of all by Priests, who were also their Princes, vntill that *Pompey* the Romane capitaine besieged Ierusalem, and tooke captiue *Aristobulus* the Prince and Priest of the Iewes (which vnto that time had continued the succession of Kings from his progenitors) together with his sonnes to Rome, committing the office of Highpriestthoode to his brother *Hircanus*. From that time forth the Iewes became tributaries vnto the Romanes. Not long after when *Hircanus* was taken of the Parthians, *Herode* (34. yeares after their siege vnder *Pompey*, *Euseb. Chronic.*) by father an Idumæan, by mother an Arabian, tooke of the Romane Senate and *Augustus Cesar*, the gouernement of the Iewish nation. Then the prophetic of *Iacob* written by *Moses* (*Genes. 49.*) was to take place, and to be fulfilled, which sayde: The scepter shall not depart from Iuda, neither a lawgeuer faile of his loines, vntill the Messias come. Then I say at that time was the scepter taken from Iuda, that is from the Iewish tribe, and giuen to *Herode* a stranger. Then was the Messias borne into the world, to wit, our Sauour Christ Iesu. *Euseb. Eccles. Hist. lib. 1. cap. 7.*

| THE <i>Attes</i> of Christ and the yeares of his incarnation. | THE <i>raygne</i> of the Emperours. | THE <i>saints</i> men & sauours of the church. | THE <i>kings</i> of Iudea. | THE <i>highpriests</i> of the Iewes in Ierusalem. | SECTS and hereticks as well among the Iewes, as afterwards among the Christians. |
|---|--|---|---|---|--|
| The promised MESSIAS, the anoynted of God our Sauour Christ Iesus was conceived in Nazareth, & borne in Bethlehem, from the beginning of the worlde the 3970. yeare. in the 42. of the raigne of <i>Augustus Cesar</i> , <i>Euseb. lib. 1. cap. 6. Cyrenus</i> in <i>Genes. Epiphani. lib. 1. tom. 1.</i> | <i>AUGUSTVS CAESAR</i> was in the 42. yeare of his raygne when Christ was borne. <i>Euseb. lib. 1. cap. 6. Epiphani. lib. 1. tom. 1.</i>

<i>Augustus</i> rayned 57. yeares. <i>Euseb. lib. 1. cap. 10.</i> Although others doe write that he rayned but 56. yeares.

In the time of <i>Augustus</i> there was a generall taxing. <i>Luc. 1.</i> | The shepherdes had the first tydings that Christ was borne. <i>Luc. 2.</i> The wise men commonly called the KINGS of COLEN, sawe his starre the same nyght in the East, <i>Mat. 2. Ioh. Huff.</i>

ZACHARIE the Priest the father of <i>Iohn Baptis</i> , no highpriest but an inferiour, one of the 24. orders mentioned in 1. Paral. 24. of the eyght lott called Abia, <i>Lyra</i> in <i>Luc.</i>

Zacharie at the byrth of his sonne <i>Iohn Baptis</i> song <i>Benedictus</i> . <i>Luc. 1.</i>

Zacharias was slaine betweene the temple & the Altare, as <i>Basilus & Origen</i> in <i>Mat. hom. 26.</i> do write. The cause was as they sayde, in the defence of the virginite of <i>Mary</i> . The virgins had a seuerall | HERODE was King of the Iewes, & went on the 34. yeare of his raigne when Christ was borne. <i>Euseb. in Chronic.</i>

Herode burned the Genealogies of the Hebrews to make him selfe a getleman. <i>Euseb. lib. 1. cap. 8.</i>

Herode slue his wife, his children, his nearest kinsfolkes and most familiar friends. <i>Euseb. lib. 1. cap. 9.</i> | SIMON the sonne of <i>Boethus</i> , the father in lawe of king <i>Herod</i> , was Highpriest of the Iewes when Christ was borne. whom <i>Herode</i> the last yere of his raigne deposed, suspecting him to be of the conspiracie & treason practised for the poisoning of this king. <i>Ioseph. Ant. lib. 17. cap. 5.</i>

NATHIAS the sonne of <i>Theophilus</i> is by <i>Herode</i> appointed to succede <i>Simon</i> . <i>Ioseph. Ant. lib. 17. cap. 5.</i>

IOSEPHVS the sonne of <i>Ellimus</i> in the time of this <i>Nathias</i> executed the office of Highpriestthoode for one day & no more. The cause was that <i>Nathias</i> the Highpriest dreamed the night before, that he had the company | By that which <i>S. Paul</i> wrote vnto the <i>Colossians</i> cap. 3. (that in Christ Iesu there was neyther Iew neyther Gentile, neyther Scythian, neither Barbarian) we gather that the nations of old were distinguished and noted one from another, and that for sundrie considerations. Some time in the good part, as of <i>Heber</i> the Hebrewes were called: of <i>Israel</i> the Israelites: of the tribe of <i>Iuda</i> the Iewes: of <i>Leui</i> the Leuites: of <i>Christ</i> the Christians: so againe in the ill part and worse sense diuers haue had their appellation, and were called Hereticks, after their names whose steps they followed, and whose opinion they maintayned. The which <i>Epiphanius</i> noteth verie well lib. de hæresibus.

Amonge the Iewes there were sundrie sectes, which continued also the time of Christ. <i>Euseb. Eccles. hist. lib. 4. cap. 21</i> allegeth out of <i>Egeffippus</i> , that in the time of the Circumcision there were sundrie sectes among the children of <i>Israel</i> , varying in opinions, and set opposite against the tribe of <i>Iuda</i> , and Christ, namely these: the <i>Essaens</i> , the <i>Galileans</i> , <i>Hemerobaptists</i> , <i>Marbuthaens</i> , <i>Samaritanas</i> , <i>Sadducees</i> , and <i>Pharisees</i> , <i>Epiphanius</i> Besides these numbrell others, to wit, the <i>Gontheans</i> , <i>Sebuzans</i> , <i>Dositheans</i> , <i>Scribes</i> , <i>Officers</i> , <i>Nazareans</i> , <i>Herodians</i> .

The <i>Essaens</i> celebrate festiuall dayes not after the Iewes, but severally at severall times. They thinke them selues purer then other people. <i>Epiphanius</i> de hæresibus. The <i>Essaens</i> , sayeth <i>Iosephus</i> (<i>Antiquit. lib. 15. cap. 13.</i>) exercise the like trade of life as <i>Pythagoras</i> deliuered among the Grecians. Againe (<i>lib. 13. cap. 8.</i>) they affirme all things to be gouerned by destinie. They marie no wiues,

Aaa |

| The allies of
Christ, & the
years of his
incarnation, | The raygne of
the Empe-
rours. | The famous men
and fauourers of
the truth. | The Kinges
of Iudæa. | The High
priestes of the
Iewes in Ieru-
salem. | The counsellors some
times of the wicked
as of the Pharisees
& hereticks. Some
times of the godly,
as of the Apostles
and Apostolike
men. | Seltes and hereticks as well
among the Iewes as afterwarde
among the Christians. |
|--|---|---|-------------------------|---|--|--|
| | Augustus Ce-
sar during his
raygne after
the birth of
Christ sent
these manie
presidents to
Iudæa.
1. Cyrenius.
2. Copinius.
3. Marcus.
4. Annus.
Roffius. Ioseph.
Antiq. lib. 18.
cap. 3. 4. | place in the temple
to praye. Mary af-
ter shee was deli-
uered and known
to haue had a
sonne, resorted thi-
ther neuertheless.
The Pharisees
withstoode her.
Zacharie affirmed
shee was a virgine,
therefore was he
slaine. Ioseph. Bell.
Iud. lib. 5. cap. 1.
writeth that there
was one Zacharias
the sonne of Baris,
wrongfullie slayne
in the Temple by
Zelusæ, it is like
it was he whom
Christe dyd
meane.

ELIZABETH
the wife of Zache-
rie the mother of
Iohn Baptiste, vte-
red a peece of the
Hayle Marie, the
Angell Gabriel the
rest.

IOSEPH a car-
penter to whome
Marie was betro-
thed. Luc. 1.

MARIE the mo-
ther of Christ the
author of Magnifi-
cat.

THE WISE
men came twelue
dayes after, and
offered their giftes.
Iohn. Huff. Anton.
part. 1. tit. 5. cap. 1.
paragr. 3. Epiphani.
lib. 1. tom. 1. lib. 2.
tom. 1. hazref. 51.
sayeth that it was
the seconde yeare
after Christes birth
when the wise men
came. The which
I see not howe it
can stand.

SIMEON a man
that feared God,
tooke the babe
Iesus in his armes
when he came to
the temple to be
presented, and song
Nunc dimitt. Luc. 2. | | of a woman.
therefore the
day following
he could not
playe the
Highpriest.
Ioseph. antiq.
lib. 17. cap. 8.

IOAZARYS
the sonne of
Boethus is
chosen high
priest by He-
rod after that
the saide He-
rode had de-
posed also
Marthas for
suspicion of
conspiracie.
Ioseph. antiq.
lib. 17. cap. 8. | they thinke (bell. Iud. lib. 1. cap.
7.) that no woman will keepe
her self to one m. they haue
nothing proper, but al cōmon.
They are in number about 4.
thousand. Antiq. lib. 18. cap. 1.

There is a seconde sort of
Essenes, sayeth Iosephus (bell.
Iud. lib. 3. cap. 7.) which agree
with the other in all thinges,
marriage only excepted: They
commende marriage for the
maintenāce of succellio, their
maner is for 3. years space to
behold the health and beha-
viour of maidens, then if they
see them healthie and fit for
procreatio, they marie them.

The Galileans as I suppose,
were they of whom certayne
had shewed vnto Christ (Luc.
11.) that Pilate had mingled
their blood with their owne
sacrifices. Wherupon Ambros.
in Luc. noteth their sacrifice to
haue bene abhominable. Enq.
Ecclesiast. lib. 1. cap. 6. men-
tioneth the heresie of the Ga-
lileans out of Iosephus, to haue
sprong vp of one Iudas Gali-
lean in the time of Augustus,
when Cyrenius was president
of Iudæa, and vnder the sayd
Emperour, of an other called
Simon Galileus vnder Copinius
the President. They exhorted
the Iewes to a lawlesse and
carnall liberty, affirming that
taxe and tribute was nothing
else, but slauiſhe seruitude.
They misliked morouer with
the Iewes, that they suffered
mortall men vnder God to
raigne ouer the. Of the same
opinion were the Galileans in
the time of Pilate, vnder the
Emperour Tiberius. Where-
fore Iudas (as Iosephus wry-
teth) was hanged together
with his cōplices, Simon came
to naught, and Pilate rewar-
ded the vnder him as rebels
deferred. Antiqu. lib. 20. cap.
5. Bell. Iud. lib. 3. cap. 7. Luc. 13.

The Hemerobaptists were
Iewes in all points. they affir-
med that it was vnpossible for
any man to attaine vnto euer
lasting life. vnlesse he were e-
uery day purified & baptized.
Epiphani. Præfac. lib. 1. de heret.
The Samaritans, as Iosephus
Antiq. lib. 11. cap. vi. deny the
Iewes | |
| Die 8. | Christ was the
8. day after
his birth cir-
cumcised.
Luc. 2. | | | | | |
| Die 13. | Christ was pre-
sented in the
temple 33.
dayes after,
that is the 40
day after his
birth. for that
was the time
of his mo-
thers purifi-
ing. Lewis. 13.
Luc. 2. Anton.
chro. part. 1. | | | | A COUNCELL
of the chiefe
priests & Scribes
was gathered to-
gether by Herode
to sift out of the
Iawe & Prophets
where Christ | |

| The Actes of
Christ and the
years of his
incarnation. | The raygne
of the Em-
perours. | The famous
men & fa-
mours of
the world. | The kings of
Iudea. | The high-
priests of the
Iewes in Ieru-
salem. | The counsellors some times of the
wicked, as of the Pharisees and
heretikes sometimes of the goodly,
as of the Apostles and Apostolike
men. | Settes and heretikes as
well among the Iewes, as
afterwards among the Chris-
tians. |
|--|---|--|--|---|---|---|
| Anno 3.
Christ was
caried into
Egypt the 3.
yeare after
his birth.
<i>Epiphan. cō-
tra hæres. lib.
2. tom. 1. hæ-
res. 51.</i> | Anno 44.
of the ray-
gne of Au-
gustus. <i>En-
sef. chron.</i> | ANNA a
prophe-
tesse being
a widowe
of manie
yeares cō-
tinually gi-
uen to fa-
sting and
praying in
the Tem-
ple at that
instant
prayed
God and
spake of
Iesus. <i>Luc.
2.</i> | Herode com-
deth the infantes
to be slaine. lib. 2.
cap. 9. anno Chri-
sti 3.

Herode when he
had raygned 37.
yeares ouer the
Iewes, dieth miser-
ably. <i>Ensef. lib. 1.
cap. 9. Ioseph. An-
tiq. lib. 17. cap. 10.
Ensef. chronie.</i> | ELEAZAR
was appoin-
ted high-
priest by Ar-
chelaus after
that this Ar-
chelaus had
deposed Io-
az for suspi-
tion of con-
spiracie. <i>Io-
seph. Antiq. lib. 17. cap.
19.</i>

IESVS the
sonne of Sea
succeedeth
Eleazar. <i>Io-
seph. Antiq. lib. 17. cap.
19.</i>

ANANVS o-
therwise cal-
led Annas
was appoin-
ted high-
priest by Cy-
renius that
was sent by
Augustus in-
to Iudæa af-
ter the exile
of Archelaus
this Cyrenius
first deposed
Eleazar and
substituted
Annas. <i>Io-
seph. Antiq. lib. 18. cap. 3.</i>

Belike Ele-
azar was af-
terwards ad-
mitted and
the 2. tyme
deposed. <i>ISMAEL</i>
the sonne of
Baphur is pla-
ced high-
priest, and
Annas depo-
sed by Vale-
rius Gratus,
who was sent
from Casar
into Iudæa.
<i>Ensef. lib. 1.
cap. 11.</i> | should be borne, which made
an swere that he should be
borne in Bethlem Iuda. <i>Mat. 2.</i> | Iewes in aduersitie, in
prosperitie they call the
cosins, detruing their
pedegrees from <i>Ioseph</i> ,
<i>Ephraim</i> , <i>Manassas</i> , &c.
they onely receaue the
5. bookes of <i>Moses</i> , de-
nying all the prophe-
cies after him. They re-
tayne all the Iewithe
ceremonies, except the
abhorring of the Gen-
tiles. They denie more-
ouer the resurrection of
the dead. <i>Epiphan. præ-
fac. lib. 1. de hæres.</i>

The Saduces calling
them selues after the
etymologie of theyre
name, iuste men, affir-
med as <i>Iosephus</i> writeth
(lib. 2. bell. Iud. cap. 7.)
that man had free will,
that it lay in man to do
good or bad. <i>Math. 23.
& Luc. Act. 23.</i> say: that
they denied the resur-
rection, affirming there
was neither Angel, nei-
ther spirit. |
| Anno 6.
Christ the 6.
yeare after
his byrth
came out of
Egypt. <i>Ioseph</i>
hearing that
Archelaus did
raigne in his
stead feared
to go to Isra-
ell, & went
to Galile.
<i>Mat. 2.</i> | Anno 47.
Augusti
<i>Ensef. chro-
nic.</i> | | Archelaus after-
wards is deposed
by Augustus Ca-
sar and appointed
ruler ouer certain
provinces, as Idu-
mea, Iudæa, and
Samaria. <i>Ensef. lib.
1. cap. 10. Ioseph.
Antiquit. lib. 17.
cap. 17.</i> | | There was a councill of
priests gathered together
at Ierusalem a litle before
Christ reuealed him selfe,
to chuse a Priest in the
rowme of one that was
deceased, Looke how ma-
ny letters there are in the
Hebrew tongue, so many
priests there were in the
temple: to wit 22. the ma-
ner was to register in a
certaine booke reserved
in the temple, the day of the
election, the name of the
elected, the name of his
father, of his mother, & of
his tribe. whilest that they
thought some on one mā,
some on an other, there
stepped forth a priest one
of the companie, & saide:
My will is that IESVS the
sonne of <i>Ioseph</i> the carpē-
ter be elected priest, who
though he be yōg in yers,
yet excelleth he in vte-
rance & wisdom, & ma-
ners. I thinke truly there
was neuer sene in Ierusalē
such a one, both for elo-
quence, & life, & maners,
the whiche I am sure all
that inhabit Ierusalem do | The <i>Pharisees</i> accord-
ing vnto the etymo-
logie of their name,
were a sect deuicd frō
the rest of the people.
<i>Theophilus. in Luc. cap.
11.</i> likeneth them to the
Monkes of his tyme.
<i>Ioseph. (Antiq. lib. 18.
cap. 2.)</i> layth they main-
tained fatall destinie.
Our Sauour telleth vs
in the Gospell, <i>Luc. 11.</i>
that they were whollie
set vpon outward clen-
ginge, they washed the
vnter side of the cuppe,
they bragged of theyr
alms, they fasted twise
a weeke, they washed
their handes when they
came from the market,
before meate. They ty-
shed mynte and rewe,
their attyre was super-
stitious, they wore phy-
lacteries. <i>Luc. 11. Marc.
7. Epiphan. præfac. lib. 1.
de hæres.</i>

The Scribes were the
Doctōrs of the Lawe,
foolithe and superstiti-
ous. |
| Anno 12.
Christ being
12. yeare old
went vp with
his parentes
to Ierusalem
at the feast
of the Pass-
ouer, & was
found dispu-
ting among
the doctōrs.
<i>Luc. 2.</i> | Anno 56.
Augusti. <i>En-
sef. chronie.</i> | TIBERI-
VS succee-
ded Augu-
stus Casar
in the em-
pire of
Rome.

VALERI-
VS GRA-
TUS was
sent from
Tiberius
into Iudæa
there to be
president.
And after
him <i>Pilate</i>
<i>Ioseph. Antiq.
lib. 18. ca. 4.</i>
<i>Ensef. lib.
1. cap. 10.</i> | Archelaus last of
all is banished by
Augustus (as <i>Ensef.</i>
in chron. laith the
9. yeare of his rai-
gne, but as <i>Ioseph.</i>
<i>Antiq. lib. 17. cap.
19.</i> writeth the 10.
yeare.) into <i>Vinea</i>
a city of Fraunce. | Herode the Te-
trarch king of the
Iewes succeedeth
Archelaus. Herode
heard of the fame
of Iesu, yet beleeu-
ed he not in him.
<i>Math. 14.</i>

Herode married He-
rodias the wife of
his brother Phi-
lip, his brother
being aliue. Iohn
Baptist reprehē-
ded him for it,
whiche cost him
his heade. <i>Math.
14.</i> | | |

| The actes of
Christ, & the
years of the
incarnation. | The reigns
of the Em-
perours. | The famous
men and fa-
mours of
the truth. | The Kings of
Iudæa. | The High
priests of the
Iewes at Ieru-
salem. | The Councils some times of the
wicked, as of the Pharisees & he-
reticks, some times of the godly, as
of the Apostles & Apostolike men | Seſters and hereticks
as well among the Iewes, as
afterwardes among the
Christians. |
|--|---|--|---|--|---|---|
| Anno Dñ. 30.
Christ was
baptized the
30. yeare of
his age, the
15. of Tiberi-
us the empe-
roure the 4.
of the pro-
curatorship
of Pontius
Pilate, Herod
being Te-
trarch of Ga-
lilee, Philip
Tetrarch of
Iudæa, Lysa-
nia Tetrarch
of Abilene.
Luc. 3. Enſeb.
lib. 1. cap. 11. | Anno. 15.
Tiberij.

VITEL-
LIUS, the
procura-
tor of Sy-
ria, is sent
from Tibe-
rius to ayd
Herode a-
gainst A-
retas. Ioseph.
Antiq. lib.
19. cap. 7. 8 | About this
time Iohn
the Baptiſt
preached
in the wil-
dernesſe of
Iudæa, he
pointed at
Christ with
the finger,
he baptiſt
Christ in
Iordan, he
reprehen-
ded Herode
for mary-
ing his bro-
thers wife,
he is be-
headed in
prison by
the com-
mandement
of Herode.
Math. 3. 9
Iohn. 1.
Math. 14.
Iosephus
geueth of
him a no-
table re-
port. En-
ſeb. lib. 1.
cap. 12. | Herod had to wife
the daughter of
Aretas king of A-
rabia, the which
he dimiſſed and
married Herodias:
for which cause
Herode & Aretas
warred one a-
gainst the other,
in the which bat-
tell Herodes hoſt
was utterly foiled
as it was thought
for a plague, for
beheadinge Iohn
Baptiſt. Enſeb. lib.
1. cap. 12. out of
Iosephus. | ELEAZAR
the ſonne of
Annas not
long after
was placed
by the ſame
Gratus and
Iſmael remo-
ued. Enſeb.
lib. 1. cap. 11.

SIMON the
ſonne of Ca-
mithus the
yeare after
was placed,
and Eleazar
depoſed by
the ſame Gra-
tus. Enſeb. lib.
1. cap. 11. | knowe as well as I. The
which was no ſoner ſpo-
ken, but was allowed of.
& the partie, I meane Je-
ſus, choſen to be a priest.
They doubt of his tribe, a-
gayne they were therein
reſolued. They call for his
parents to regiſter theyr
names. The priest that fa-
uored Jeſus made answer
that Ioseph his father was
deade, yet Marie his mo-
ther was aliue. She was
brought before them, ſhe
affirmed that ſhe was his
mother, and that Jeſus was
her ſonne, but ſhe ſayde
moreouer that he had no
father on earth, that ſhe
was a virgine, & that the
holie Ghoſt had ouerſha-
dowed her. They ſent for
the midwiues and alſo for
ſuch as had ben preſent at
the birth. She was founde
to be a virgine, in the end
they concluded with one
voice that he ſhould be re-
giſtred Jeſus the ſonne of
God, & of Marie the vir-
gine. We remeſber moreo-
uer Iosephus to haue ſayde
that Jeſus ſacrificed in the
temple together with the
Prieſtes. Hereupon alſo it
fel out that as Jeſus entred
into the ſynagogue of the
Iewes, the booke was de-
liuered vnto him where
he read of the Prophet E-
ſay: whereby we gather
that if Jeſus had not bene
priest among the Iewes: the
booke woulde not haue
bene deliuered vnto him.
Neither is it permitted a-
mongeſt vs Christians for
anie to reade holie Scrip-
ture in the open aſſembly,
vnleſſe he be of the clear-
gie. So farre Snidas as he
learned of a Iewe. | ous gloſſers. mayntay-
ners of blind cuſtomes
contrary to the trueth.
Epiphan de hæref.
The Guriſians were
ſects celebrating their
feſtiuall dayes at other
times then the Iewes
did. Epiph. præfac. lib. 1.
de hærefib.
The Sebæians were
in their ceremonies co-
trary to the Iewes and
to the Guriſians. Epip.
The Doſithæians were
ſuch as in diuers cere-
monies ſeuered them-
ſelues from the Iewes,
ſome of them woulde
marry, yet liue & con-
tinue virgins, they fa-
ſted fro all liuing crea-
tures: they began of
Doſithæus, who ſhew-
ing his folowers an ex-
ample of faſting fami-
ſhed him ſelf to death,
& thereby proued him
ſelfe a ſoole. Epiphan.
lib. 1. tom. 1. hæref. 13.
The Oſſeans after the
Etymologie of theyr
name, ſignifie impudēt
perſons, they vſed o-
ther ſcriptures beſides
the lawe, they reiected
the greater part of the
later Prophets. Epipha.
præfac. lib. de hæref.
The Nazareans were
ſuch as vſed no liuing
creatures, they abhor-
red the eating of fleſhe
they allowed of Moſes
and of the law written
by him, but they deni-
ed that the 5. bookes
vnder his name were
written by him, affir-
ming them ſelues to
haue ſoud other bookes
Epiphan. lib. 1. tom. 1.
hæref. 18.
The Herodians were
they of the Iewes
which thought that
Herode was Christ, and
applied vnto him the
prophecy of Iacob (Gē.
49.) the ſcepter ſhall
not depart from Iuda,
&c. which is verified
in none other but in
Christ |

Christ being baptized in the first yeare of his preaching, was led into the wildernes, & hauing faſted 40. dayes and 40. nights (Mat. 4.) was ſeene of Iohn who pointed at him with the finger and ſayde: behold the Lambe of God, the which when Andrewe heard he followed him. Ioh. 1. The next day the Lord found Philip and ſayd: follow me. Ioh. 1. The third day there was a mariage in Cana of Galilee, there Christ wrought the first miracle. Ioh. 2. The Iewes Paſſeouer was at hand, then Jeſus went vp to Ieruſalem & threwe the byers and ſellers out of the temple. Ioh. 2. He came thence into Iudæa. Ioh. 3. He walked about the ſea of Galilee. Luc. 5. He choſe 12. Diſciples whom he called Apoſtles. Math. 10. He appointed alſo other 70. Luc. 10. Christ went about the countrey, preached manie Sermons, wrought many miracles. About this time Iohn Baptiſt is imprifoned. Hac & alia Anno ſua predicationis primo. Iohn Huſſ.

Christ in the 2. yeare of his preaching came to his owne countrey. Math. 13. Herode was deſirous to ſee him. This Herode beheaded Iohn Baptiſt in priſon, Mat. 14. Jeſus wēt thence into the wildernesſe, he alſo and his diſciples went into the land of Genazareth through Bethſaida, Mat. 14.

The actes of Christ, and the yeares of the
incarnation.

He passed through the coastes of Tyre and Sidon. *Mathewe. 15.* This being done he went vp to Ierusalem at the feast of Pentecost *Iohn. 5.* Iesus went away thence, and came neare vnto the sea of Galilee, from thence he tooke ship and came to the parties of Magdala. *Matth. 15.* Afterwardes into Cæsarea Philippi. *Luc. 9.* after 6. dayes. *Matth. 17.* after 8. dayes, he transfigured him selfe in mount Thabor. *Luc. 9.* Thence he went to Capernaum. *Matth. 17.* After these things he came from Galilee into Iudæa. *Matth. 19.* Again he went to Galilee. *Ioh. 7.* They bid him go out of Galilee, for Herode sought to slay him. *Luc. 13.* He went vp to the feast of Tabernacles although he told his brethren he would not. *Ioh. 7.* he preached many sermons, he wrought many miracles, &c. *Hæc anno predicationis sue 2. Iohn Huss.*

Christ in the 3. yeare of his preaching went vp to Ierusalem to the feast of dedication, it was winter & he walked in the temple in Solomons porch. *Ioh. 10.* Thence he went beyôd Iordan, afterwards he came to Bethania, where he raised *Lazarus*. *Ioh. 10. Iohn Huss.*

In the beginning of the 4002. yeare of the world, the 10. day of the moneth March Christ came ouer Iordan into Bethabara. *Ioh. 10.* The 11. day hearing of the disease of *Lazarus*, he continued there 2. dayes. *Ioh. 11.* The 13. day *Lazarus* died and Christ tooke his journey to go and raise him. *Ioh. 11.* The 14. day he entred into Iericho, and healeth the sonne of *Timæus*. *Marc. 10.* The 15. day he spendeth by the way. The 16. day he commeth to Bethania, where he raised *Lazarus* now 4. dayes dead. *Ioh. 11.* The 17. day he goeth to the desert into the citie of Ephraim. *Iohn. 11.* The 18. day he continueth in the desert. The 19. day being 6. dayes before the Pasche, he returneth to Bethania, and suppeth with *Lazarus*. *Ioh. 12.* The 20. day was Palme sunday, so called because the multitude tooke braunches of Palme trees, and went to meete Iesus comming to Ierusalem. *Ioh. 12.* That euening he returned to Bethania. *Matth. 21.* The 21. day comming out of Bethania, he cursed the Figge tree. *Matth. 21.* In the euening he goeth out of the citie. *Marc. 11.* The 22. day in the morning he passeth by the withered figge tree. *Marc. 11.* That night Christ supped in Bethania in the house of *Simon* the leper, & 2. dayes after was the feast of Pasche. *Matth. 26. Marc. 14. Luc. 22. Iohn. 18. Cyrenians* in the 21. cap. *Matth. Iohn Huss.*

The counsell sometimes of the wicked, as of the Pharises and hereticks, sometimes of the goodly as of the Apostles & Apostolike men.

The Scribes & the Pharises gathered a counsell at Ierusalem, and sent from them Scribes, Pharises, and Leuites, vnto Iohn Baptist, to know who, and what he was. *Ioh. 1.*

The highpriests & Pharises gathered a counsell in the hall of the high priest; to aduise them what was best to be done touching the doings of Christ: if they let him alone, they feared they lest the Romaynes came and tooke their place and nation: they decreed therein, that whosoever knew the place of his abode, he should enforme them thereof: they decreed also, that whosoever confessed Christ should be excommunicated, they consulted howe they might put *Lazarus* to death, and how they might take Iesus by subtiltie, & kill him: then Iudas went in to them, and sayde: what will ye geue me, and I will deliuer him into your handes, and they appointed him thirtie peeces of siluer. *Ioh. 11. 12. Matth. 26.*

Sectes and hereticks, as well among the Iewes, as afterwards among the Christians.

Christ. *Epiphani. lib. 1 tom. 1. hæref. 20.*

Iudas Gaulonites, and *Sadochus* a Pharise, mayntayned the heresie of the Galileans. *Ioseph. Antiq. lib. 18. cap. 1.*

Simon Galileus taught the heresie of the Galileans about mentioned. *Euseb. eccle. hist lib. 1. cap. 6. Ioseph. bel iud. lib. 2. cap. 7.*

| The Affes of Christ
and the yeares of
the incarnation. | The raigne of the
Emperours. | The famous men
and fauourers of
the truth. | The kinges of
Iudea. | The Hyghpriestes
of the Iewes at Ie-
rusalem. | The Councells some
times of the wic-
ked, as of the Pha-
rises & hereticks,
some times of the
godly, as of the A-
postles and Aposto-
like men. | Scribes & heret-
icks as well a-
mong the Iewes,
as afterwards a-
mong the Chri-
stians. |
|---|--|--|--|---|---|---|
| Our sauour Christ
Iesus whē he had
liued here on
earth 33. yeares
full & somewhat
more, suffered
death for the sal-
uation of man-
kinde the 15. day
of March the 18.
yere of the raigne
of Tiberius, Pon-
tius Pilate beinge
President of Iud-
za, Herode the
Tetrarch king of
the Iewes, Caiphas
highpriest. Cyrenus
in 21. cap. Math.
Ensb. Chronic.
Carion Chronic.
Ensb. eccle. hist.
lib. 1. cap. 11. | Anno 18. Tiberij.
Ensb. Chronic.

PILATE certifi-
eth the Emperour
Tiberius of the do-
ings of Christ, his
passion and resur-
rection. Ensb. eccle.
hist. lib. 1. cap. 2.

TIBERIUS would
haue had Christ to
be canonized by
the Senate of Rōe
in the catalogue of
the Gods: the Se-
nate would not. En-
sb. lib. 1. cap. 2.

MARCELLUS is
sent into Iudza in
the roome of Pi-
late (Ioseph. Antiqu.
lib. 18. ca. 7.) by Vi-
tellius President of
Syria. | When Christ was
on the crosse ther
stood by, his moth-
er & Mary Cleo-
pas his mothers
sister, and Marie
Magdalene & the
disciple whome
Christ loued. Iohn.
19.

IOSEPH of Ari-
mathia who was
a disciple of Iesus
but secretlie for
feare of the Iewes
came to Pilate &
begged the bodie
of Iesus. Iohn. 19.

NICODEMUS
also came (who at
the first came to
Christ by night. Jo.
3. & brought pre-
cious oynments.
Iohn. 19.

The names of the
12. Apostles. Mat.
10. Marc. 3. Act. 1.
Luc. 6.

1. Peter called
both Simon and
Cephas.
2. Andrews Peter
his brother.
3. Iames the sonne
of Zebedeus the
brother of Iohn
the Euangelist.
4. Iohn the Eua-
gelist the brother
of Iames.
5. Philip of Beth-
saida.
6. Bartholomew.
7. Matheus the
sonne of Alphai.
Marc. 2. called Le-
ui & a Publicane.
8. Thomas called
Didymus.
9. Iames the sonne
of Alphai called
Iustus and Oblias,
and the brother
of the Lord, tou-
ching whome
looke Ensb. lib. 1.
cap. 23. & the cen-
sure following.
10. Jude the bro-
ther of Iames cal- | Herode the
tetrarch whē
he had mock-
ed Christ
(whom Pi-
late sent vn-
to him) sent
him back to
Pilate againe
Luc. 23.

CAIPHAS other
wife called Ioseph
was high prieste
when Christ suf-
fired next after Si-
mon placed by Gra-
tus, Ensb. lib. 1.
cap. 11. Ioseph. An-
tiq. lib. 18. cap. 4.

The holy Eua-
gelistes do re-
corde Annas &
Caiphas to haue
bene hygh-
priestes in the
cōpasse of our
Sauours prea-
ching and pas-
sion, so they
might very wel
be both placed
and displaced
and placed a-
gayne within
that time. these
5. Annas, Ismael
Eleazar, Simon,
and Caiphas are
sayde to haue
bene within 4.
yeares. The
cause of so
great a change
of priestes was
the often al-
teration of Pre-
sidents sent frō
the Emperour
into Iudza.
Ensb. lib. 1. cap.
11.

IONATHAS the
sonne of Anna suc-
ceedeth Caiphas
by the commaun-
dement of Vitel-
lius President of
Syria, who depo-
sed Caiphas for his
lewdnesse. Ioseph.
Antiq. lib. 18. cap.
8.

THEOPHILVS
brother to Iona-
thas is placed high
priest & Ionathas
remoued by the
same Vitellius.
Zuinger Theat. hu.
vit. | The Scribes,
Pharises and el-
ders hearing that
Christ was risen
from the dead, ga-
thered a councell
for to suppress
the rumor there-
of, and concluded
that a peece of mo-
ney should be ge-
uen to the soul-
diers for sayinge
that his disciples
stole him away
by night. Math.
28. | Judas Iscariot
being one of
the 12. was the
first Apostata
that fell frō the
truth in Christ,
he sold his mas-
ter for 30. pec-
ces of siluer.
Math. 26. | |

| The Affes
of Christ &
the years
of the in-
carnation. | The raygne
of the Em-
perours. | The Fa-
thers of the
Church. | The kings
of Iudaea. | The high-
priests of
the Iewes
in Ierusa-
lem. | The
Caſcells | The By-
shops of
Ierusa-
lem. | The By-
shops
of Antioche. | The Bi-
shops of
ome. | The Bishop
of Alexan-
dria. | The Here-
ticks. |
|---|---|---|--|--|-----------------|--|----------------------------------|-----------------------------|---|---------------------|
| Jesus frō
heauē cri-
ed vnto
Saul as he
wēt a per-
secuting:
Saul, Saul,
why perse-
cutest
thou me?
Act. 9. | When Ti-
berius had
raigned 13.
yeres he
dyed. | Paul is co-
uerted to
the faith.
The Eunu-
ch conuer-
ted by Phi-
lip, pre-
ached the
Gospell to
the Ethiop-
ians his
countrimē
Act. 8, Eu-
seb. lib. 2.
cap. 1. | HERODE
the Tetrarch
when he had
bene king of
the Iewes 14
yeres is ba-
nished by
Caius the
Emperour
together
with his har-
lot Herodias.
Euseb. lib. 2.
cap. 4. into
Lians a citie
in Fraunce.
Euseb. Antiq.
lib. 18. cap. 14 | | | | | | of Peter
was the 1.
bishop of
Alexandria,
being at
Rome he
was intrea-
ted of the
brethre to
write a go-
spell: the
which whē
Peter herd
of he allo-
wed & co-
mitted the
sayde Go-
spell with
his autho-
ritie to be
read in the
Church.
Marke was
not al-
waies resi-
ant at A-
lexandria,
for hee
preached
also in the
countreys
about. | |
| Anno Chri-
sti 39. | Caius Cali-
gula succee-
deth Tibe-
rius Pilate
which gaue
the sentēce
vpō Christi,
fell into
such mis-
erie being
accused for
his cruelty
that he
sue him
selfe in the
tyme of
Caius. Eu-
seb. lib. 2.
cap. 7. | Philos Indu-
s flouri-
shed about
this tyme,
he is sent
in embas-
sie vnto
Caius from
the Iewes
in Alexan-
dria. Euseb.
lib. 2. cap. 5.
he came
first to Rōe
vnder Cai-
us the 2.
tyme vnder
Claudianus.
Euseb. lib. 2.
cap. 18. | AGRIPPA
the sonne of
Anisobulus
nephewe to
Herode the
great, bro-
ther to Her-
odias by the
commaunde-
ment of Cai-
us Caligula suc-
ceedeth He-
rode the Te-
trarch king
of the Iewes.
Euseb. lib. 2.
cap. 4. Ioseph.
Antiq. lib. 18.
ca. 11. 14 bell.
Iud lib. 1. cap.
10. 11. | SIMON
otherwise
called Ca-
thara is by
the com-
maunde-
ment of
king Agrip-
pa placed
high priest
& Ionathan
deprived.
Ioseph. An-
tiq. lib. 19.
cap. 5. | | | | | | |
| An. Christi
42.
Euseb. Chr. | CLAVDI-
us succee-
deth Caius
Caligula. | Philos Indu-
s talked
at Rome
with Peter
the Apo-
stle in the
tyme of | | | | | | | | |
| An. Do. 44. | Anno Clau-
di. 2. | There was | | | | | | | | |

| Anno Domini. | The reigns of the Emperours. | The Fathers of the Church. | The Kings of Iudaea. | The High-priests of the Iewes in Ierusalem. | The Comm-cells. | The bishops of Ierusalem. | The bishops of Antioch. | The bishops of Rome. | The bishops of Alexandria. | The Hereticks. |
|-------------------|--|--|---|--|---|---------------------------|-------------------------|--|---|---|
| | | | | | | | | | | Certaine Pharises after they beleued |
| Anno Christi. 46. | a great famine an. 4. Claudius came to Brittain & warred w king Armin ^{us} peace being concluded, Armin ^{us} married his daughter & in remembrance of Claudius and that solemnitie he builded the citie of Kaerloui but now called Gloucester. Flor. hist. ad an 44. | Claudius, Enfeb. lib. 2. cap. 16. JAMES the brother of Iohn is beheaded A ^d . 12. Peter came to Rome in the time of Claudius Enfeb. lib. 2. cap. 14. confuted Simon Magus and preached. cap. 16. | Agrippa whē he had raignēd 7. years died miserably. Enfe. li. 2. ca. 10. Ioseph. Antiqu. lib. 19. cap. 7. | timeplacēd & Simon Can- pharisee moved by Agrippa. this Iohnas requested that his brother Mathias being the worthier and holier mā might enioy his place. Agrippa & admittēd Mat- thias. Ioseph. An- tiq. lib. 19. cap. 6. | The Apostles, elders & brethren gathered a counsell at Ierusalem. an. 4. Claudius, to determine what was to be done touching the do-ctrine sowed by cer- taine brethren of the Pharises which came from Iudaea: affirmig that circūcision was necessaric & the obseruatiō of the lawe. This newes Paul, Barnabas & Tims brought vnto them. Galat. 2. where they decreed that the faithfull should abstaine from thinges offered to idols, from bloud, from that that is strangled, & from fornication. The Which they published by their letters vnto the Churches of Antioch, Syria, & Cilicia, with Silas & Iudas, which accompanied Paul & | | | PATER the Apostles. anno Dom. 44. and the fecōd of Claudius came to Rome, & as they lay continued there 25. yeares, 13. vnder Claudius, & 13. vnder Nero. Ierom. catalog. ecclē. scrip. Enfe. eccl. hist. lib. 2. cap. 14. 16. He foyled Simon Magus in the citie of Rome, and in the presence of Nero. He was crucified at Rome the last yere of Nero, with his head downewards, whiche kinde of death he him selfe desired, not preliuing to haue his heade vpwāds, because his mayster Christ was so hidled. Enfeb. hist. ecclē. lib. 2. cap. 25. lib. 3. cap. 1. & in chron. | The Christians vnder him at Alexandria (as Philo Iudaeus writeth) vied the like trade w them of whome Luke reported. A ^d . 4. they had all thinges common Enfeb. eccl. hist. lib. 2. cap. 15. 2. 24. Ierom. ca. eccl. scrip. Duran- theus b. of Tyr ^{us} sayth that in the tyme of Traian he had a cable rope tyed about his necke at Alexandria by the which he was drawē from the place called Bucol ^{us} vnto the place called angels whete he was buried & buried & buried in the place called Bucol ^{us} . But Philo Iudaeus saith it was the 8. first yere of Nero. Ierom saith it was the 8. yere of Nero. Anon ^{us} chron. lib. 6. ca. 6. saith it was Domi. 57. the 2. of Nero. | that Circumcision was necessaric and the obseruation of the Lawe. A ^d . 15. Gal 2. 3. 4. 5. Simon Magus the Sorcerer beinge a Samaritane of the village Ginton, was baptized by Philip the Deacon in Samaria. He woulde haue boughte of Peter the gyfte of the holy Ghost. Of him rose the word Simonis. A ^d . 3. Enfeb. lib. 2. cap. 1. he came to Rome in the time of Claudius, he called him selfe a god, he was honored there with a picture hauinge this superscription Simoni Deo sancto. he had to his yoke mate one Helen, whome Irenaeus called Selen, a witch & a common harlot, whome he called the principall vnderstanding. Enfeb. lib. 3. cap. 12. 13. 14. he sayd vnto the Samaritans that he was the father, vnto the Iewes that he was the sonne descended from heauen, vnto the Gentils that he was the holy ghost Irenaeus lib. 1. cap. 10. Epiphani. lib. 1. tom. 2. herte 11. Peter foyled him in Samaria, where for shame he fled, and leauing Samaria & Iudaea he failed froe East to West, thinking to lue at his hartes ease & came to Rome vnder Claudius, where Peter also being sent no doubt by the holie Ghost, met him Enfe. eccl. hist. |
| An. D. 47. | Fulvia a noble matron to beleeue in their ceremonies. Ioseph. Antiqu. lib. 18. cap. 7. Claudius after the death of Agrippa maior sendeth Calpurnia Fadus Licetenaunt into Iudaea. Ioseph. Antiqu. lib. 19. cap. vii. | It may verie well be that Peter at this time came to Rome, but that he staid there the full space of 35. yeares (as it is reported) I take it for a fable. I read (A ^d . 18.) that Claudius gaue commaundement that all Iewes should depart Rome. Peter being a Iewe, he muste needes geue place or abide the danger thereof, trouble I finde he suffered none, his absence stood him in steade, no doubt he went | Agrippa Ioune of Agrippa maior called milder nor by the appointment of Claudius succeedeth his father in the kigdome ouer the Iewes being of the age of 17. whē his father died. Enfeb. lib. 2. cap. 19. Ioseph. Antiqu. lib. 19. cap. 8. | ELTONEVS the sonne of Githus by Agrippa is placed & Mathias deposed Zuinger. Theat. huius. Siuon Can- thara againe is placed. Zuinger. Ioseph the sonne of Caius is made high priest, and Simo Can- thara deposed by the commaundement of Herod king of Chalcis brother to Agrippa maior who receaued authoritie of Claudius | | | | | | |

| Ann Do-
mini. | The raigue
of the Em-
perours. | The Fa-
thers of the
Church. | The
Kings
of Ju-
dea. | The High-
priests of
the Iewes in
Ierusalem. | The Coun-
ciles. | The bi-
shops of
Ierusa-
lem. | The
bishops
of An-
tioch. | The bi-
shops of
Rome. | The Bi-
shops of
Alexan-
dria. | The Hereticks. |
|------------------|--|--|--|--|--|--|------------------------------------|------------------------------|---|--|
| | This Felix
trebled at
the prea-
ching of
Paul. <i>Aff.</i>
24.
<i>Claudius</i>
when he
had bene
Emperour
12. years
eight mo-
neths and
20. dayes
dyed. <i>Euseb.</i> lib. 2. ca
19. <i>Ioseph.</i>
<i>Antiq. lib.</i>
20. cap. 20.

<i>Nero</i> succe-
deth <i>Claudi-
us</i> in the
empire of
Rome. <i>Euseb.</i> lib. 2.
cap. 19

About the beginning
of the raigue of <i>Nero</i>
it is thought that <i>Io-
seph</i> of Arimathia
came to Britaine and
conuerted manie of
the Brittaines to the
faith in the tyme of
king Aruiragus which
married the Emperour
<i>Claudius</i> daughter.
fune. Cronolog. | away whe
as also the
Iewes nāc-
ly <i>Priscilla</i>
and <i>Aquila</i>
departed
Rome and
mett <i>Paul</i>
at <i>Corin-
thus</i> . <i>Aff.</i>
18. Againe
<i>Eusebius</i>
writeth
that he suf-
fred martir
dome at
Rome to-
gether
with <i>Paul</i> .
vnder the
Emperour
<i>Nero</i> . So it
may verie
well be, at
his second
returne
vnto Rome
so that the
reader may
count so
many years
that is 25.
from his
first com-
ming vn-
der <i>Claudi-
us</i> vnto the
ende of his
passion or
martyrdoe
vnder <i>Nero</i> .
& thus
it were bet-
ter to reco-
cile writers
then flatlie
to denie all
or to saye
he was ne-
uer at <i>Rōe</i> .

<i>Maria</i> the
mother of
Christ (as
it was reue-
led vnto
some sayth
<i>Euseb.</i> in
Chronicle.)
about this
time depar-
ted this life | <i>Agrippa</i>
minor
hearde
the ple-
ding of
<i>Paul</i> , &
<i>Paul</i> thought
him self
happie
that he
had li-
cence to
pleade
before
him. <i>Aff.</i> 26.

<i>Agrippa</i>
the pre-
sident to re-
der before
<i>Claudius</i> an
account of
his doings.
<i>Ioseph. Ant.</i>
lib. 20. ca. 1.
5. bell. Iud.
lib. 2. cap. 11
<i>Ionathas</i>
(whome I
suppose
now the 3.
tyme to
haue bene
placed be-
ing high-
priest and
freelie re-
prehēding
according
vnto his
duety is by
the com-
maūdemēt
of <i>Felix</i>
cruelly and
spitefullie
put to dea-
the. <i>Antiq.</i>
lib. 20. cap.
11. <i>Euseb.</i>
lib. 2. cap.
20. | (during the
nonage of
yong <i>Agrip-
pa</i>) to con-
secrate prie-
stes. <i>Ioseph.</i>
<i>Antiqu. lib.</i>
20. cap. 1.
<i>Ananias</i>
the sonne
of <i>Nebeda-
us</i> (before
whome
<i>Paul</i> plea-
ded in the
<i>Affs</i>) is by
the said <i>He-
rode</i> placed
highpriest
and <i>Ioseph</i>
remoued.
This <i>Ana-
nias</i> is sent
to Rome
together
with <i>Cuma-
nus</i> the pre-
sident to re-
der before
<i>Claudius</i> an
account of
his doings.
<i>Ioseph. Ant.</i>
lib. 20. ca. 1.
5. bell. Iud.
lib. 2. cap. 11
<i>Ionathas</i>
(whome I
suppose
now the 3.
tyme to
haue bene
placed be-
ing high-
priest and
freelie re-
prehēding
according
vnto his
duety is by
the com-
maūdemēt
of <i>Felix</i>
cruelly and
spitefullie
put to dea-
the. <i>Antiq.</i>
lib. 20. cap.
11. <i>Euseb.</i>
lib. 2. cap.
20. | <i>Barnabas.</i>
<i>Aff.</i> 15. <i>Be-
da. Lyra.</i>
<i>James b. of</i>
<i>Ierusalem.</i>
<i>Paul</i> & the
elders sum-
moned a
council at
<i>Ierusalem</i>
for the re-
mouing of
the slaun-
der bruted
by the
Iewes of
<i>Paul</i> , that
he was no
obseruer
of the law,
that he
spake a-
gainst <i>Mo-
ses</i> where-
fore for
remouing
of this sus-
picion, &
for the win-
ning of the
bretherne
the colicel
decreed
that <i>Paul</i>
shoulde
cleare him
and purify
him selfe
according
vnto the
lawe yeel-
ding a lile
for a time
vnto the
ceremo-
nies of the
law. <i>Aff.</i> 21. | | | | | <i>It. 2. ca. 1. 14. 15. Peter</i> had
much to doe with him in
the presence of <i>Nero</i> . As
<i>Amos. chron.</i> writeth he
had 3. conflicts with him,
In the ende <i>Simon</i> seeing
him selfe foyled, and his
witchcraft preuailing nor
at all, told them he would
leauē their citie & flie vp
into the heauens whence
he came. Wherefore vpon
a certaine day appointed
he clymed vp into the
high Capitol whence he
tooke his flight by the
meanes of his witchcraft,
& the spirits which bare
him in the aire. The peo-
ple at the sight hereof
were amazed. But <i>Peter</i>
fell downe & prayed vn-
to god that his witchcraft
might be reuealed vnto
the world he had no soe-
ner prayed but downe
commeth <i>Simō Magus</i> &
bruseth him selfe in pee-
ces, so y thereby he died
miserably. <i>Abdias Babylō.</i>
<i>Apost. hist. lib. 1. Egeff. lib.</i>
<i>3. cap. 2. Epiph. lib. tom.</i>
<i>1. heres. 21. Anan. chron.</i>
<i>part. 1. tit. 6. cap. 4.</i>
<i>Thendras</i> a forcerer called
him selfe a Prophet, he
made the Iewes beleue
the riuer Iordan woulde
deuide it self at his com-
maūdemēt, he seduced
many of the & drew ma-
ny after him. But <i>Fadus</i>
Lieutenant of Iudea met
him vnawares with great
power, slue manie of his
company, tooke many a-
liue. <i>Thendras</i> him selfe he
beheaded & brought his
head to Ierusalem. <i>Aff. 5.</i>
<i>Euseb. lib. 3. cap. 11. Ioseph.</i>
<i>Antiq. lib. 20. cap. 4.</i>
<i>Ananias</i> the highpriest was
a Saduce. <i>Euseb. lib. 2. cap.</i>
<i>23.</i>
An Egyptian Sorcerer
who called him selfe a
Prophet, drew after him
vnto mount Oliuet as <i>Ia-
sephus</i> saith 30. thousand,
as <i>Luke</i> writeth 4. thou-
sand Iewes. <i>Felix</i> met him
with power which ouer- |

About the beginning
of the raigue of *Nero*
it is thought that *Ioseph*
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the Brittaines to the
fayth in the tyme of
king Aruiragus which
married the Emperour
Claudius daughter.
fune. Cronolog.

Maria the
mother of
Christ (as
it was reue-
led vnto
some fayth-
full in
Chronie.)
about this
time depar-
ted this life

| Anno Domini. | The reigns of the Emperours. | The Fathers of the Church. | The Kings of Iudea. | The High-priests of the Iewes in Ierusalem. | The Communes. | The Bishops of Ierusalem. | The Bishops of Antioch. | The Bishops of Rome. | The Bishops of Alexandria. | The Hereticks. |
|------------------------------|--|---|---|---|---|---------------------------|-------------------------|----------------------|---|---|
| An. Chri. 48.
Enf. Chron. | Nero sent Porsius Festus into Iudea to succede Felix two yeares after. <i>Antiq. lib. 20. cap. 13. Enf. lib. 2. cap. 22.</i> | Paul cometh to Rome now the first time being sent by Festus. And cleareth him self, so that he escaped the lions mouth, meaning Nero. <i>Antiq. lib. 2. cap. 22. Timoth. 4. Enf. lib. 2. cap. 22.</i> | ISMAEL the sonne of Siab is created high-priest by Agrippa minor, and being sent as legate vnto Nero, he is stayed for a pledge <i>Ioseph. Antiq. lib. 20. cap. 13 and 15.</i> | IOSEPHVS called Gaddis is placed high priest in Ismaels roome by Agrippa minor. <i>Antiq. lib. 20. cap. 15.</i> | | | | | | threwe the seduced Iewes, tooke manie aliue, but the Sorcerer himselfe escaped away. <i>Antiq. lib. 2. cap. 21. Ioseph. bell. lud. lib. 2. cap. 12.</i> |
| An. Do. 63.
Enf. Chron. | Festus being deade, & Albinus coming into Rome, Ananias the high priest in the vacancie of the Iudic nanship martyreth Iam: the brother of Christ Bishop of Ierusalem. <i>Enf. lib. 2. ca. 23. Ioseph. Antiq. lib. 16.</i> | Iam: the brother of Christ called the iust whom the Apostles had placed over-seer of the faithful at Ierusalem, is at this time martyred by the Iewes, especiallie by Ananias the high-priest, who being a Saducee as Iosephus sayth was geuen to cruelty. <i>Enf. lib. 2. cap. 23. Ioseph. lib. 20. cap. 15. 16.</i> | Ananias the sonne of Ananias is by Agrippa placed, & Ioseph displaced. This Ananias stoned Iam: the brother of Christ bishop of Ierusalem, wherefore when he had bene priest 3. moneths, he is by the same Agrippa deposed. <i>Antiq. lib. 20. cap. 15. 16. Enf. lib. 2. cap. 23.</i> | After the death of Iam:, the Apostles from euery where gathered the selues together at Ierusalem for the election of a Bishop, & they chose Simeon Cleopas. <i>Enf. lib. 3. ca. 11.</i> | SIMON CLEOPAS the Lords cosinger-mane one of the 70. disciples & which saw Christ with his eyes, was the seconde Bishop of Ierusalem, being chosen of the Apostles the selues to succede Iam:. This Simeon was crucified in the time of the emperoure TRAIAN. <i>Ant. Dom. 110.</i> | | | | Ananias was, bof Alexandria after Marke, where he continued 22 yeares. <i>Enf. lib. 3. ca. 13. & in chronic</i> | Elimas Bariesus a Iewe, being a false prophet and a sorcerer, went about to peruert & turne from the faith Sergius Paulus the de-bute. Paul the Apostle reprehended him, so that the Sorcerer was smitten with blindness, & the de-bute conuerted, of whome Paul borrowed his name. <i>Ant. 13. Beda.</i> |
| An. Do. 66. | Albinus, a cruel huenten vnto the Iewes. <i>Enf. lib. 2. cap. 26. Ioseph. Antiq. lib. 20. cap. 17.</i> | | | Iesus the sonne of Gamaliel is placed high-priest by Agrippa, and Iesus Damianus deposed. <i>Antiq. lib. 20. cap. 16.</i> | | | | | | Alexander the copper smith became an Apostata & resisted the preaching of the word of God. <i>1. Timoth. 1. 2. Timoth. 4.</i> |
| An. Do. 68. | Neruanus. 11. Flori prafidis 2. Ioseph. Antiq. lib. 20. cap. 18. the warres betweene the Romanes & the Iewes beganne. | | | Matthias the sonne of Theophilus is | | | | | | Hymeneus & Phileas sayde that the resurrection was already past. <i>1. Tim. 2.</i> |
| | | | | | | | | | | Dennis became an Apostata, forsooke Paul and fell after the worlde. <i>2. Timoth. 2.</i> |

| Anno Domini. | The reigns of the Emperours. | The Fathers of the Church. | The Kings of Iudea. | The High-priests of the Iewes at Ierusalem. | The Councillers. | The by-shops of Ierusalem. | The By-shops of Antioch. | The Bishops of Rome. | The Bishops of Alexandria. | The Hereticks. |
|-------------------------|---|---|---|---|--|----------------------------|---|--|----------------------------|---|
| | Nero sent Vespasian & his sonne Titus into Iudæa, who plagued the Iewes. Ioseph. bell. Iud. lib. 3. cap. 1. | | Agrippa entertained Vespasian in the time of the warres at Tiberias Ioseph. Bell. Iud. lib. 3. cap. 16. | chosen & Iesus the sonne of Gamaliel deposed by Agrippa in the time of this Maschias the warres betwene the Romanes and the Iewes began. Ioseph. Antiq. lib. 10. cap. 17. | | | IGNATIUS the disciple of Iohn, was the thirde bishop of Antioch. He wrote, as they say vnto Mary the mother of Christ, & Marie vnto him againe he wrote vnto Iohn the Euangelist, & to Polycarpus his disciple. Besides he wrote sundrie other notable e-pistles, which are extant both in Greeke & Latine. Last of all in the eleueth yeare of the Emperoure Traian, an. Dom. 111. He was brought to Rome, and torne in peeces of wild beafts Euseb. eccl. hist. lib. 3. cap. 19. 31. & in chron. Trium. | Linus one of the 70. disciples of whome S. Paul made mention, succeeded Peter in the By-shops sear of Rome, where he continued Bishop 12. yeares. Euseb. eccl. hist. lib. 3. cap. 2. 13. 19. & in Chronic. | | Phygellus, & Hermogenes forsooke Paul & made shipwrack of their faith. 1. Timoth. 1. Abdias Babilonius saith, that Philemus and Hermogenes saide that Iesus was not the sonne of God. |
| An. Dr. 70. Euse Chron. | Nero when he had reigned 13. yeares & 8. daies died. Euse. lib. 3. cap. 3. Iose. bell. Iud. lib. 5. cap. 6. | Paul at his second coming to Rome was beheaded the last yeare of Nero. Euse. lib. 2. cap. 25. lib. 3. ca. 1. Epiphani. sayth 12. an. Neron. | Agrippa is sente to Rome by Vespasian to Galba the Emperour, he went also to Otho. Ioseph. Bell. Iud. lib. 5. cap. 6. | | The canons of the Apostles agreed vpō as they lay by them in a certaine assemblee were published by Clemens afterwards b. of Rome the perfect number of them is no where found some re-ceaue the, & some o-ther reiect the as inuented & forged by heretickes. Concil. tom. 1. | | | | | Nicolas one of the 7. deacons is by S. Iohn abhorred. Apocal. 2. He was accused of Ielousie ouer his wife, and to cleare him selfe of this crime, he brought forth his wife & bid marie her who would. This fact of his is excused by Eusebius. His followers by occasio here of do practise their wandering lust with out respect of wife or maide Euseb. ecclesiast. lib. 3. cap. 26. |
| | GALBA succeeded Nero. This Galba raygned but 7. monethes & 7. dayes, but he was beheaded at Rome. Euseb. lib. 3. cap. 5. Iose. bell. Iud. lib. 5. cap. 6. Euse. chron. Otho succeeded Galba, this Otho continued but 3. moneths & he was slaine. Ioseph. bell. Iud. lib. 5. cap. 6. Euse. chron. Vitellius succeeded Otho, this Vitellius was Emperour but 8. moneths, & he was dispatched Ioseph. bell. Iud. lib. 5. | Peter was crucified at Rome the last yeare of Nero with his head down wardes, which kind of death he self desired Euseb. lib. 2. ca. 25. lib. 3. ca. 1. Epiph. sayth 12. an. Neron. About this time Ioseph. a Iewe florished, one that first rebelled against the Romanes together with his contreyne he is taken by Vespasian & committed to Titus his sonne with whom he grewe in greate credit. Ioseph. bell. Iud. | | PHANES the sonne of Sammel of the village Apatahis of the tribe Eniachim, a countrey | | | | | | |

| Anno Domini. | The raigne of the Emperours. | The Fathers of the Church. | The Kings of Iudea. | The High priests of the Iewes in Ierusalem. |
|---|--|---|---|--|
| | cap. 6. <i>Enseb. chronie.</i> | lib. 5. cap. 11. he exhorted his owne countrey men to yeld vnto the Romaynes with many orations he gaue a notable testimony of <i>Iesus of Iohn baptist</i> . He attributed the cause of the destruction of Ierusalem to haue bene for the death of <i>Iames</i> . He was present in the warres. He wrote the warres & came to Rome in the time of <i>Titus</i> & <i>Vespasian</i> , shewed them his bookes they were commended of <i>Titus</i> , <i>Vespasian</i> and <i>Agrippa</i> they were chained in the library and he him selfe honored with a picture. <i>Enseb. lib. 1. cap. 12. lib. 2. cap. 13. lib. 3. cap. 9. 10.</i> | <i>Agrippa</i> saw the bookes which <i>Iosephus</i> wrote of the warres of the Iewes, & commended them. <i>Enseb. lib. 3. cap. 10. Iosephus</i> sayth this <i>Agrippa</i> was a good man, he was learned, he wrote 62. epistles. <i>Enseb. lib. 3. cap. 10. Ioseph. bell. Iud. lib. 2. cap. 17.</i> | fellowe is taken from the carre, and arayed in priestly attire, as it were a stage player, and by lot chosen high priest, he knew nothing that belonged thervnto. The seditious persons called <i>Zelotes</i> (as though they were zealous for that which good was) chose him as an instrument for their practises in those troublesome times. <i>Ioseph. bell. Iud. lib. 4. cap. 5.</i>
From <i>Aaron</i> which was the first high priest vnto the last at the ouerthrow & burning of the temple vnder <i>Titus</i> , there were 83. high priests <i>Ioseph. Antiq. lib. 10. cap. vii.</i> |
| An. Do. 72. <i>Enseb. chronie.</i> | <i>VESPASIANVS</i> (after the death of <i>Vitellius</i>) being generall capitaine against the Iewes, is proclaymed Emperour, he leaueth <i>Iudaea</i> , committing the warres vnto his sonne <i>Titus</i> . <i>Enseb. lib. 3. cap. 5.</i> | | | |
| An. Do. 73. forty years iust after the passio of Christ. <i>Enseb. chronie.</i> | Ierusalem was destroyed the 2. yeare of the raigne of the emperour <i>Vespasian</i> the 8. day of September as <i>Ioseph</i> writeth <i>bell. Iud. lib. 7. cap. 18.</i> and <i>Enseb. Eccles. histor. lib. 3. cap. 7.</i> whereby we gather that although God winked a long while at their sinne and iniquitie, yet at length he payd them home for the villany they practised against his sonne in putting him to death, for persecuting and stoning and martyring and murdering of his Apostles, Disciples, Saintes, and such as serued him. Afore his passion he beheld Ierusalem and wept ouer it and said that there should not one stone be left vpon an other, that should not be destroyed. The signes prognosticating the destruction thereof, thou mayst see (gentle Reader) in the Euangelistes and in <i>Enseb. Eccles. histor. lib. 3. cap. 7. 8.</i> alleadged partly out of the Gospell, and partly also out of <i>Iosephus</i> a Iewe who was present at the warres. All which signes were in number many, and in shew most terrible and dreadfull, yet the Iewes had not the grace to repent. Wherefore the lamentable ouerthrow, the vtter ruine, the ransacking of the citie, the burning of the temple, the prophaning of the sacred Scriptures, the slaughter of the Priesties, the dissention of the people, the death of all, and the famine worse then death it selfe, thou mayest rewe and reade with wet cheekes and watrish eyes layd downe at large by <i>Iosephus</i> and <i>Ensebius</i> <i>Eccles. histor. lib. 3. cap. 5. 6. 7. 8. &c.</i> Now therefore the temple being spoiled and overthrowen their high priestes ceased, the countrey also being subdued and ouerrunne, their Kinges failed, as many Iewes as were left were dispersed. Their wickednesse no doubt hath deserued that from the passion of Christ vnto this day, the name of a Iewe is become very odious. | | | |
| | <i>Vespasian</i> the Emperour after the ouerthrow of Ierusalem, commaunded that all such as were of the line of <i>David</i> , should diligently be sought out. He raigned 10. yeares, & died of a laske in the 69. yeare of his age. <i>Enseb. lib. 3. cap. 12. 13. Europ. lib. 7. Enseb. chronie.</i> | <i>DIONYSIUS AREOPAGITA</i> was by <i>S. Paul</i> placed bishop of Athens. There are extant sundry workes vnder his name, but suspected not to be his and sundry epistles, of the which one to <i>Iohn</i> the Euangelist being in the isle <i>Patmos</i> , an other vnto <i>Polycarpus</i> , he was martyred as <i>Tertullian</i> writeth Anno. Dom. 98. <i>A.D. 17. Enseb. lib. 3. cap. 4. lib. 4. cap. 11.</i> | | <i>Cerinthus</i> or <i>Marinthus</i> being a Iewe, taught throughout Asia wicked doctrine, he preached circumcision: he taught that the prophetes and the law was geuen by Angells, and that the world was made by them. <i>Cerinthus</i> moreover said, that <i>Iesus</i> was not borne of a virgine, which was impossible, but of <i>Maria</i> & <i>Ioseph</i> . That <i>Iesus</i> was not Christ but that <i>Christ</i> came vpon him in the forme of a Dove. That <i>Iesus</i> suffered & rose againe but not <i>Christ</i> . For <i>Christ</i> said he, did flee away from him before his passion. <i>Epiph. herec. lib. 28. Irenaeus lib. 1. cap. 25.</i> He dreamed that the kingdome of Christ should become earthly, that after the resurrection <i>Christ</i> should raigne ouer vs here on earth one thousand yeares. He lusted after the satisfying of the bellie, &c. |
| Anno 75. the <i>Pictes</i> came first into Brittain being a Scythian nation But <i>Marinus</i> king of Brittain slew <i>Roderick</i> their king and of picke gaue his people certaine wall countreyes in Albania now called Scotland to dwell. These <i>Pictes</i> tooke Irish women to their wives and of a long time plagued the Britains. <i>Flor. histor.</i> | | | | |

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| 81. | <i>Titus</i> y sonne of <i>Vespasian</i> succeeded his father in the Empire, he raigne 2. yeares & 2. monethes, & died the 42. yeare of his age, leauing his brother <i>Domitian</i> to succeed. <i>Euseb.</i> lib. 3. cap. 13. & in <i>chro. Euseb.</i> lib. 7. | <i>IOSEPH</i> of <i>Arimathia</i> together with his companions came into Englande, and there preached. <i>Polydor.</i> lib. 2. | | | | 3.
<i>Anacletus</i> was b. of Rome after <i>Linus</i> in the 2. yeare of <i>Titus</i> the Emperour. Anno Domi. 81. he continued there 12. yeares. <i>Euseb.</i> lib. 3. cap. 13. 14. 19. and in <i>chronic.</i> | | the thinges vnder the belly, with meate, drinke, marriage. <i>Iohn</i> the Apostle is said to haue abhorred the presence of <i>Cerinthus</i> . <i>Euseb.</i> lib. 3. cap. 15. lib. 4. cap. 14. lib. 7. cap. 24. <i>Epiphanius</i> herel. 51. sayth that certaine hereticks called <i>Alogoi</i> , affirmed <i>Cerinthus</i> to haue bene the authour of the reuelation. |
| | | <i>IOHN</i> the Euangelist preached in Asia, he was banished into the Isle <i>Patmos</i> in the time of <i>Domitian</i> , where he wrote his Reuelation. In the first yeare of <i>Nerva</i> he returned from <i>Patmos</i> , and dwelt againe at <i>Ephesus</i> . He ruled the churches of Asia after the death of <i>Domitian</i> . <i>Euseb.</i> lib. 3. ca. 16. 18. <i>Irenaeus</i> lib. 2. cap. 39. lib. 3. cap. 3. Of him is reported a notable historie in <i>Euseb.</i> lib. 3. cap. 20. <i>Iohn</i> saw the three Gospells of the Euangelists published and allowed of them. Afterwards wrote his owne to the confutation of <i>Cerinthus</i> , <i>Menander</i> , & <i>Ebion</i> the heretiks. <i>Euseb.</i> lib. 3. cap. 11. <i>Abdias</i> sayeth, he was throwen into a tunne of hot scalding oyle, yet toke no harme. <i>Ierome</i> sayeth he died the 68. yeare after the passion of <i>Christ</i> . Anno Domi. 99. <i>Dorotheus</i> sayth he went aliue into his graue, and there dyed being 120. yeare olde. | | | | There be somewhat next vnto <i>Linus</i> doe place <i>Clement</i> & so <i>Cletus</i> , the <i>Anacletus</i> , some other before <i>Clement</i> doe place <i>Cletus</i> , but we following the auncient writers next vnto the Apostles, to witte, <i>Irenaeus</i> , <i>Eusebius</i> , <i>Epiphanius</i> do place the thus:
<i>Peter</i> .
<i>Linus</i> .
<i>Anacletus</i> .
<i>Clement</i> .
yet <i>Epiphanius</i> calleth this <i>Anacletus</i> , <i>Cletus</i> .
<i>Clement</i> was b. of Rome after <i>Anacletus</i> in y ^e 12. yeare of <i>Domitian</i> Anno Domini 93. he wrote from Rome a worthy epistle vnto the <i>Corinthians</i> the which was vied to | | <i>Menander</i> a forcerer and the disciple of <i>Simon Magus</i> , a Samaritane, sayde that he was the great power of God come downe from heauen, that the world was made by angels, he called him selfe a Saviour, he sayd saluation was to be purchased by his baptisme & that such as were therewith baptized should neuer die, no not in this world. <i>Euseb.</i> lib. 3. cap. 23. <i>Irenaeus</i> lib. 1. cap. 21. <i>Epiphanius</i> herel. 22.
<i>Saturinus</i> of <i>Antioch</i> called also <i>Saturilinus</i> , budded out of <i>Menander</i> , and preached throughout Syria in maner the like doctrine as <i>Menander</i> did before him. He sayd moreover that mariage and procreation was of the deuill. <i>Irenaeus</i> lib. 1. cap. 22. <i>Euseb.</i> lib. 4. cap. 6.
<i>Basilides</i> wherof <i>Basilidiani</i> agree in diuerse pointes with <i>Simon</i> , <i>Menander</i> , and <i>Saturinus</i> , he blased throughout <i>Aegypt</i> that there were 365. heauens, he sayd that <i>Simon</i> of <i>Cyren</i> suffered in steade of <i>Christ</i> and not <i>Christ</i> him selfe, that <i>Christ</i> taking the forme of <i>Simon</i> laughed them to scorn. <i>Irenaeus</i> lib. 1. cap. 23. <i>Epiphanius</i> herel. 24.
<i>Basilides</i> the heretick wrote 24. bookes vpon the Gospell. He sayned vnto him selfe <i>Prophetes</i> whome he called <i>Barcabus</i> & <i>Barcoph</i> . He taught that thinges offered to Idols might indifferently be eaten. That in the time of persecution faith with periuice may be |
| 83. | <i>Domitian</i> the sonne of <i>Vespasian</i> succeeded <i>Titus</i> . He was the seconde after <i>Nero</i> which persecuted the <i>Christians</i> he exiled many noble personages, in the ende he was slaine in his pallace, and after his death ignominiously vfed, whē that he had raigne 15. yeares. <i>Euseb.</i> lib. 3. cap. 13. 15. 16. 17. 18. <i>Euseb.</i> lib. 7. | | | | | | | |
| 93. | | <i>AGRIPPA CASTOR</i> confuted <i>Basilides</i> the heretick. <i>Euseb.</i> lib. 4. cap. 7. | | | | | | |

| Anno Domini. | The raigne of the Emperours. | The Fathers of the Church. | The Councils. | The Bishops of Ierusalem. | The Bishops of Antioche. | The bishops of Rome. | The Bishops of Alexandria. | The Heretickes. |
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| 99. | Nerva succeeded Domitian in the Empire. in whose time the Roman senate decreed that the honours exhibited vnto Domitian should cease. That such as were exiled shoulde returne vnto their native soyle and receaue their substance. He reigned one yeare and 4. monethes & died the 72. yeare of his age. <i>Enseb. li. 3. cap. 18. Euseb. lib. 8.</i> | Certaine kynsmen of Christ according vnto the flesh, rendered an accompt of their faith before Domitian the Emperour, he despised the because they were simple. They depart thence & afterwarde gouerne churches, & became Martyrs. <i>Enseb. lib. 3. cap. 17.</i>
FLAVIA DOMICILLA a noble gentlewoman, was banished into the Isle Pontia, in the 15. yeare of Domitian, for that she was a Christiā. <i>Enseb. lib. 3. cap. 17.</i> | There wer 2. Synodes summoned in Asia for the reformation of the Churches and consecration of Bishoppes where Iohn the Euangelist being sent for was present. <i>Enseb. lib. 3. ca. 20.</i> | | | be read in the church he was thought to haue translated the epistle vnto the Hebrewes from Hebrew into the Greek tongue, there is farthered vpon him an other epistle with certaine dialogues touching Peter and Apion. He gouerned y church 9. yeares. <i>Enseb. li. 3. cap. 14. 19. 31 33.</i> | | renounced. He commaunded silence vnto his scholers for the space of 5. yeares, after the manner of Pythagoras. <i>Enseb. lib. 4. cap. 7.</i>
<i>Carpocrates as Irenaeus lib. 1. ca. 24. writeth, lived in the time of Saporinus & Basilides. He gloried of charmed loue drinckes, of deuillish dreames, of afforhat spirites. Enseb. lib. 4. cap. 7.</i>
<i>Carpocrates</i> patched his opinions out of Simon, Menander, Nicolas, Saturninus, Basilides, Besides the wicked doctrine of these heretickes which he maintained, he worshipped, as Epiphanius sayth, the images of Iesus, of Paul, Pythagoras, Plato, Aristotle, &c. he denied that the body should be saued. <i>Epiphanius heres. 27. August. h. de her.</i>
Ebion of whome the Ebionites are called, affirmed Christ to be but a bare man borne of Ioseph & Marie, he thought that faith onely did not iustifie, he affirmed the corporall obseruation of the law to be necessary. He denied the Epistles of Paul, accusing him that he fell from the law. The Iewish Sabbath and other ceremonies he obserued together with the Iewes, only the Sunday he celebrated as we doe in remembrance of the resurrection. <i>Enseb. lib. 3. cap. 24.</i>
Epiphanius sayeth heres. 30. that Iohn the Euangelist hearing that Ebion was in the bath refrained his company. Abdias b. of Babylon sayth that Philip the Apostle ouerthrew this heresie of Ebion at Hierapolis.
<i>Simachus</i> a translator of the old testament from the Hebrew into the Greeke, was an Ebionite. <i>Enseb. lib. 6. cap. 16.</i>
<i>Gnostici</i> , were hereticks which with swelling pride that they knew all things, so termed themselves. Some call them <i>Barbaris</i> for their beastly life. Some write that they budded out of the <i>Nicolaits</i> . Some other that they sprong out of <i>Carpocrates</i> . Epiphanius sayeth that the <i>Valentinians</i> called them selves <i>Gnostici</i> . All womē among them are comō, their sacrifices were too too beastly, as Epiphanius |
| 100. | Traian succeeded Nerva in y empire vnder him was the third persecution of the primitive Church yet at the report of Plinius Secundus he ceased fro | PAPIAS b. of Hierapolis, a man passing eloquent and expert in the scriptures. He was the auditor of Iohn the Apostle the companion of Polycarpus. He wrote five bookes entituled the expositions of the Lordes sermons. | | | | | | <i>Cerdo</i> was b. of Alexandria after Abilius in the first yeare of Traian, where he continued 13. yeares. <i>Enseb. lib. 3. cap. 18.</i>
<i>Eusebius</i> succeeded Clemens in the 3. yeare of Traian, Anno Dom. 102. he was b. of Rome 8. yeares. <i>Enseb. li. 3. cap. 31. lib. 4. cap. 2.</i> |

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| | persecuting of the Christians which proued them selues to be innocent, he raygned 19. yeares & six moneths, the died of a lask beinge 63. yeare olde. <i>Euseb. lib. 3. cap. 18. 19. 30. lib. 4. cap. 3.</i> | <i>Euseb. lib. 3. ca. 32. 35.</i> | | | | | | writeth, they abhorred fasting, saying it was of the deuill. They sayd <i>Christ</i> was not borne of <i>Marie</i> , but reuealed by <i>Marie</i> , that he tooke not flesh in decde, but according vnto appearence. <i>Epiphanius. hære. 26.</i> |
| 110. | | | | Of the Church of Ierusalem. <i>Euseb. lib. 3. ca. 19.</i> writeth that vnto this time she was called a pure and an vncorrupted virgine, for as yet being <i>Anno Dom. 110</i> there was no false doctrine sowne there. <i>lib. 4. cap. 21.</i> | | | | <i>Papias</i> b. of Hierapolis was a <i>Chilias</i> . <i>Euseb. lib. 3. cap. 35.</i> |
| | | | | <i>Inthus</i> a Iewe was b. of Ierusalem after <i>Simeon</i> . <i>Euseb. lib. 3. cap. 32. Zacharias.</i> | <i>Heros</i> was b. of Antioche after <i>Ignatius</i> about y ^e eleuenth yeare of <i>Traian</i> . <i>Euseb. lib. 3. cap. 32.</i> | ALEXANDER was b. of Rome after <i>Enarestus</i> <i>Anno Dom. 111.</i> where he continued 10. yeares, & died the third yere of <i>Adrian</i> the Emperour. <i>Euseb. lib. 4. cap. 11. 4.</i> | PRIMVS was b. of Alexandria about the 12. yeare of <i>Traian</i> . After <i>Cerdo</i> , where he continued 12. yeares. <i>Euseb. lib. 4. cap. 14.</i> | <i>Thebulis</i> <i>Anno Dom. 110.</i> was the first heretick in the church of Ierusalem. he fell from the faith, because they would not chuse him byshop after <i>Simeon</i> . <i>Euseb. lib. 4. cap. 21.</i> <i>Ophias</i> were hereticks which worshipped the serpent, & thought that the serpent which decaued <i>Adam</i> and <i>Eue</i> was <i>Christ</i> ; they chested a liue serpent, which with openinge of the chest and charming of the priest came forth, licked the bread vpon the altar, wrapped it selfe about it. Their maner was to kisse the breade, and so to eate, beleueing verily that the serpent had consecrated it. They defended the selues that the <i>Nicolaits</i> and <i>Gnostics</i> deliuered them this seruice. <i>Epiphanius. hære. 37. August. lib. de hære.</i> |
| 119. | <i>ÆLIUS ADRIANUS</i> succeeded <i>Traian</i> in y ^e Empire he besieged & conquered Ierusalem in the 18. yeare of his rainge, so that after his name Ierusalem was called <i>Ælia</i> . He wrote vnto <i>Mimethus</i> <i>Fludanus</i> proconsul of Asia, at the request of <i>Serenius Granianus</i> in the behalfe of the Christians. He raygned | <i>Quadratus</i> one endued with the gift of prophetic wrote an Apology in the defence of the Christian faith vnto <i>Adrian</i> the Emperour. <i>Euseb. lib. 3. cap. 33. lib. 4. cap. 3.</i> <i>Aristides</i> an Athenian Philosopher dedicated likewise an Apology vnto the said Emperour. <i>Euseb. lib. 4. cap. 3. and in Chronic.</i> <i>Ægeippus</i> lived vnder <i>Adrian</i> . He wrote of the siege of Ierusalem, comprising the ecclesiasticall historie | | <i>Tobias.</i> | <i>Benjamin.</i> <i>Iohn</i> in the 19. and last yeare of <i>Traian</i> . <i>Epiphanius. hære. 66.</i> | | | <i>Nazarani</i> were Iewes which beleued in <i>Christ</i> and so called them selues of Nazareth. They contraired the Iewes in that they confessed <i>Iesu Christ</i> to be the sonne of God. They erred in Christian religion, for that they added them selues wholly to the obseruation of the whole lawe. <i>Epiphanius. hære. 39.</i> |
| 121. | | | | <i>Mathias.</i> | <i>Philip.</i> | <i>Sennecas.</i> | | |
| | | | | <i>Iustus. 2.</i> | <i>Leui.</i> | <i>Cornelius</i> was b. of Antioche after <i>Heros</i> . <i>Euseb. lib. 4. cap. 19.</i> about the 12. yeare of <i>Adrian</i> . | <i>Inthus</i> was b. of Alexandria after <i>Primus</i> , where he continued 11. yeares. <i>Euseb. lib. 4. cap. 45.</i> | |

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| 130. | | <p>21. yeares, & the dyed beinge about three score yere old. <i>Enseb. lib. 4. cap. 3. 6. 9. 10. and in chronic.</i></p> <p>from the Apostles vnto his time. <i>Enseb. lib. 4. cap. 8. there is a counterfet volume of 5. booke vnder his name, the translator whereof they say S. Ambrose was, nay it is liker that Ambrose him selfe was the author.</i></p> <p><i>Epiphanius</i> sayth of him selfe that he came to Rome in the time of <i>Anicetus</i> & continued there vnto the time of <i>Eusebius</i>. <i>Anno Domini. 179. Enseb. lib. 4. cap. 11.</i></p> <p><i>Institus Martyr</i> liued vnder <i>Adrian</i>. He wrote an Apologie vnto <i>Adrian</i> and to <i>Antoninus Pius</i> Emperours. He wrote also against <i>Marcion</i> which liued at that time, he was martyred vnder <i>Vernus</i> the emperour. <i>Enseb. lib. 4. cap. 8. 11. 12. 16. but as Epiphanius. hzref. 46. writeth it was vnder Adrian.</i></p> | | | | | | <p><i>Cayn</i> were heretickes which honored <i>Cayn</i> and tooke him for their father, they highly esteemed of <i>Efan</i>, <i>Chore</i>, <i>Dathan</i>, <i>Abyram</i>, with the Sodomites. they called <i>Iudas</i> the traitor their cosin, honoring him for betraying: of Christ affirming that he foresawe how great a benefit it would become vnto mankind. They read a certaine Gospell written as they said by <i>Iudas</i>, they reuiled the law and denied the resurrection. <i>Epiphanius. hzref. 38. August. de hzref.</i></p> <p><i>Sethiani</i> were heretickes deriuing their pedegrewe of <i>Seth</i> the sonne of <i>Adā</i>, whome they honored and called <i>Christ</i> and <i>Iesus</i> that in the beginning of the worlde he was called <i>Seth</i> but in the later dayes <i>Christ Iesus</i>. <i>Epiphanius. (hzref. 39.)</i> sayeth that he disputed with some of the in <i>Aegypt</i> & that the last of them were in his time. <i>August. lib. de hzref.</i></p> <p><i>Marcion</i> of Pontus encreased the doctrine of <i>Cerdon</i>, he liued in the time of <i>Institus Martyr</i>, which wrote a booke against him. He met <i>Polycarpus</i> & asked of him: knowest thou vs? <i>Polycarpus</i> answered: I know thee for the first begotten of Satan. <i>Enseb. lib. 4. cap. 11. 14.</i> He said the soule onely should be saued, and not the body. He thought that <i>Cain</i> with the Sodomites and <i>Aegyptians</i>, &c. were saued when <i>Christ</i> went downe to hell. <i>Irenaeus lib. 1. cap. 29. Epiphanius. hzref. 43.</i> writeth of him that he was a byshops sonne, who whē he had deflowered a virgine, was by his owne father excommunicated the church, and afterwards he fled to Rome. Being there, because they admitted him not into the church, he beganne to preache detestable doctrine: that there were three beginnings, good, iust, and euill. That the new Testament was contrary to the olde. He denied the resurrection of the body.</p> |
| 140. | <i>Antoninus Pius</i> succeeded <i>Adrianus</i> in the Empire, he wrote vnto the commons of Asia in the behalfe of the Christians, he reigned 21 yeares & odde monethes. | <p><i>Meliton</i> b. of <i>Sardis</i> florished about this time he dedicated an Apologie vnto the Emperour <i>Vernus</i> in the behalfe of the Christians, he wrote many notable tractes. <i>Enseb. eccl. hist. lib. 4. cap. 13. 25.</i></p> <p><i>Philippus</i> b. of <i>Gortina</i> was famous & wrote against <i>Marcion</i> the heretick. <i>Enseb. lib. 4. cap. 14.</i></p> | | | | | | <p><i>Emmenus</i> was b. of <i>Alexandria</i> after <i>Institus</i> & continued there 13. yeares. <i>Enseb. lib. 4. cap. 5. 11.</i></p> <p><i>Marcus</i> was b. of <i>Alexandria</i> after <i>Emmenus</i>, he gouerned the church 10. yeares. <i>Enseb. lib. 4. cap. 11.</i></p> <p><i>Barchochebas</i> a captaine of the Iewes, alluding vnto his name, affirmed that he was the light or a starre come downe from heauen, to comfort the Iewes. He led them to rebellion, so that (as <i>Dion Cass.</i> in <i>Adriano</i> writeth) there were slaine of them about fiftie thousand. <i>Enseb. lib. 4. cap. 6.</i></p> <p><i>Cerdon</i> gatte him from Syria to Rome when <i>Hyginus</i> was b. there.</p> |
| 141. | | | | <p><i>Marcus</i> of the gentils the first b. of Ierusalem. <i>Enseb. lib. 4. cap. 6. li. 5. cap. 11.</i></p> <p><i>Cassianus</i>.</p> | <p><i>Telephorus</i> succeeded <i>Xystus</i> in the seae of Rome, <i>An. Dom. 130.</i> where he continued 11. yeares. <i>Enseb. lib. 4. cap. 5. 10.</i></p> | <p><i>Hyginus</i> was b. of Rome after <i>Telephorus</i> in the first yere of <i>Antoninus Pius</i>. <i>Anno Dom. 141.</i> where he continued 4.</p> | | |

| Anno Domini. | The raigne of the Emperours. | The Fathers of the Church. | The Councils. | The Bishops of Ierusalem. | The Bishops of Antioche. | The Bishops of Rome. | The Bishops of Alexandria. | The Hereticks. |
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| 144. | | | | Publius. | | year. Euseb. lib. 4. cap. 10. 11. Pius was b. of Rome after Hyginus. Anno Dom. 144. and continued 15. yeares. Euseb. lib. 4. cap. 11. | Celadion was b. of Alexandria after Marcus and continued 14. yeares. Euseb. lib. 4. cap. 11. 19. | and taught that God preached of the lawe & prophetes, was not the father of our Lorde Iesus Christ. Moreouer he sayde that Christ was knownen, the father of Christ vnknownen. he denied the resurrection and the olde testament. Euseb. lib. 4. cap. 10. 11. Epiphanius hære. 41. Valentinus was openly knownen at Rome in the time of Hyginus, he liued vnder Pius, & continued vnto Anicetus. Euseb. lib. 4. cap. 10. 11. Irenæus confuted this heresie at large. Epiphanius sayeth that Valentinus thought Christ to haue brought a body downe from heauen, & to haue passed through the virgine Marie, as through a conduite. hære. 31. Marcellina was of Carpocratus opinion, and liued at Rome in the time of Anicetus. She worshipped & offered incense vnto the images of Iesus and Paule, &c. Angell. lib. de hære. Epiphanius hære. 37. Montanus whereof the Montanists are called, taught in Phrygia, heretofore it that the heresie is called Phrygian. Epiphanius sayeth it beganne about the 19. yeare of Antoninus Pius which succeeded Adrius. This Montanus was taken in Phrygia for the holy Ghost, Priscilla & Maximilla his women for Prophetesses. He forbad mariage and commaunded abstinence fro certaine meats as vnlawful. In the ende Montanus & Maximilla hanged them selues. Euseb. lib. 5. cap. 13. 14. 15. 16. 17. The Montanistes otherwise called Cataphrygians pricked a boy with bodkins drewe blood out of his body soaked therein the breade, and made a sacrament thereof, if the boy died he was counted a martyr, if otherwise a great priest. Epiphanius hære. 48. Angell. lib. de hære. Secundianus of Secundus, together with Epiphanius and Isidorus taught the like with Valentinus, in life they were beastly, all womē among them were common, they denied the resurrection of the flesh. Epiphanius hære. 32. Ptolomæus of whome Ptolomæus are called, taught the hereticall opinions of the Gnostici, & of Valentinus, adding thereto of his own certaine heathenish doctrine out of Homer: he wrote vnto Flora a woman of his faith, & endeuoured to peruert her. Epiphanius hære. 33. |
| 163. | Marcus Antoninus Verus was chose Emperour after Pius. He persecuted the church of God, and raygned 19. yeares. Euseb. lib. 4. cap. 14. 15. lib. 5. cap. 9. | Modestinus wrote against Marcion. Euseb. lib. 4. cap. 24. Appollinaris wrote vnto Verus the Emperour & against the heresie of Montanus, which then began to bud in Phrygia. Euseb. lib. 4. cap. 20. lib. 5. cap. 14. 15. Dionysius b. of Corinth, Pinyus b. of Creta were famous about this time. Euseb. lib. 4. cap. 20. Musanus the florished and wrote against the Encratites which then newly sprang, the author of which heresie was Tatianus. Euseb. lib. 4. cap. 16. Germanicus martyred & torne in peeces of wilde beastes. Metrodorus and Pionius were burned for the faith. Euseb. | There was a Synode at Ancyra in Galatia gathered together of 7 faithfull where 7 figments of Montanus were confuted by Appollinaris. Euseb. lib. 5. cap. 14. | Julianus continued vnto the 10. yere of Antoninus Pius. Epiphanius hære. 66. Cains whome Epiphanius hære. 66. doeth call Gratianus. Symachus | | Agrippa was b. of Rome after Hyginus. Anno Dom. 159. he had conferce with Egeffus which came thether to him. He gouerned the church 11. yeares and dyed the 8. yeare of Verus. Euseb. lib. 4. cap. 11. 19. | Agrippa was b. of Alexandria about the 8. yeare of Verus where he gouerned 12. yeares. Euseb. lib. 4. cap. 19. lib. 5. cap. 9. | |
| 167. | | | | Cains 2. continued vnto the 8. yeare of Verus. Epiphanius hære. 66. | Theophilus was b. of Antioche after Cornelius. He wrote of elemētall institutiōs and dedicated the vnto Antoninus. Also against the heresie of Hermogenes & Marcion. Euseb. lib. 4. cap. 19. 23. about the 8. yeare of Marc. Antoninus. | Soter was b. of Rome after Anicetus Anno Dom. 167. and continued 8. yeares. Euseb. lib. 4. cap. 19. lib. 5. in proem. | | |
| | | | | Julianus 2. | | | | |

| Anno Domini. | The raigne of the Emperours. | The fashers of the Church. | The Councils. | The Bishops of Ierusalem. | The Bishops of Antioche. | The Bishops of Rome. | The Bishops of Alexandria. | The Hereticks. |
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| 179. | Anno 17. of Verus the Emperour. | <p><i>Carpus</i>, <i>Pappus</i> and <i>Agathonica</i> a woman were martyred, also <i>Prolomani</i> and <i>Lucius</i>. <i>Ense</i>. lib. 4. cap. 14. 15. 16. <i>Bardesanes</i> of Mesopotamia wrote in the Syrian tongue against <i>Marcion</i>. <i>Ense</i>. lib. 4. cap. 28.</p> <p><i>Peregrinus</i> Epagorastus a martyr. <i>Sanctus</i> a Deacon beheaded. <i>Marinus</i> beheaded. <i>Atalus</i> tried to death. <i>Blandina</i> a woman after sundrie tortures beheaded. <i>Biblis</i> a woman phylously handled. <i>Poshinus</i> b. of Lions dieth in prison. <i>Alexander</i> torne in peeces of wild beastes. <i>Pomponius</i> of 15. years old martyred. <i>Ense</i>. lib. 5. cap. 1.</p> <p><i>Irenaeus</i> was b. of Lions in Fraunce after the martyrdome of <i>Poshinus</i>. in his youth he sawe <i>Polycarpus</i> the disciple of <i>S. Iohn</i>. He was at Rome with <i>Eusebius</i> he endeavored to confute <i>Blasius</i> and <i>Florinus</i> the Ichisma-</p> | <p>Capito.</p> <p><i>Maximus</i> continued vnto the 16. years of <i>Verus</i>. <i>Epiphanius</i>. hzref. 66.</p> <p>The brethren in Fraunce assemble together, & lay downe their certificate touching the opinions of <i>Montanus</i>, writing vnto <i>Eusebius</i> b. of Rome that he would maintaine the peace of the church against such hereticks. <i>Ense</i>. lib. 5. cap. 3.</p> <p>There were held in Asia sundrie Synodes in the which <i>Montanus</i> was excommunicated & his heresie condemned. <i>Ense</i>. lib. 5. cap. 14.</p> | <p><i>Maximus</i> was b. of Antioch after <i>Theophilus</i>. <i>Ense</i>. lib. 4. cap. 23.</p> <p><i>Antoninus</i></p> <p><i>Valens</i>.</p> <p><i>Dolychianus</i> continued vnto the time of <i>Constantinus</i>. <i>Epiphanius</i>. hzref. 66.</p> | <p><i>Eusebius</i> was b. of Rome after <i>Soter</i> in the 17. years of <i>Verus</i> the Emperour. Anno Dom. 179. where he continued 13. years. <i>Ense</i>. lib. 5. in proem. and cap. 30. This <i>Eusebius</i> sent preachers to Brittain, so that <i>Lucius</i> the king and his people receaued the faith. <i>Flor.</i> histor. Func. Beda.</p> <p>Touching the puritie of the Church of Rome, <i>Eusebius</i> reporting of himself sayeth thus. When I came to Rome, I stayed there vntill that <i>Anicetus</i> was chose bishop, whose Deacon was <i>Eusebius</i>, whome <i>Soter</i> succeeded and after him <i>Eusebius</i>. In all their successions and in euery one of their cities, it is no otherwise then the law & the prophets & the Lord himselfe preached. <i>Ense</i>. lib. 4. cap. 27. <i>Irenaeus</i> also hauing laid downe those 12. aforeseyde bishops of Rome conclude thus: now <i>Eusebius</i> was the 12. bishop from the Apostles, after the same order, the same doctrine & tradition of the Apostles truly taught in y Church at this day continued vnto our time. <i>Ense</i>. lib. 5. cap. 4.</p> | <p><i>Marcus</i> of whome <i>Marcion</i>, <i>Colobasus</i> of whome <i>Colobasus</i>, and <i>Heracleon</i> after whome the hereticks are called <i>Heracleonites</i>, sacrificed with witchcraft, to amaze their auditors: they pronounced Hebrew words: they laid vnto the women, open your mouths & prophesie through the power which cometh from vs: many women came to the church, & vnder colour of prophesie confessed that they were abused of them: <i>Marcus</i> ranne away with an other mans wife: they poure oyle & water vpon the head of the departed, hoping so to redeeme them: they said that the life and generation of man consisted in 7. starres, that <i>Christ</i> suffered not in deed, but was so thought, and that there was no resurrection of the flesh. <i>Epiphanius</i>. hzref. 34. 35. 36. <i>Irenaeus</i>. <i>August.</i> lib. de hzref.</p> <p><i>Alcibiades</i> refrayned the vse of Gods creatures. He is reformed by <i>Atalus</i> the martyr. <i>Ense</i>. lib. 5. cap. 3.</p> <p><i>Archonticus</i> were heretickes in Palestina which referred the creation of all things vnto many powers. They said that the Sabaoth was the God of the Iewes, and that the deuill was the sonne of the Sabaoth. <i>Epiphanius</i>. hzref. 40. <i>August.</i> lib. de hzref.</p> <p><i>Irenaeus</i> was a Chiliasit. <i>Ense</i>. lib. 3. cap. 35.</p> <p><i>Encratites</i> were heretickes after the etymologie of their name continent. The author of their heresie was <i>Tatianus</i> of Mesopotamia the disciple of <i>Iustinus Martyr</i>. He abhorred mariage, he forbade the vse of liuing creatures, he offered water in steede of wine in the Sacrament. He denied that <i>Adam</i> was saued. The <i>Encratites</i> preyed in Pisidia and Phrygia. <i>Ense</i>. lib. 4. cap. 27. <i>Epiphanius</i>. hzref. 46. 47.</p> <p><i>Stebianus</i> an <i>Encratite</i>, of whome <i>Seuerianus</i>, maintained the opinions of <i>Tatianus</i>, adding thereto vnto his owne, reuiling <i>Paul</i>, receiuing his Epistles, and denying the Actes of the Apostles. He said that a woman was of the deuill, and that man from the girdle vppwards was of God, and beneath of the deuill. <i>Epiphanius</i>. hzref. 45. <i>Ense</i>. lib. 4. cap. 27.</p> | | |

| <i>Annos Domini.</i> | <i>The reigns of the Emperors.</i> | <i>The Fathers of the Church.</i> | <i>The Councils.</i> | <i>The Bishops of Jerusalem.</i> | <i>The Bishops of Antioche.</i> | <i>The Bishops of Rome.</i> | <i>The Bishops of Alexandria.</i> | <i>The Hereticks.</i> |
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| 181. | <i>Commodus succeeded Antoninus Verus in the Empire, he reigned 13 yeares, & was smothered to death, or as Euseb. writeth, poisoned. Euse. lib. 5. cap. 9. 24. & in chron.</i> | ikes and to appease the ichisme rayed at Rome, he sharply reprehended <i>Victor</i> b. of Rome, for excommunicating the churches of Asia. <i>Euseb. lib. 5. cap. 4. 5. 18. 23. Paterius moderate</i> of the schoole of Alexandria in the time of <i>Julianus</i> bishop there, was the master of <i>Clement</i> <i>Alexandrinus</i> . He wente about a preaching as farre as India. <i>Euseb. lib. 5. cap. 9. 10. Rhodanus</i> an Asian the disciple of <i>Tatianus</i> wrote against the heresie of <i>Marcion</i> , he disputed with <i>Apelles</i> face to face. <i>Euseb. lib. 5. cap. 12. Miltiades</i> wrote against the Phrygian heresie of <i>Montanus</i> . <i>Euseb. lib. 5. cap. 25. Apollonius</i> a Phrygian wrote against the Montanists. <i>Euseb. lib. 5. cap. 16. Thraseas</i> a martyr. <i>ibid.</i> | <i>Serapion</i> held a Synode at Antioche where together with many other bishops, he condemned the Montanists. <i>Euseb. lib. 5. cap. 17. There</i> was a Synode helde at Rome in the time of <i>Victor</i> touching the time of the celebratiō of the feast of Easter, when he excommunicated all $\frac{1}{2}$ Easterne Churches, for which cause he was reprehended of diuers, but sharply of <i>Irenaeus</i> . <i>Euseb. lib. 5. cap. 21. 22. 23.</i> | <i>Narcissus</i> of him are manye Igs writte, first that he turned water into oyle for $\frac{1}{2}$ lips of the church. He was accused of a haynous crime, and although he was innocent, yet lest he his church & fledd away into the wilderness, where he continued a lōg time. In the meane while his accusers were wonderfully plagued frō above, to the exāple of all periured persons. <i>Euseb. lib. 5. cap. 11. lib. 6. cap. 7. 8.</i> | <i>Serapion</i> succeeded <i>Maximus</i> in the sea of Antioche, he remembred the workes of <i>Apollinaris</i> against <i>Melitanus</i> , who he also together with many other byshops condemned. <i>Euseb. lib. 5. ca. 17. 20. about the 10. yere of Commodus.</i> | <i>Victor</i> was b. of Rome after <i>Elenoberrinus</i> in the 10. yeare of <i>Commodus</i> the Emperour Ann. Dom. 193. where he continued 10. yeares. <i>Euseb. lib. 5. cap. 20. 25. Euseb. lib. 5. ca. 17. 20.</i> | <i>Julianus</i> was b. of Alexandria after <i>Agrippas</i> in the first yeare of <i>Commodus</i> where he continued 10. yeares. <i>Euseb. lib. 5. cap. 9. 20. Demetrius</i> was b. of Alexandria after <i>Julianus</i> . He governed 7 church 43. yeares. <i>Euseb. lib. 5. cap. 20. lib. 6. cap. 25. Arius</i> was b. of Alexandria after <i>Demetrius</i> . He governed 7 church 43. yeares. <i>Euseb. lib. 5. cap. 20. lib. 6. cap. 25.</i> | <i>Apelles</i> was a <i>Marcionite</i> , he sayd that Prophecies were of a contrary spirit, he was guided by one <i>Phainomena</i> a woman. He thought it was not for men to reason of religion, but every one to continue as he beleued. <i>Euseb. lib. 5. cap. 12. Pothinus, Basiliscus, Lycus, Synerus,</i> were <i>Marcionites</i> , whome <i>Rhodon</i> confuted. <i>Euseb. lib. 5. cap. 12. Peruziani</i> , were hereticks which came out of the village <i>Peputza</i> , their abiding was in <i>Galatia</i> & <i>Capadocia</i> : they were called <i>Quintilliani</i> & <i>Priscilliani</i> because that <i>Christ</i> in the forme of a woman laic with <i>Quintilla</i> a maide (or as some say <i>Priscilla</i>) & reuealed vnto her diuine mysteries. Women are priestes among them, their sacrifice is alike with the <i>Montanists</i> above. <i>Epiphanius. hær. 49. Arctyrus</i> were hereticks which offred bread & cheefe in the sacrament. <i>Epiphanius. hær. 49. August. Alogi</i> were hereticks which denied <i>Christ</i> to be the worde. They condemned the Gospel after <i>Iohn</i> , they said that <i>Crisostomus</i> the hereticke, wrote the revelation. <i>Epiphanius. hær. 51. August. Adamites</i> were hereticks which deuised them a church after an horre house to keepe them from cold, for the space of an houre or service time, they were all naked men and women, the virgines preached vnto the reste. Their church they called <i>Paradise</i> , & them selues <i>Adam</i> and <i>Eua</i> . <i>Epiphanius. hær. 52. Theodosius</i> a <i>Montanist</i> through sorcerie tooke his flight towards heauen, but downe he fell & died miserably. <i>Euseb. lib. 5. cap. 24. Flavianus</i> & <i>Blasius</i> fell from the church, and taught at Rome that God was the author of euill, whome <i>Irenaeus</i> confuted. <i>Euseb. lib. 5. cap. 13. 18.</i> |

| Anno Domini. | The raigne of the Emperours. | The fathers of the Church. | The Councells. | The Byshop of Ierusalem. | The Bishops of Antioche. | The Bishops of Rome. | The Bishops of Alexandria. | The Hereticks. |
|--------------|---|--|---|--|--------------------------|---|----------------------------|--|
| 194. | Pertinax was emperor after Commodus, as Euseb. writeth, six moneths. lib. 5. ca. 24. Enirp. lib. 8. sayeth it was but 3. moneths. In Capis. sayeth he liued 60. yeares. 7. monethes. 26. dayes. He raygned 1. moneths. 25. dayes. | Apollonius a christian philosopher at Rome exhibited an Apologie vnto the Romaine Senate. Afterwards he was beheaded vnder Commodus. Euseb. lib. 5. cap. 19. Theophilus b. of Caesarea in Palestina. Banchylus b. of Corinth in Hella da. Polycrates b. of Ephes. flourished about this time. Euseb. li. 5. ca. 20. Clement called Alexandrinus, because he was of Alexandria, was the disciple of Papias, and the maister of Origen. He moderated after Pantenus the schoole of Alexandria. He flourished chiefly in the time of Severus and his sonne Antoninus. Euseb. lib. 6. cap. 5. 12. 13. Jerom. catalog. Heraclius wrote vpo the epistles of Pauls. Maximus wrote of the author of euill and against Arsemon. Candidus wrote of the 6. dayes workes. Appion wrote of the same argument. Arabians wrote sundrie good volumes. All flourished the same time. Euseb. lib. 5. cap. 24. Tertullian a priest of Carthage in Africa flourished in the time of Severus and his sonne Antoninus, at length through | At Caesarea in Palestina there was a synod held touchinge the feaste of Easter. Where Theophilus b. of Caesarea and Narcissus b. of Ierusalem were present and the chiefe pastors. Euseb. lib. 5. cap. 21. 24. In Pontus there was a Synode touchinge the afore sayd feaste of Easter. Where Palmas was chiefe. Euseb. lib. 5. cap. 21. In Fraunce there was a Synode touchinge the feaste of Easter where Irenaeus was chiefe. Euseb. lib. 5. cap. 21. In Ostroeca there was a Synode touchinge the feaste of Easter, where Eusebius b. of Caesarea was chiefe. Euseb. lib. 5. cap. 21. At Ephesus many of the byshoppes of Asia met touchinge the celebration of the feaste of Easter, where Polycrates b. of Ephesus was chiefe. Euseb. lib. 5. cap. 22. In the afore sayd six Synods held an. Dom. 195. the b. of Rome had no more authority the other bishops. He in his cite and they in theirs were chiefe. And when as he wet about | Dion was b. of Ierusalem after the departure of Narcissus. Euseb. lib. 6. cap. 9. vnto the raigne of Severus Epiphani. haerel. 66. | | | | Theodosius a tanner denied the diuinitie of Christ, he was the first author of the heresie of Arsemon. For which cause Victor b. of Rome excommunicated him. Euseb. lib. 5. cap. 25. Arsemon tooke Christ but for a bare & a naked man. He liued in the time of Victor and Zephyrinus b. of Rome. He was the disciple of Theodosius the tanner, and had to his companions Asclepiodotus and Natalinus, which repented him selfe, and fell at the feete of Zephyrinus b. of Rome for absolution. Euseb. lib. 5. cap. 25. Marcianus the Hereticke maintained a self opinion out of the Gospel after Peter. Whom Serapion b. of Antioche confuted. Euseb. lib. 6. cap. 11. Neerus denied that there were three persons, saying all three were one. He called him selfe Moses & said that Aaron was his brother. He said the father the sonne and the holy Ghost luffed in the flesh. Epiphani. haerel. 57. Tertullian was a Montanist. Jerom. catalog. Melchisedechians were hereticks which honored Melchisedech & said that he was greater then Christ, & that he was no man. Epiphani. haerel. 55. Proclus a captaine of the Cataphrygian heresie was confuted by Gains a Romaine in the time of Zephyrinus b. of Rome. Euseb. lib. 2. cap. 25. lib. 6. cap. 30. |
| 194. | Didius Iulianus whome Enro. calleth Sabinus Iulianus raygned after Pertinax, as Aelius Spartian. writeth 2. moneths. Enirp. sayeth 7. moneths. belike his time was short, for Euseb. maketh no mention of him. | | | | | | | |
| 195. | Seuerus was emperor after D. In He beganne to persecute y Church of God the 10. yeare of his raygne. He was emperor 18. yeares, & dyed at York in Englande. Euseb. lib. 5. cap. 24. lib. 6. cap. 1. 2. 7. & in chronic. | | | | | | | |
| 202. | | | | | | Zephyrinus was b. of Rome after Victor, An. Dom 202. and cotinewed there 18. yeares. Euseb. lib. 5. cap. 25. lib. 6. cap. 20. | | |

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| Anno Domini. | The rainge of the Emperours. | The fathers of the Church. | The Councils. | The Bishops of Ierusalem. | The Bishops of Antioche. | The Bishops of Rome. | The Bishops of Alexandria. | The Hereticks. |
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| 205. | Anno 10. Severi. | emulation between him & Romaine clergie, he fell into the opiniō of Montanus. 1er. catalog. Inde a famous writer wrote vpon the 70. weekes of Daniel ending the 10. yeare of Severus. <i>Euseb. lib. 6. cap. 5. Leonides</i> the father of Origen was beheaded the 10. yeare of Severus leauing Origen very yong of 17. yere olde. <i>Euseb. lib. 6. cap. 1. 2.</i> | to chalēge authoritie ouer the Easterne Churches <i>Irenaeus</i> b. of Lions in Fraunce reprehended him sharply for it. <i>Euseb. 5. cap. 13.</i> | <i>Germanus</i> was b. of Ierusalem after <i>Dios.</i> <i>Euseb. lib. 6. cap. 9.</i> | | | | <i>Ambrose</i> , not he that was bishop of Millayne, was of the heresie of <i>Valentinus</i> , whome Origen conuerted. <i>Euseb. lib. 6. cap. 17. Epiphani. hærcl. 64.</i> sayeth he was partly a <i>Marcionist</i> , & partly a <i>Sabellian</i> . |
| 213. | <i>Antoninus Caracalla</i> was Emperour after <i>Severus</i> . he reigned 7. yeares & 6. monethes. <i>Euseb. lib. 6. cap. 7. 10.</i> | Origen being a child exhorted his father in prison to perieuerer constā, being of the age of 18. he catechised in the schoole of Alexandria as he taught so he liued & as he liued so he taught. for to embrace chastitie he gelded himselfe he was made minister at <i>Cælareæ</i> . he came to Rome in the time of <i>Zephyrinus</i> . He preached many sermons he confuted many hereticks, he traueled many contreys In the ende he fell from the faith yet he repented him & died vnder <i>Galus</i> and <i>Volusianus</i> being 69. yeare old <i>Euseb. lib. 6. cap. 1. 7. &c. lib. 7. cap. 1.</i> | There was a Synode held at <i>Boltra</i> where Origen confuted <i>Beryllus</i> . <i>Euseb. lib. 6. cap. 32.</i> | <i>Gordius</i> was b. of Ierusalem after <i>Germanus</i> . <i>Euseb. lib. 6. cap. 9.</i> vntil the rainge of <i>Antoninus</i> . <i>Epiph. hærcl. 66.</i> | <i>Asclepiades</i> was b. of <i>Antioch</i> after <i>Serapion</i> . <i>Euseb. lib. 6. ca. 11.</i> about the first yeare of <i>Antoninus Caracalla</i> . | | <i>Beryllus</i> b. of <i>Boltra</i> in Arabia, denied <i>Christ</i> to be the second person in Trinitie before he was made man. Origen confuted him. <i>Euseb. lib. 6. cap. 32.</i> | |
| 210. | <i>Macrinus</i> succeeded <i>Caracalla</i> , & dyed in the first yeare of his rainge. <i>Euseb. lib. 6. cap. 10.</i> | <i>Africanus</i> a famous writer florished about this time. <i>Euseb. lib. 1. cap. 8. lib. 6. cap. 30.</i> | <i>Origen</i> was sent for to Arabia where the Arabians were condemned which denied the immortality of the soule <i>Euseb. lib. 6. cap. 36.</i> | | <i>Phileas</i> was b. of <i>Antioche</i> after <i>Asclepiades</i> . <i>Euseb. lib. 6. cap. 20.</i> about the first yeare of <i>Macrinus</i> . | | The Arabians taught that the soule dyed with the bodie, and rose againe at the generall resurrectiō. Origen conuerted them. <i>Euseb. lib. 6. cap. 36.</i> | |
| | | <i>Plutarchus</i> was martyred. <i>Heraclides</i> , <i>Heron</i> , <i>Serenus</i> beheaded. <i>Serenus</i> burned together with <i>Rhais</i> a womā out of the schole of Origen. <i>Euseb. lib. 6. cap. 3.</i> | | | | | <i>Helicesaisa</i> (called of <i>Epiphanius</i> <i>Sampsai</i> , the first author of them was <i>Elxai</i> a false prophete) they rejected parte of the olde testament. They denied the Apostle. They counted it a thing indifferent in case of necessitie to denie with the mouth so that thou beleue with the heart. Origen confuted them. <i>Euseb. lib. 6. cap. 37.</i> | |
| | | | | | | | <i>Celsus</i> the philosopher and hereticke was confuted by Origen in 8. booke. <i>Valerius</i> were hereticks which had their originall of one <i>Valens</i> that liued in <i>Bacathis</i> a contrey of <i>Philadelphus</i> , their maner was to geld them selues and as many strangers as lodged among them, they abused the saying in the Gospell: If thy member offend thee cut it of &c. <i>Epiphani. hærcl. 58.</i> | |

227.

| Anno Domini. | The raigne of the Emperours. | The fathers of the Church. | The Councils. | The Bishops of Ierusalem. | The Bishops of Antioche. | The Bishops of Rowe. | The Bishops of Alexandria. | The Heretikes. |
|--------------|---|---|---|--|---|---|---|---|
| 221. | Antoninus Heliogabalus raigned after Macrinus the space of 4. yeares, & he dyed. <i>Euseb. lib. 6. cap. 20.</i> | Potamia a virgine together with Marcella her mother burned. <i>Euseb. lib. 6. cap. 4.</i> <i>Gregorius Neocæsariensis & Aidenodorus heard Origen in Cæsarea & space of 5. yeares. Although they were both yonge men, yet were they chosen byshops in Pontus. Euseb. lib. 6. cap. 29. Socras. lib. 4. cap. 22.</i> | | Narcissus cometh home againe, & is entreated after Gordius to take his former rowme, & because he was a 116. yeare olde they ioyned with him. <i>Alexander</i> who afore was b. of Cappadocia. <i>Euseb. lib. 6. cap. 7. 9. 10.</i> <i>Alexander</i> who afore was b. of Ierusalem together with Narcissus, now after his death is there b. alone, and died in the persecutiõ vnder Decius. <i>Euseb. lib. 6. ca. 38.</i> He gouerned the church alone in the raygne of Alexander the Emperour. <i>Epiph. hær. 66.</i> | | Calistus was b. of Rome after Zephyrinus in the first yeare of Antoninus Heliogabalus Anno Dom. 221. and continued there 5. yeares. <i>Euseb. lib. 6. cap. 20.</i> | | |
| 224. | Alexander was Emperour after Heliogabalus, and raygned 13. yeares. <i>Euseb. lib. 6. cap. 20. 27.</i> | | | | Zebinus was b. of Antioche after Philotus. <i>Euseb. lib. 6. ca. 21.</i> about the 7. yeare of Alexander. | Vrbani was b. of Rome in the 1. yeare of Alexander Anno Dom. 226. and gouerned the church eight yeares. <i>Euseb. lib. 6. cap. 20. 21.</i> Pontianus was bishop of Rome after Vrbani Anno Dom. 236. & continued there 6. yerres. <i>Euseb. lib. 6. cap. 21. 27.</i> Anserius after Pontianus was bishop of Rome the space of one moneth. <i>Euseb. lib. 6. cap. 27. 28.</i> | Heracles was first Origenis Visier in the schoole of Alexandria, afterwards b. of that seae about the 11. yeare of the Emperour Alexander. where he continued 16. yeares. <i>Euseb. lib. 6. cap. 14. 25. 34.</i> | Nepos a b. of Egypt was a Chiliaist and wrot therof a booke the which Dionysius b. of Alexandria confuted after his death. <i>Euseb. lib. 7. cap. 22.</i> |
| 237. | Maximinus was Emperour after Alexander. He persecuted the Church of God, and raygned 3. yeares. | | | | | | | |
| 240. | Gordianus was created Emperour after Maximinus, he rayned 6. yerres. <i>Euseb. lib. 6. cap. 27. 33.</i> | | | | | Fabianus was b. of Rome after Anserius Anno Dom. 241. being a contrey minister he was miraculouly chosen in the church by reason that a doue lighted vpon his head he suffered martyrdom vnder Decius. <i>Euseb. lib. 6. ca. 28. 38.</i> | Dionysius the disciple of Origen, was b. of Alexandria after Heracles the 3. yere of Philip the Emperour. He reporteth the perill he stood in and the persecution he suffered vnder Decius. He wrote of the martyrs at Alexandria | Coracion a Chiliaist was in open disputation confuted by Dionysius b. of Alexandria. <i>Euseb. lib. 7. cap. 23.</i> |
| 246. | Philip was crowned Emperour after Gordianus, he was the first Christiõ Emperour after Christ, & raygned 7. yerres. <i>Euseb. lib. 6. cap. 33. 38.</i> | | There was a synode helde at Rome in the time of Fabianus where he together with 60. other bishoppes removed the schisme of Novatus. <i>Sabel. Pantal.</i> | | | | | |

| Anna Domini. | The raigne of the Emperours. | The fashers of the Church. | The Councils. | The Bishop of Ierusalem. | The Bishops of Antioche. | The Bishops of Rome. | The Bishops of Alexandria. | The Heretickes. |
|--------------|--|---|--|--|---|--|---|--|
| 254. | Decius was Emperour after Philip. he persecuted church of God, and raigned not full 2. yeares. <i>Enseb. lib. 6. cap. 38. lib. 7. cap. 1.</i> | Cyprian b. of Carthage florished about this time. He erred in the rebaptizing of hereticks & suffered martyr dome vnder <i>Valerianus & Gallienus. Enseb. lib. 7. ca. 3. Ier. catalog. Metras</i> and <i>Quinta</i> a woman were stoned to death <i>Apollonia</i> a virgine, <i>Julianus</i> <i>Cremos</i> , <i>Macar</i> , <i>Epimachus</i> , <i>Alexander</i> , 4. women burned. <i>Serapion</i> had his neck broken. <i>Amonarion</i> a virgine, <i>Mercuria</i> & <i>Dionysia</i> beheaded. <i>Heron</i> , <i>Aster</i> , and <i>Isidorus</i> burned. <i>Neufson</i> a martyr. <i>Dioscorus</i> , <i>Ammō</i> <i>Zennō</i> , <i>Paulmanus</i> , <i>Ingenius</i> , <i>Theophilus</i> , cōfessors. <i>Ischyrian</i> beaten to death with a cudgell. <i>Cheremus</i> b. of Nilus fled into the deserte with his wife. <i>Enseb. lib. 6. cap. 40. 41.</i> | There was a synode held at Rome in the time of <i>Cornelius</i> where <i>Novatus</i> the heretike was condemned. <i>Enseb. lib. 6. cap. 41.</i> An other synode was held at Antioch, where <i>Elenus</i> b. of Tarsis, <i>Firmitianus</i> b. of Cappadocia, <i>Theophilus</i> b. of Palæstina, and <i>Dionysius</i> b. of Alexandria, were present to the condemnation of <i>Novatus. Enseb. lib. 6. cap. 45.</i> There was a synode helde at Carthage, which erred about the rebaptizing of hereticks, in the which Cyprian was chiefe. <i>Enseb. lib. 7. cap. 3.</i> An other at Iconium and Synadis, for receauing of hereticks after repētice. <i>Enseb. lib. 7. cap. 6.</i> | <i>Marabanes</i> was b. of Ierusalem after <i>Alexander. Enseb. lib. 6. cap. 38.</i> vntill the raigne of <i>Gallus & Valerianus. Epiph. hær. lib. 66.</i> | <i>Fabius</i> was b. of Antioche after <i>Babylas</i> in the time of <i>Decius. Enseb. lib. 6. cap. 38.</i> | <i>Cornelius</i> was b. of Rome in the time of <i>Decius</i> , he condemned and excommunicated <i>Novatus</i> the hereticke, & continued b. 3. yeares. <i>Enseb. lib. 6. cap. 38. lib. 7. cap. 2.</i> <i>Lucius</i> was b. of Rome after <i>Cornelius</i> , & gouerned the Church not full 8. moneths. <i>Enseb. lib. 7. cap. 2.</i> | vnto <i>Fabius</i> b. of Antioch he wrote vnto the heretike <i>Novatus</i> , vnto <i>Hermamon</i> , <i>Sirnen</i> , and <i>Xysius</i> bishops of Rome vnto <i>Philemō</i> minister of Rome afterwarde vnto <i>Dionysius</i> b. of Rome. He was persecuted vnder <i>Valerianus</i> the Emperour. He cūfuted the booke of <i>Nepos</i> the Chiliafist and founded in opē disputation <i>Coracion</i> his disciple. He was b. of Alexandria. 17. yeares & dyed the 12. yeare of <i>Gallienus. Enseb. lib. 6. cap. 28. 34. 39. 40. 44. 45. lib. 7. cap. 1. 2. 4. 5. 6. 7. 10. 22. 23. 27.</i> | <i>Novatus</i> a priest of Rome fell from his order & called his sect <i>Catharism</i> , that is puritas. he would not admit vnto the church such as fell after repētance. He was condemned by sundry notable me and in sundry councils. <i>Enseb. lib. 6. ca. 41.</i> He abhorred second mariage. <i>Epiph. hær. lib. 59.</i> Cyprian did erre in rebaptizing of hereticks. <i>Enseb. lib. 7. cap. 3.</i> A whole Council helde at Carthage in the time of Cyprian did erre. <i>Enseb. lib. 7. cap. 3.</i> <i>Angelici</i> were hereticks which worshipped Angels. <i>August. lib. de hær. lib. 1.</i> <i>Apostolici</i> were hereticks in Pisidia which arrogantly so termed themselves, because they allowed not the cōpanie of married men, and such as had proper possessions, for the catholicke Church hath (sayeth <i>Augustine</i>) many such religious and cleggy men. <i>August. lib. de hær. Epiph. hær. lib. 61.</i> |
| 255. | <i>Gallus</i> was Emperoure after <i>Decius</i> and raigned not full two yeares. <i>Enseb. lib. 7. cap. 1. 9.</i> <i>AEmilianus</i> was Emperour 3. monethes after <i>Gallus. Europ.</i> | | | | | | | |

| Anno Domini. | The Raigues of the Emperours. | The Fathers of the church. | The Councils. | The Bishops of Ierusalem. | The Bishops of Antioche. | The Bishops of Rome. | The Bishops of Alexandria. | The Hereticks. |
|--------------|--|---|---|--|---|--|---|---|
| 256. | <i>Valerianus</i> together with <i>Galerius</i> his sonne was created Emperour he persecuted the church of God. Not long after his sonne <i>Galerius</i> ruled alone and restored peace vnto the christians. He continued Emperour 15. yeares. <i>Enf. lib. 7. ca. 9. 12. 18.</i> | <i>Priscus, Malchus, Alexander,</i> & a woman were torne in peeces of wilde beasts. <i>Enf. lib. 7. cap. 11.</i> <i>Marinus</i> beheaded. <i>Enf. lib. 7. cap. 14.</i> <i>Aphrius</i> a senator of Rome was a greater fauorer of the Christians. <i>lib. 7. cap. 15. 16.</i> <i>Agapius</i> b. of Cæsarea in Palæstina, <i>Pierius</i> a minister of Alexandria, <i>Melchius</i> b. of Pontus flourished at one time. <i>Enf. lib. 7. cap. 5.</i> <i>Malchion</i> in open disputation confuted <i>Samosatenus</i> the heretick at Antioch. <i>Enf. lib. 7. cap. 18.</i> | There was a synode held at Antioche about the 12 yeare of <i>Galerius</i> where <i>Samosatenus</i> was condemned. <i>Enf. lib. 7. cap. 16. 17.</i> | <i>Hymenæus</i> was. b. of Ierusalem after <i>Mezabanes</i> in the tyme of <i>Valerianus</i> . <i>Enf. lib. 7. cap. 13.</i> and continued vntill the raigues of <i>Aurelianus</i> . <i>Epiph. hærel. 66.</i> | <i>Demetrius</i> was b. of Antioche after <i>Fabius</i> in the time of <i>Valerianus</i> . <i>Enf. lib. 7. cap. 13.</i> | <i>Strenus</i> was b. of Rome after <i>Lucius</i> . Anno Dom. 256. Hereprehended <i>Cyprian</i> b. of Carthage for rebaptizinge of hereticks & gouerned the church 2. yeares. <i>Enf. lib. 7. ca. 2. 3. 4.</i> <i>Xystus</i> the 2. of that name was bishop of Rome after <i>Strenus</i> where he continued 11. yeares. <i>Enf. lib. 7. cap. 4. 26.</i> <i>Dionysius</i> was b. of Rome after <i>Xystus</i> . An. Do. 265. & continued 9. yeares. <i>Enf. lib. 7. cap. 16. 19.</i> <i>Domnus</i> the sonne of <i>Demetrius</i> was by the 2. synod held at Antioch appointed to succede <i>Samosatenus</i> in the see of Antioch. <i>Enf. lib. 7. cap. 19.</i> | <i>Maximus</i> was b. of Alexandria in the 12. yere of <i>Galerius</i> & continued 18. yeares. <i>Enf. lib. 7. cap. 10. 27. 31.</i> | <i>Sabellius</i> of whome the <i>Sabellians</i> haue their appellation, sayth <i>Augustine</i> , was the disciple of <i>Noetus</i> , and taught the like doctrine with <i>Noetus</i> , that the three persons in the Trinitie were one, but sayth <i>Epiphanius</i> they differed in that <i>Sabellius</i> sayde not the father to haue suffred. The heresie of <i>Sabellius</i> beganne at Pentapolis in Ptolemais, & was impugned by <i>Dionysius</i> b. of Alexandria, in the time of <i>Xystus</i> b. of Rome. <i>Enf. lib. 7. cap. 5.</i> He denied that there was a trinitie. <i>Epiph. hærel. 62. Aug. li. de hærel.</i>

<i>Paulus Samosatenus</i> b. of Antioch denied the diuinitie of the sonne of God. <i>Enf. lib. 7. cap. 16.</i>

<i>Origenianus</i> were hereticks called after one <i>Origen</i> (not he that was the great clarke of Alexandria) they condemned marriage, yet liued they beastly their maner was to haue among them religious womē like Nūnes whom they defiled, yet vsed meanes to keepe them from swellinge. <i>Epiph. hærel. 63.</i> |
| 271. | <i>Claudius</i> was Emperour after <i>Valerianus</i> 2. yeares. <i>Enf. lib. 7. cap. 18.</i> <i>Quintillus</i> was Emperour after <i>Claudius</i> 17. dayes. <i>Entrop. lib. 9.</i> | | | | | | | |
| 273. | <i>Aurelianus</i> was emperor after <i>Quintillus</i> in the beginninge of his raighe he was well affectioned towards Christian religion, so that the heretick <i>Samosatenus</i> was through his helpe banished the church, but in the end he persecuted the church of God, & whē | | A seconde synod was held at Antioch vnder <i>Aurelianus</i> , where <i>Samosatenus</i> the heretick was condemned & deprived the church. <i>Enf. lib. 7. cap. 18. 19.</i> | <i>Zambdas</i> b. Ierusalem. <i>Enf. lib. 7. cap. 31.</i> | | <i>Felix</i> was b. of Rome after <i>Dionysius</i> , & continued 5. yeares. <i>Enf. lib. 7. cap. 29. 31.</i> | | |

| Anno Domini. | The raigne of the Emperours. | The Fathers of the church. | The Councill. | The Bishops of Ierusalem. | The bishops of Antioche. | The Bishops of Rome. | The bishops of Alexandria. | The Hereticks. |
|--|---|---|--|---------------------------|---|--|--|--|
| From Christi vnto the ende of Aurelianus the Emperour when Manes the heretick liued there are 276. years after Epiphani. hære. 66. | as he went about to subscribe vnto an edict against the Christians, the crampe tooke him so that he was not able to holde penne in hande. he reigned. 6. yeares. <i>Enseb. lib. 7. cap. 28. 29.</i> Tacitus was Emperour 6. moneths <i>Enseb. lib. 9. Enseb. chron. Florianus was Emperour 80. dayes, Enseb. li. 9. Enseb. chron. Probus was Emperour 6. yeares Enseb. lib. 7. ca. 29.</i> Carnus was Emperour scarce 3. yeares <i>Enseb. lib. 7. cap. 29.</i> Dioclesian was Emperour and persecuted the church of God. In the 19. yeare of his raigne he began to curthrow the churches, burne the bibles, persecute the Christians. When he had reigned together with Maximianus, who persecuted with him 20. yeares, he deposed him selfe voluntarily, and liued a priuate life. Fro that tyme vnto his ende he pyened and wasted away with diseases. But Maximianus haged him selfe <i>Enseb. lib. 7. cap. 29. li. 8. ca. 2. 3. 14. 19. Socrates lib. 1. cap. 2.</i> | Anatolius b. of Laodicea florished vnder Probus & Carnus. Ier. catalog. The infinite number of martyrs which suffred in the persecutio vnder Dioclesian are to be seene throughout the 8. booke of Ensebins ecclesiasticall history. Arnobius florished in the tyme of Dioclesian Ier. catalog. | Hermion b. of Ierusalem & the last before the persecution vnder Dioclesian <i>Enseb. lib. 7. ca. 31.</i> The sea of Ierusalem was alwayes honored and the succession continue vnto the daies of Ensebins him selfe <i>Ense b. lib. 7. ca. 18.</i> There was a councell of 300. bishops called together at Sinuesia where Marcellinus b. of Rome was condemned for denying Christ. and sacrificing to Idols. <i>rom. 1. concel.</i> | | Timeus was b. of Antioche after Domnus <i>Enseb. lib. 7. cap. 31.</i> Cyrillus b. of Antioche <i>Enseb. li. 7. cap. 31.</i> Dorotheus b. of Antioche. | Eusebius was bishop of Rome scarce 10. moneths <i>Enseb. lib. 7. ca. 31.</i> Gains was b. of Rome Anno Dom. 283. 15. yeares <i>Enseb. lib. 7. cap. 31.</i> Marcellinus was bishop of Rome about the 10. yeare of Dioclesian Anno Dom. 295. <i>Enseb. li. 7. cap. 31.</i> He denied Christ offered sacrifice vnto Idols in the persecution vnder Dioclesian & was condemned of 3. hundred bishops 30. priests. after wardes he repented him and was martyred vnder Dioclesian <i>rom. 1. cōcil.</i> | Theonius was b. of Alexandria after Maximinus and continued 11. yeares <i>Enseb. li. 7. cap. 31.</i> | Origenians againe were hereticks which so called the selues of Origen Adamantius the greater clerke of Alexandria, they taught as Epiphani. sayeth (hære. 64.) that there was no resurrection, that Christ was a creature, & the holy ghost a like. that the soules were first in heauen, & came downe into the bodyes, as it were into prison. that in the ende the deuells shoulde be saued. Epiphanius, as I reade in Socrates (eccle. hist. lib. 6. cap. 11.) was become the enemie of Origen through the spite & malice of Theophilus bishop of Alexandria. The deuell bare Origen a displeasure, he procured heretickes to father vpon him lewde opinions. He cōplayneth him selfe in a certaine epistle how that hereticks corrupted his works. Paphius Martyr the great friende & familiar of Ensebins wrote an Apologie in his behalfe <i>Enseb. (lib. 6. cap. 3. 18. 20. 26.)</i> reporteth of the famous me that fauoured Origen Socrates (eccle. hist. lib. 6. cap. 12.) writeth in his commendation. Athanasius gaue of him a notable testimonie Chrysostome woulde in no wyle be brought to condene either Origen or his works Socrates li. 6. ca. 11. 12. 13. Eudais otherwise called Terebinsus was a litle before Manes the hereticke he taught about Babylon that he him selfe was borne of a virgine, that he was bred and brought vp in the Mountaynes. He wrote 4. bookes, one of mysteries. 2. intitled the gospell. 3. Theodorus the 4. a summarie. Through witchcraft he tooke his |
| 279. | | | | | | | | |
| 285. | | | | | | | | |
| 287. | | | | | | | | |
| 307. | | | | | | | | |

| Anno Domini. | The reigns of the Emperours. | The Fathers of the church. | The Councils. | The Bishops of Ierusalem. | The Bishops of Antioche. | The Bishops of Rome. | The Bishops of Alexandria. | The Hereticks. |
|--------------|---|--|--|--|---|---|--|---|
| | <i>Constantinus and Maximinus</i> ruled the empire after the deposition of <i>Diocletian</i> <i>Constantinus</i> dyeth at yorke in Englande when he had ruled 16. yeares Anno Dom. 310. <i>Enseb.</i> lib. 8. cap. 14 & in chronie. | <i>Lactantius</i> the disciple of <i>Arnobius</i> florished in the time of <i>Diocletian</i> in his olde age he was the master of <i>Crispus</i> the sonne of <i>Constantinus Ierom.</i>
<i>Pamphilus</i> martir suffered vnder <i>Maximus Ierom.</i> | A councell was helde at Ancyra in Galatia in the time of <i>Vitalis</i> wher with certaine conditions such as sacrificed were re ceaued, and the deacons that can not containe suffered to <i>Mari</i> tom. 1. concil. | | | About this time <i>Licinia</i> ad holie mayde of Rome dying, made <i>Macellus</i> b. of that seae her heire & executor, gaue him al her great substance, from that time forth faith <i>Polydor</i> (li. 6. de inuent. ca. vl.) the bishops of Rome wer greatly enriched. | | flight into the aer to offer sacrifice but the deuell threwe him downe broke his necke so that he dyed miserably <i>Socras</i> lib. 1. cap. 17. |
| 310. | | | | | | <i>Macellus</i> was b. of Rōe after <i>Macellinus</i> a very short whyle, some take hi for the former, and so it maybe, for <i>Enseb.</i> made no mention of him, yet in <i>Damasc. Pont.</i> I find that he gouerned 5. yeares.
<i>Ensebius</i> a Grecian b. of Rome after <i>Macellus</i> 1. yeare & 7. moneths. <i>Enseb</i> chro. tom 1. concil.
<i>Miltiades</i> was b. of Rōe after <i>Ensebius</i> in the tyme of <i>Constantinus Magnus</i> ann. Dom. 312. & continued 6. yeares <i>Enseb.</i> chron. eccle. hist lib. 10. cap. 5.
<i>Siluester</i> was b. of Rome after <i>Miltiades</i> An. Dom. 314. & continued 22. yeares <i>Enseb.</i> chron. Whē <i>Constantine</i> offered him a golde scepter he refused it, as a thing not fitte for the priestly function. <i>Sabell.</i> | <i>Peter</i> was b. of Alexandria about the 7. yeare of <i>Diocletian</i> , where he continued 15. yeares. he was beheaded & crowned a martyr in the persecution vnder <i>Diocletian</i> . <i>Enseb.</i> lib. 7. cap. 31.
<i>Socras</i> lib. 1. cap. 3.
<i>Achillas</i> was b. of Alexandria after <i>Peter</i> <i>Socras</i> lib. 1. ca. 3.
<i>Alexander</i> was b. of Alexandria after <i>Achillas</i> , by preaching of the trinitie some what curiously he gaue occasion to <i>Arius</i> one of his clergie to fall from the faith. <i>Socras</i> lib. 1. cap. 3. He was at the councell of Nice. | <i>Manes</i> the heretick whereof the <i>Maniches</i> haue theyr appellation had his originall in persia (as <i>Epiphanius</i> herel. 66. wryteth) about the 4. yeare of <i>Aurelianus</i> , he called him selfe <i>Christ</i> & the comforter. He chose vnto him selfe 12. Apostles. He sayd that <i>Christ</i> was not truly borne but phantastically. <i>Enseb.</i> lib. 7. cap. 30. <i>Socras</i> lib. 1. ca. 17. sayth of him that at the first he was called <i>Cubricus</i> after wardes chaunging his name he wet into Persia, founde the bookes of <i>Buddas</i> & published them in his owne name. he taughte that there were manye Gods, that the sunne was to be worshipped that there was fatal deffenie, that the soules wente from one body into another. The King of Persia his son fellick <i>Manes</i> through sorcery tooke vpō him to cure, him & killed him. The king caused him to be clapt in prison, but he brake prison & fled into Mesopotamia ther was he taken & slayd aliue has skinne filled with chaff and hanged at the gates of the citie.
<i>Hierax</i> taught in Egypt that there was no resurrection, he abhorred mariage, he said the children that dyed before the yeares of discretion were dāned, he thought that <i>Melchisedech</i> was the holy ghost <i>Epiphanius</i> herel. 67.
<i>Meletius</i> b. of some citie in Egypt, sacrificed to Idols in the time of the persecution vnder <i>Diocletian</i> , and was |
| 311. | <i>Suidas</i> sayth that From Christ vnto <i>Constantinus Magnus</i> there are 318. yeares the which is true after <i>Ensebius</i> computation if we take the time after the overthrow of the tyrants when he ruled alone. | <i>Constantinus Magnus</i> the sonne of <i>Constantine</i> borne in Brytayne was there proclaimed Emperour after the defeate of his father. He maketh <i>Licinius</i> who married his sister his fellowe Emperour. At the same time <i>Maximinus</i> played the tyrant at Rome and <i>Maximinus</i> in the East He sawe in the aer the signe of the crosse he fully persuaded him selfe to fight agaisst the tyrants and in the behalfe of Christian religion. | <i>Antonie</i> the Monke florished in the dayes of <i>Constantine</i> , he wrote seuen epistles, the which are at this daye to be scene, he liued 100. & 5. yeares <i>Ierom</i> catalog. <i>Socr.</i> lib. 1. cap. 17.
<i>Ammon</i> a monke, yet married, <i>Didymus</i> , <i>Arsenius</i> , <i>Pior</i> , <i>Isidorus</i> , <i>Pambo</i> , <i>Petrus</i> , <i>Macarius</i> , <i>Enaghius</i> were famous about that time, <i>Socras</i> . lib. 4. cap. 18.
<i>Osius</i> b. of Corduba in Spayne, a graue father was sent by <i>Constantine</i> to reconcile <i>Alexander</i> , he was at the councell of Nice, the Arians in the councell | There was a councell helde at Neocaesarea where among other things it was decreed that none should be made priest before he were 30. yeares olde tom. 1. concil.
A councell was called by <i>Constantine</i> at Rome in the time of <i>Miltiades</i> to reforme the variance between <i>Cecilianus</i> b. of Carthage and his colleges <i>Enseb</i> lib. 10. cap. 5.
<i>Constantine</i> called a councell at Orkance to remoue the dissention risen betwene Bishops. <i>Enseb.</i> lib. 10. cap. 5.
<i>Alexander</i> b. of Alexandria called there a councell of many | <i>Macarius</i> was b. of Ierusalem after <i>Hermon</i> he was the meane with <i>Helena</i> that the crosse of Christ was founde there. he was at the councell of Nice. <i>Constantinus Magnus</i> wrot vnto him sundrie epistles. <i>Socras</i> lib. 1. cap. 6. 9. | | | |

| Anno Domini. | The reign of the Emperours. | The Fathers of the Church. | The Councils. | The Bishops of Ierusalem. | The Bishops of Antiocho. | The Bishops of Rome. | The Bishops of Alexandria. | The Hereticks. | |
|--------------|--|---|---|--|--------------------------|----------------------|----------------------------|---|---|
| 330. | He foyled <i>Maximian</i> vpo the riuer <i>Tiberis</i> . <i>Licinius</i> ouercame <i>Maximian</i> theyioyntly published edicts in the behalf of the christians. In the end <i>Licinius</i> rebelled against him <i>Constantinus</i> ouercame him, ruled alone, restored peace vnto the whole world, gaue monney vnto the church deliuered the bishops from paying tax or tribute, he wrote vnto <i>Alexander</i> b. of <i>Alexandria</i> , & to <i>Arius</i> the heretick exhorting the to vnitie, whē he was 60, & 5. yeares old, he dyed after that he had reigned 31 yeares <i>Eusebius</i> 8. ca. 14. 15. 16. lib. 9. cap. 9. 10. lib. 10. cap. 5. 6. 7. 8. 9. <i>Socras</i> lib. 1. cap. 3. 4. 16. He differed his baptism vnto his last end posing | of <i>Sirmiu</i> scurged his bare sides because he woulde not subscribe vnto theyr hereticall opinions <i>Socras</i> lib. 1. ca. 4. 5. 9. li. 2. cap. 16. <i>Papennius</i> b. of the vpper <i>Thebais</i> had one of his eyes pulled out in the tyme of persecution <i>Constantine</i> was wot to kisse the empty place he was presente at the counsell of <i>Nice</i> , and turned the wholl assemblie from separating married priestes frō theyr wiues. <i>Socras</i> lib. 1. ca. 5. 8. <i>Spiridion</i> a man of great fame in those dayes was at the counsell of <i>Nice</i> though he were a bishoppe, yet kept he there in the fieldes. <i>Athanasius</i> being a yong man was at the counsell of <i>Nice</i> , looke more of him in the colunne of the bishops of <i>Alexandria</i> . <i>Eusebius Pamphilus</i> bishop of <i>Cæsarea</i> in <i>Palestina</i> wrote the ecclesiasticall historie frō the byrth of <i>Christ</i> vnto the reigne of <i>Constantine</i> the great he was at the counsell of <i>Nice</i> , wrote the <i>Nicene</i> creede sēt it to <i>Cæsarea</i> condemned <i>Arius</i> with his own | bishops, where he condemned <i>Arius</i> & accursed his heresie, writing vnto the bishops throughoute christendome, what opinions he held. <i>Socras</i> lib. 1. cap. 3. A generall counsell was called at <i>Nice</i> in <i>Bythynia</i> of 318. bishops by <i>Constantinus Magnus</i> as <i>Nicephorus</i> sayeth, the 20. yeare of <i>Constantine</i> , <i>An. Dom.</i> 328. some saye 326. some other 324 in the tyme of <i>Silvester</i> b. of <i>Rome</i> , where they condemned <i>Arius</i> , debated the cōtrouersie of <i>Easter</i> , layde downe the forme of faith cōmonly called the <i>Nicene</i> Creede, ratified the clause of one substance, and wrote vnto the church of <i>Alexandria</i> that they had deposed <i>Arius</i> . <i>Socras</i> lib. 1. cap. 5. 6. There was at <i>Rome</i> in the time of <i>Silvester</i> a Counsell of 277. bishops, whiche ratified the <i>Nicene</i> counsell, & condemned <i>Arius</i> <i>Phoebius</i> , & <i>Sabellius</i> tom. 1. concil. In the time of <i>Constantine</i> sayth <i>Marianus Scotus</i> <i>Helen</i> his mother writeth vnto him that he should renounce <i>Christ</i> , & become | <i>Philogonus</i> was b. of <i>Antioch</i> after <i>Vitalis</i> & dyed a martyr. <i>Nicephorus</i> . | | | | <i>Athanasius</i> was b. of <i>Alexandria</i> after <i>Alexander</i> & the breaking vp of the <i>Nicene</i> counsell being a heathen boye he played the parte of a Christian, bishop in a certē play which prognosticated he woulde proue another man being dead con he wēt to the counsell of <i>Nice</i> , and disputed against the <i>Arians</i> <i>Socras</i> lib. 1. cap. 5. 11. being bishop the <i>Arians</i> falsly accused him of brybry & treason, that he sent of his clergie to <i>Marcus</i> which beate the altar with theyr feete & ouerthrew the Lords table brake the holy | deposed by <i>Peter</i> b. of <i>Alexandria</i> , he rayled at <i>Peter</i> after his death, he reuiled <i>Achillas</i> , laste of all he fell to backbiting of <i>Alexander</i> , & to take part with the <i>Arians</i> the true church was called the <i>Catholike</i> church, but he called his church the church of martyrs, the Counsell of <i>Nice</i> condemned him & toke from him all authoritie that belonged to a bishop, and there vpon <i>Meletians</i> were diuided from the church <i>Socras</i> lib. 1. cap. 3. 6. <i>Epiphanius</i> heretick 68. <i>Arius</i> borne in <i>Lybia</i> yet a priest of <i>Alexandria</i> , hearing <i>Alexander</i> the bishop entreatinge curiously of the trinitie, thought verily that he maintayned the opinion of <i>Sabellius</i> , set him self against the bishop, and sayde that the sonne of God had a beginninge of essece, that there was a time when he was not he sayde that God was not alwayes a Father, that the sonne was not frō euerlasting, but had his beginninge of nothinge. Being called before the Emperour, he woulde subscribe vnto the <i>Nicene</i> counsell & sweare toe. His deceat was to carie in his bosome his hereticall opinion wrytten in a peece of paper and when he came to the booke he woulde sweare that he thought as he had writen meaning in his bosome. His ende was lamentable for comming from the Emperoure after the oth he had taken with greates pompe through the streete of <i>Constantinople</i> he was taken with suddayne feare and with all he felt a litle, immediatly he asked of them where |

| Anno Do-
mini. | The rai-
gne of
the Empe-
rours. | The Fathers
of the church, | The Coun-
cells. | The By-
shops of Je-
rusalem. | The By-
shops of An-
tioche. | The Byshops
of Cias. | The By-
shops of A-
lexandria. | The Hereticks. |
|-------------------|--|--|--|--|---|--|--|----------------|
| 336. | fullye to
haue it in
lordaine
where
<i>Christ</i> was
baptized
It was <i>Eu-
sebius</i> b. of
Nicome-
dia as <i>Eu-
sebius</i> <i>Je-
rom</i> and <i>So-
crates</i> doe
write that
baptized
him for all
the trauel
that Car-
dinal pool
tooke and
the flatter-
ing glos-
ses to
proue the
contrarye.
The dona-
tion that is
fathered
vpon him
is but a
meere fa-
ble in the
iudgement
of the best
wryters. | hade yet was he
thoughte to be
an Arian, and to
cleare him of the
suspicion, <i>Socra-
tes</i> wrote an A-
pology in his
behalf which
is to be seene
in his history.
<i>Constantine</i> had
him in greate
reuerence. Be-
cause of his fa-
miliaritye with
<i>Pamphilus</i> the
martyr he was
called <i>Eusebius</i>
<i>Pamphilus</i> , he
wrote many no-
table bookes &
died in the time
of <i>Constantine</i> the
yonger <i>Socras</i> .
lib. 1. cap. 1. §. 18
lib. 2. cap. 3. 17.
<i>Ierom</i> catalog.
<i>Frumentius</i> was
made bishop by
<i>Athanasius</i> and
sent to conuert
the Indians. <i>Socra-
tes</i> lib. 1. cap. 15
<i>Eusebius</i> <i>Euse-
bius</i> a godly bi-
shop was a great
clerck & a pro-
founde philoso-
pher in the days
of <i>Constantine</i>
<i>Socras</i> lib. 1. cap.
18 lib. 2. cap. 6.
<i>Alexander</i>
b. of Constanti-
nople a godlye
father sett him
selfe against <i>A-
rius</i> , he trusted
not to the
quirckes of lo-
gick but to the
power of <i>Christ</i> ,
he lockt him self
in the church
and prayd thus
vnto God: I be-
sech thee o lord
if the opinion of
<i>Arius</i> be true
that I my selfe
maye neuer see
the ende of this | a lewe. To trye
the trueth <i>Helé</i>
brought with
her 120. Iewes
<i>Constantine</i>
brought <i>Silue-
ster</i> b. of Rome
with 24. other
bishops, they
disputed of
<i>Christ</i> in yende
the Iewes wer
ouerthrowen
to 1. concil.
<i>Siluester</i> called
at Rome 184.
bishops in the
presence of <i>Cō-
stantine</i> & <i>Hele-
na</i> his mother
where they
layd downe ca-
nons for the go-
uernmēt of the
clergie. tom. 1.
concil.
A coucell held
at Antioch depo-
sed <i>Eusebius</i>
b. of Antioche
for maintainig
the heresie of
<i>Sabellius</i> <i>Socra-
tes</i> lib. 1. cap. 18.
A coucell held
at Eliberis in
Spayne in the
time of <i>Cōstanti-
ne</i> decreed that
ysurur should
be excommuni-
cated that tap-
pers shold not
burne in the
daye tyme in
church yarde
y womē should
not frequēt vi-
gills y images
should be bani-
shed y church
that nothinge
should be pam-
ted on y wal to
be worshipped
that euery one
should comuni-
cate thre in y
yere to 1. cōc.
The first co un-
cell of Arelate
decreed with o | <i>Maximus</i>
was b. of
Ierusalem
after
<i>Macarius</i>
he dete-
sted the <i>A-
rians</i> & re-
fused to
come to
the coun-
cel of An-
tioche lest
he shoulde
cōdemne
the Nicen
Creede in
the end
the <i>Arians</i>
deposed
him <i>Socra-
tes</i> lib. 2. cap. 5
30. | <i>Julius</i> was
b. of Rome
after <i>Mark</i>
Anno Do.
336.
where he
contine-
wed 16.
yeres. <i>Ie-
rom</i> chrō.
<i>Socras</i> lib. 2.
cap. 5. 27.
sayth it
was 15.
yeres. | cup and
burned the
bible, they
accused hi
of murder
& magick
and to an-
swere vnto
those cri-
mes he was
constrain-
ed to co-
me to the
councell
helde at
Tyrus
where he
was depo-
sed <i>Socras</i> .
lib. 1. ca. 20.
They ac-
cused him
at Constā-
tinople be-
fore the
Emperour
that he
should say
he woulde
stay the ca-
riage of
corne frō
Alexādria
to Constā-
tinople for
the which
<i>Constanti-
nus magnus</i>
banished
him into
Treure a
citie of
Fraunce li.
1. ca. 23. <i>Cō-
stantine</i> the
yonger cal-
led him
home frō
exile lib. 2.
cap. 2. The
eouncell of
Antioche
thraged hi
that he
tooke the
bithoprike
after his
exile with-
out the
warrant of
a councell
they depo- | there was any house of
office, thither he wēt &
voyded his gutes, as
manye as wēt by, were
wont to poynte at the
place with the finger
& say, In yonder iakes
dyed <i>Arius</i> the heretik
<i>Socras</i> lib. 2. cap. 3. 25.
<i>Epiphanius</i> hares. 68. 69.
<i>Acecius</i> a <i>Nonatian</i>
bishop was of <i>Cōstantine</i>
called to the councell
of Nice, to render an
accōpte of his opion
<i>Socras</i> lib. 1. cap. 7.
<i>Marcellus</i> b. of Ancyra
in Galatia, taught the
heresie of <i>Pavlus Samo-
satenus</i> that <i>Christ</i> was
but bare man, the bi-
shops in the councell
of Constantinople depo-
sed him & <i>Eusebius</i>
<i>Pamphilus</i> cōfuted him
in three bookes. <i>Socras</i> .
lib. 1. cap. 24. &c.
<i>Andrius</i> was a schisma-
ticke, a mā of an hotte
spirite, he rebuked the
clergie men to their fa-
ces for their disorde-
red lyfe, & being coun-
celled to deale wodeft
lynay chastized, he de-
uided him self frō the
church, and fell to ray-
sing of priuate conuen-
ticles. he kept Easter
with the Iewes. <i>Epiphā</i> .
hares. 70.
<i>Eusebius</i> of Nicomedia
not onely in <i>Arius</i> ty-
me, but also after his
death mayntained the
heresie of <i>Arius</i> toge-
ther with <i>Macedonius</i>
b. of Constantinople,
<i>Theognis</i> b. of Nice <i>Ma-
rius</i> b. of Chalcedō <i>The-
odorus</i> b. of Heraclea,
<i>Ysacius</i> <i>Valens</i> , &c. <i>Socra-
tes</i> lib. 2. cap. 2. §. 15. | |

Cec iij

| Anno Domini. | The raigne of the Emperours. | The Fathers of the church. | The Councils. | The Bishops of Ierusalem. | The bishops of Antioche. | The Bishops of Rome. | The bishops of Alexandria. | The Heretikes. |
|--------------|---|--|---|---------------------------|--|----------------------|--|----------------|
| | | disputatio but if the faith which I holde be true that Arius may receiue due punishment for his blasphemous opinion, whiche in deede fell out as it is to be seen in Arius ende Alexander was 118. yeare olde when he dyed Socra. lib. 1. cap. 15. lib. 2. cap. 4. | ther things, that Easter should be kept at one certain time. tom. 1. concil. A council of Ari-an bishops mett at Tyrus, & depose d Athanasius, but Cōstantine remoued them to consecrate the temple lately buylded at Ierusalem & called the afterwards to Cōstantinople in his presence, to determine Athanasius causes. Socra. lib. 1. cap. 20. 22. | | Eulalius an Arian was b. of Antioche after Eusebius Nicophor. | | sed him, and chose Eusebius Emisenus when he refused it, they chose Gregorius an Arian who was brought thither with armed souldiers so that Athanasius fled away to saue his life, afterwards they misliked with him, & placed Georgius in his rowme, which had a miserable end. lib. 2. cap. 5. 6. 7. 8. 10. lib. 3. cap. 2. he went to Iulius b. of Rome, and came to enioy his bishopricke by vertue of his letters. lib. 2. ca. 11. Againe the Arians accused him to the emperor, that he had taken the corne which the emperor gaue to the poore and sold it to his owne lucre, so that he was faine the seconde time to flye vnto Iulius b. of Rome, where he continued one yeare, & six moneths, vntil the council of Sardice where he was restored to his bishoprick. lib. 2. ca. 13. 16. but Constantinus beyng an Arian, ban- | |
| 340. | Constantinus the younger being made Cæsar the 10. yeare of his fathers raigne: Constantinus being made Cæsar the 20. yeare of his fathers raigne and Constantius being made Emperour the 30. yeare of his fathers raigne succeeded theyre father after his decesse and deuided the Empire amonge the Constantinus can ioied it but a litle while for he was slayne by the soul- | Rheticus a learned wyrtier flourished in Fraunce about this time. Ieron catalog. | There was a council held at Cæsarea in Cappadocia where Eulalius b. of that seae condemned his owne sonne Eusebius b. of Sebastia in Armenia for many crimes Socra. lib. 1. cap. 33. The Council of Gangra condemned the hereticall opinions of Eusebius, allowing the mariage of priests Socra. lib. 2. cap. 33 tom. 1. concil. A council helde in Carthage, decreed there should be no rebaptizing that clergie men should not meddle with temporall affaires tom. 1. concil. Iulius helde a provinciall synode at Rome, where he condemned Arius & ratified the Nicene Creede. tom. 1. concil. | | Enphronius an Arian was b. of Antioche after Eulalius Socra. lib. 1. ca. 18. | | Eusebius b. of Sebastia in Armenia went in suche attyre as was not decente for a priest. He forbade Mariage: made lawes of fasting he parted married couples asunder. He caused suche as refrayned the churches to rayse conuenticles at home, he tooke seruantes from their masters vnder colour of religion, he commaunded his followers to weare the philosophers habit he caused the women to be shauen, he forbade the accustomed fasting days, and commaunded they should faste on the sundaye. He detested the prayeres of maryed men he abhorred the offering and communion of the married priest, not remembring that his owne father was a priest and bishop of Cæsarea in Cappadocia. he was first condemned of his owne father in a council helde at Cæsarea, afterwards by the council of Gangra last of all at Constantinople. Socra. lib. 2. cap. 33. | |

| Anno Domini. | The reigns of the Emperours. | The Fathers of the Church. | The Councils. | The Bishops of Ierusalem. | The Bishops of Antioche. | The Bishops of Rome. | The Bishops of Alexandria. | The Hereticks. |
|--------------|---|---|---|--|--|--|---|--|
| 350, | <p>diers of his brother <i>Constantius</i> when he sought to invade his brother <i>Constantinus</i> dominions. <i>Constantinus</i> not long after was slayne by <i>Magnentius</i> the tyrant. These two were godly emperours but <i>Constantinus</i> was an Arian in the end <i>Constantinus</i> dyed being five and fortie year old. He taigned 38. years, thirteene with his father <i>Constantinus Magnus</i>, & five & twentie after his fathers death. <i>Socras</i> lib. 1. cap. 25. 26. lib. 2. cap. 3. 20. 27. <i>Ierem.</i> chronic.</p> | <p><i>Maximus</i> b. of Treuer in Fraunce entertayned honorably <i>Athanasius</i> b. of Alexandria being exiled into Fraunce. <i>Ier.</i> chron.</p> <p><i>Hilarius</i> b. of poetiers in Fraunce a great aduersarie of the Arians wrote, sundry notable books wher of one he deliuered into <i>Constantinus</i> hand at Constantinople. he died in the time of <i>Valens</i> & <i>Valentinianus</i>. <i>Ierem.</i> catalog. <i>Socras</i> lib. 3. ca. 8.</p> | <p>A counsell of Arian bishops mett at Antioche the first year after <i>Constantinus</i> deafe, wher they deposed <i>Athanasius</i>, & endeavored to abrogate the Nicene creede. <i>Socras</i> lib. 1. ca. 56. 7. The bishops of the East called a counsell together, layd down their creede with long expositions, and sent it to the west churches by three bishops. <i>Socras</i> lib. 2. cap. 15. A counsell held at Coleyne in Germanie, condemned <i>Euphrasius</i> the bishop for denyinge that <i>Christ</i> was god tom. 1. concil.</p> <p>A general counsell was summoned at Sardice by <i>Constantinus</i> and <i>Constantius</i> the Emperours, for the hearing of <i>Athanasius</i> b. of Alexandria & <i>Paulus</i> b. of Constantinople, whom the Arians had exiled. The counsell restored them, deposed theyre accusers, condemned the Arians, and confirmed the Nicene creede. <i>Socras</i> lib. 2. cap. 16.</p> <p>A counsell summoned at Ierusalem by <i>Maximus</i> b. of that seac, wher he receaued <i>Athanasius</i> vnto the communion, & ratified the Nicene creede. <i>Socras</i> lib. 2. cap. 19. A counsell called together at Alexandria by <i>Athanasius</i> where the actes of the coucell of Sardice & of Ierusalem were confirmed. <i>Socras</i> lib. 2. cap. 21.</p> | <p><i>Cyrillus</i> an Arian was chosen b. of Ierusalem after the deposition of <i>Maximus</i> he was deposed for certe hainous crimes & would not come and purge him selfe. <i>Socras</i> lib. 2. cap. 30. 31. 32.</p> | <p><i>Placitus</i> an Arian was b. of Antioch. <i>Socras</i> lib. 2. cap. 56. 7.</p> | <p><i>Libertus</i> was b. of Rome after <i>Iulius</i> ann. Do. 351. & continued 17. yers he was banished by <i>Constantinus</i> the Arian emperor, yet restored againe. <i>Socras</i> lib. 2. cap. 27. 29. <i>Damasus</i> in pontif. tom. 1. concil. <i>Ierem.</i> in chronic. & catalog. ecel. script. in fortunatiano. <i>Ant.</i> chro. part. 2. tit. 9. cap. 4. parag. 5. do say that he yielded to the Arians, subscribed vnto their heresie, & receaued his bishoprick againe. <i>Ant.</i> <i>Ant.</i> sayth he exhorted others to costacie but did not perseuere him selfe.</p> | <p>finished him againe so that <i>Constantinus</i> his brother threatened him with warres and constrained him to doe it. <i>Socras</i> lib. 2. ca. 18. after y death of <i>Constantinus</i>, <i>Constantinus</i> exiled him againe. <i>Socras</i> lib. 2. cap. 31. After the death of <i>Constantinus</i> he came to Alexandria but he was fayne to flee in the time of <i>Iulian</i> the Apostata li. 3. ca. 4. 12. He came hom in the tyme of <i>Iovianus</i> and fled away in the time of <i>Valens</i> the Arian he was b. fix and forty years & dyed Anno Dom. 375. <i>Socras</i> lib. 4. cap. 12. 26.</p> | <p><i>Macedonius</i> at the first being an Arian, and deposed by <i>Atacius</i> secte, could not quiet him selfe but fell from the Arians into another heresie. he denied the godhead of the holy ghost, tearing him the seruant and the druggie of the father, & of the sonne. this opinion, the saye, <i>Marathonius</i> bishop of Nicomedia taught before him. These hereticks are called <i>Pneumatomachoi</i>. <i>Socras</i> lib. 2. cap. 25. <i>Epiph.</i> h. 73.</p> <p><i>Euphrasius</i> b. of Coleyne, denied that <i>Christ</i> was God, he was condemned in a counsell helde at Coleyne. tom. 1. concil.</p> <p><i>Aetius</i> the mayster of <i>Eunomius</i> the hereticke was made deac by <i>Léon</i> the Arian b. of Antioch, yet sayth <i>Epiphanius</i> by <i>Georgius</i> the Arian b. of Alexandria. He was an Arian, yet fel he from them, because they receaued <i>Arian</i> in to the communion after his sayned recantation. He was counted a great logician and called an Athiste for reuilinge the aunciente Fathers. He was excommunicated, yet would he seeme of his owne accord to leaue the church he taught that the substance of the father & of the sonne were not like one the other. <i>Socras</i> lib. 2. cap. 28. li. 3. cap. 8. The heretickes of this opinion were called <i>Anomoeoi</i>. <i>Epiphanius</i> h. 76.</p> <p><i>Eunomius</i> b. of Cyzicum & the scribe of <i>Aetius</i>, sayde that God had no more knowledge then man. He tearmed <i>Aetius</i> the man of God, and rebaptized all that came to him in the name of the vncreated God, in the name of the sonne great.</p> |

| Anno Domini. | The aigne of the Emperours. | The fathers of the Church. | The Councils. | The Bishops of Ierusalem. | The Bishops of Antioche. | The Bishops of Rowe. | The Bishops of Alexandria. | The Hereticks. |
|--------------|-----------------------------|---|---|---------------------------|--|---|----------------------------|--|
| 355. | | <i>Didymus Alexandrinus</i> a notable clerk was in his youth time troubled with sore eyes & became blind he left behind him many notable works. <i>Anthony</i> the monke came out of the desert into Alexandria & comforted him. <i>Socras</i> . lib. 4. cap. 20. | A council helde at Antioche decreed that such as were present at service should communicate, otherwise depart from. 1. concil.
A council held at Sirmiu in the time of <i>Constantinus</i> condemned <i>Photinus</i> bishop of that seae which maintained the heresie of <i>Sabellius</i> & <i>Paulus Samosatenus</i> , this council was of <i>Arians</i> they scourged a mong them <i>Ofius</i> b. of Corduba in Spayne & made him subscribe vnto Arianisme. <i>Socras</i> . lib. 3. cap. 24. 26.
A generall council was summoned to meete at Mediolanum, where the East and west churches brauled about <i>Athanasius</i> , and dissolved the council agreeing vpon nothing. <i>Constantinus</i> seeing the countreyes were faine asunder, commaunded the East churches to meete at Nicodemia in Bethynia and the west at Ariminum in Italie. <i>Socras</i> . lib. 2. cap. 29.
The council of Ariminum condemned the <i>Arians</i> . <i>Socras</i> . lib. 3. cap. 29.
A council of <i>Arian</i> b. mett at Nice in Thracia, where in steede of Nice in Bithynia, they bleared the eyes of the godly with the sounde of the Nicene Creede. <i>Socras</i> . lib. 3. cap. 29.
A council was helde at Seleucia in Isauria, where the <i>Arians</i> were dondemned. <i>Socras</i> . lib. 3. cap. 31.
A council of 50. <i>Arian</i> bishops was called at Constantinople where they condemned the Nicene creede, <i>Eustathius</i> b. of Sebastia in Armenia, & <i>Cyrill</i> b. of Ierusalem. <i>Socras</i> . lib. 3. cap. 32. | <i>Hilarius</i> . | <i>Leontius</i> an <i>Arian</i> succeeded <i>Seruen</i> he gelded him self to auoid the suspicion of a woman whose company he kept. wherefore he was by <i>Constantinus</i> made b. of Antioche. <i>Socras</i> . lib. 1. Cap. 21.
<i>Eudoxius</i> b. of Germanicia in Syria crepte through wiles into the bishopricke of Antioche after the dease of <i>Leontius</i> but the coucell of godly bishops held at Seleucia depofed him afterwards he gotte to be bishoppe of Constantinople. <i>Socras</i> . lib. 3. cap. 29. 32. 33.
<i>Anianus</i> was by the coucell of Seleucia made b. of Antioch after they hadde depofed <i>Eudoxius</i> the <i>Arian</i> but the <i>Arians</i> exiled him immediatly. <i>Socras</i> . lib. 3. cap. 32. | <i>Elia</i> was b. of Rome by the commaudemēt of <i>Constantinus</i> & the procuremēt of the <i>Arians</i> one yeare while <i>Libertus</i> was in exile. he was an <i>Arian</i> as <i>Socras</i> writeth lib. 2. cap. 29. <i>Iovinian</i> in chrō. and <i>Ruffinus</i> lib. 1. cap. 22. yet <i>Antoninus</i> sayeth he was a godly man. | | ted, and in the name of the sanctifyinge spirit created of the created sonne. <i>Socras</i> . lib. 4. ca. 7. <i>Theodor</i> . lib. 2. cap. 29. <i>Epiphanius</i> . h. 76.
<i>Photinus</i> b. of Sirmiu maintained the heresie of <i>Sabellius</i> & <i>P. Samosatenus</i> that <i>Christ</i> was not God before <i>Maria</i> bare him. He sayed the word was at the beginning with the father but not the sonne. <i>Socras</i> . lib. 3. ca. 24. <i>Epiphanius</i> . h. 71.
<i>Atrius</i> an <i>Arian</i> heretick condemned saith <i>Augustine</i> the prayer for the dead, which <i>Epiphanius</i> doth call the comemoration for the dead. He abhorred the prescribed fastindayes he sayd that a bishoppe was not better then a priest cōtēning there in the canō of the church. <i>Augustinus</i> . lib. de h. 75. <i>Epiphanius</i> . h. 75.
<i>Lucifer</i> b. of Sardinia fell from the church vpon a stomack, he beleued saith <i>Augustinus</i> that the soule came by transfusion to wixby pouring out from the one into the other, moreover they say that the soule is of the flesh & the substance of the flesh. <i>Socras</i> . lib. 3. cap. 7. <i>Augustinus</i> . de h. 75. <i>Theodoret</i> . lib. 3. cap. 5.
<i>Audens</i> the heretick liued in Calesyria in the time of <i>Constantinus</i> as <i>Ierom</i> sayth in chrō. He thought that God had the shape of man, miscōstruinge the saying lett: vs make man after our image, &c. <i>Theodoret</i> . li. 4. cap. 10. These hereticks in the time of <i>Chrysostome</i> were called <i>Antropomorphits</i> .
<i>Donatus</i> of whome the <i>Donatists</i> haue their original was in the time of <i>Constantinus</i> . There was an other of the same |
| 363. | | | | | | | | |
| 364. | | | | | | | | |

| Anno Domini. | The raigne of the Emperours. | The Fathers of the church. | The Councils. | The Bishops of Ierusalem. | The bishops of Antioche. | The Bishop of Rome. | The Bishop of Alexandria. | The Hereticks. |
|--------------|---|---|--|---------------------------|---|---------------------|---------------------------|---|
| 365. | Julian succeeded Constantius in the empire, he heard at Constantinople Macedonius the Eunuch Nicocles the Laconian, & Ecebolius the sophist. Celsus fearing he would fall from christia religion into heathenish idolatrie, sent him to comedias, charging him not to tread in the schoole of Libanius, yet by stelke he resorted vnto him & read his heathenish doctrine. When the Emperour suspected his disposition, Iulian shaued him selfe, & became a reader in a certaine church, yet after the Emperours death, and the obtaininge of the empire he became an Apostata, he banished the Christians out of his court, and entertained in steed of the philosophers & coniuers. Not longe after being the thirde year of his raigne, he was slayne in a battayle whiche he gaue the Persians, An arrowe | Macedonius, Theodorus & Tassianus, were broyled to death in the time of Iulian. Socrat. lib. 3. cap. 13.

Theodorus was fore tormented Socrat. lib. 3. cap. 16.

Artemius a noble man beheaded for the faith. Theodor. lib. 3. cap. 19. | A council of Arians met at Antioch, and confirmed the blasphemie of Arius. They were called Anomoeoi and Execruioli Socrat. lib. 2.

A council held at Alexandria by Athanasius after his returne from exile, in the time of Iulian where the Arians Apollinarians & Macedonians were condemned Socrat. lib. 3. ca. 5. A coicell held at Lampasac 7. years after the coicell of Seleucia, where the Arias were condemned. Socrat. lib. 4. cap. 2. 4. A council of bishops in Sicilia condemned the Arians Soc. lib. 4. cap. 11. The Meletias assbled at Antioche, where they layde down the Macedonian opinion of the sonne of God jump betwene the Arias & the true christians, where | | Meletius is chosen b. of Antioch after Eudoxius, but Constantius deposed him for maintayning the Nicene Creede agaynst the Arians Socrat. lib. 2. ca. 34.
Euzoius the Arian was by the Emperour made b. of Antioch after the deposition of Meletius Socrat. lib. 2. cap. 34.

Dorotheus Paulinus and Euzoius being godly me were chosen by the people yet not suffred to continue. | | | name immediatly after he fell through contenti- on from the church at Carthage, and taught through Aphrike that as many as came vnto him were to be rebaptized: that the sonne was infer. or to the father, & the holy ghost inferior to the sonne. Ier. chron. August. lib. de heres. Appollinaris the father and the sonne of one name fell from the faith vpō a stomacke at Laodicea in Syria, they taught that Christ tooke a body but no soule, againe seeinge that was absurde they sayde he had no resonable soule. Socrat. lib. 2. cap. 36. Russ. lib. 1. cap. 10.
Dimritus were hereticks of Apollinaris opinion so called because they denied the thirde part, to wit the resonable soule in Christ. Some of them sayde that his body was consensual with his diuinitie, some other of them denied he had any soule at all some againe of them sayd that he tooke no flesh of the virgine but that the worde became flesh. Epiph. heres. 76. 77.
Masiliiani, were idle monks whome the deuell had possessed, they sayde that the bodie of Christ in the sacrament did niether good, neyther haime, they sayde baptisme was to no purpose. Leonius b. of Melitena draue the theues out of their denes, the wolves from among the sheepe, & sett their monasteries on fire. Theodor. lib. 4. cap. 11. these hereticks were called also Eucheir, so called because of their otinewal prayinge. It is a wonder sayeth Augustine, to heare what a number of prayers they runne |

| Anno Do-
mini. | The raygne of
the Empe-
rours | The Fathers of
the church. | The Councells. | The Bi-
shops of
Ierusa-
lem. | The bi-
shops of
Antio-
che. | The Bishops
of Rome. | The bishops
of Alexan-
dria. | The Heretikes. |
|-------------------|---|--|--|---|--|--|---|----------------|
| 367. | was shot at hi which
peared him in the
ribbs, and gaue him
his deaths wounde.
Some say it was one
of his owne seruants
some other, that it
was a fugitiue Persi-
an, some other saye
that it was a deuell,
some doe write, that
he tooke the darre
out of his side,
threw it all bloodie
into the ayre, & cry-
ed, O Galilean (mea-
ning Christ) thou hast
ouercome. <i>Socras</i> . lib.
3. cap. 1. 9. 10. 18. <i>So-
cumen</i> lib. 6. cap. 1.
<i>Theodos</i> . lib. 3. cap. 15.
<i>Iouianus</i> a godly mā
one that mayntay-
ned the Nicene
creede was Empe-
rour after <i>Iulian</i> . He
raygned no longer
thē seauen moneths
but he dyed <i>Socras</i> .
lib. 3. cap. 19. 20. 22.
<i>Valentinianus</i> one
whome some time
<i>Iulian</i> banished his
court succeeded <i>Iou-
ianus</i> in the Empir
he ioynd with him
his brother <i>Valens</i>
<i>Valentinianus</i> was a
true Christian but
<i>Valens</i> an Arian, the
one persecuted the
Church the other
preserued the chris-
tians. <i>Valentinianus</i>
dyed Anno Domini
370. after he had li-
ued foure and fifty
yeares and raygned
thirteene. <i>Valens</i> his
brother raygned 3.
yeares after him &
departed this life <i>So-
cras</i> lib. 4. ca. 1. 26. 31. | <i>Basilus</i> b. of
Cæsarea in
Cappadocia
flourished about
this time. whē
<i>Valens</i> the em-
perour sent for
him out of
Cæsarea into
Antioch he be-
haued him
selfe very stout-
ly in the de-
fence of the
trueth <i>Socras</i> .
lib. 4. cap. 21.
<i>Gregorius</i> Na-
zianzen the
maister of S.
<i>Ierom.</i> liued in
the time of <i>Val-
ens</i> & dyed in
the raygne of
<i>Theodosius</i> Ma-
gnus <i>Socras</i> . lib.
4. cap. 21. <i>Ierom</i>
catalog. eccle-
script.
<i>Ambrose</i> b. of
Mylayne beig
Lieutenant of
the prouince
was chosen to
gouerne the
church by the
vniforme con-
sent of the
people & con-
firmed by <i>Val-
entinianus</i> <i>Ie-
rom.</i> suspended | they proued
thē selues neu-
trans. <i>Ier.</i> chro.
<i>Socr.</i> li. 3. cap. 8.
A counsell at
Laodicea, anno
Domini 368, de-
creed that the
laytie shold not
chuse the priest
that lessō shold
be read in the
church be-
twene certen
P salmes that
seruice should
be morning & e-
uening that y
Gospel should
be reade with
other scriptures
on the sunday
that lent shold
religiously be
obserued with
out marieng &
solemnizinge
the feastes of
martyrs. that
christians shold
not daunce
at brydehouses
& c. tom. 1. conc.
A counsell of
Nouatians met
at Pazum, and
decreed contra-
ry to the Nicen
cōcil that the
feaste of Easter
shoulde be kept
alike with the
Iewes. <i>Socras</i> .
lib. 4. cap. 23.
A counsell of
macedonians
met at Antioch
& condēned the
Nicene cōcil
with the clause
of one substāce
<i>Socras</i> . lib. 5. ca. 4
A cōcil of 90.
Byshops called
at Rome by <i>Da-
masus</i> , where <i>A-
lexandrius</i> , <i>Eusebius</i> ,
<i>Maccedonius</i> ,
<i>Photinus</i> , <i>Hebiō</i>
and their disci-
ples were con-
demned where
also the holye | <i>Mela-
sius</i> ca-
me the
secōde
time
to be
By-
shop
De-
moch. | <i>Damasus</i>
was b. of
Rome an.
Dom. 369.
after <i>Libe-
rius</i> where
he conti-
nued 18.
yeares, <i>So-
cras</i> . lib. 4.
cap. 17. 24.
lib. 6. cap. 9
lib. 7. cap. 9
<i>Ierom.</i>
chronic. | <i>Peter</i> was
b. of Ale-
xandria
after <i>Asha-
nasilus</i> An.
Dom. 375.
the <i>Arians</i>
by autori-
tie frō the
emperour
clapt him
in prison,
and chose
<i>Lucius</i> in
his rōume
<i>Peter</i> got
out of pri-
son & fled
vnto <i>Dama-
sus</i> b. of Ro-
me <i>Socras</i> .
lib. 4. cap.
16. 17. | ouer (much like vnto
the late mumblinge
of prayers vpon bea-
des) where Christ sayd
Praye alwayes, and
<i>Saint Paul</i> : Praye wi-
th out intermissiō, which
is deuoutly to be taken
for euery day, they doe
it to much, & therefore
sayeth <i>Augustine</i> , to be
numbred among here-
ticks. They say whē the
soule is purged, that a
sowe with her pigges is
seene to come out of
mā's mouth, and that a
visibill fire entreth in,
whiche burneth not.
these <i>Enchir</i> did thinke
that it appertained not
vnto the monks to get
theyr lyuing with the
swate of their browes
but to lyue idlye. <i>Epi-
phanus</i> sayth, that whē
<i>Luppicianus</i> the Pretor
executed some of the
for their lewdnesse,
they called them selues
<i>Martyrians</i> . Some of
them thoughte that it
was theyre duetie to
worshippe the deuell,
lest he shoulde hurte
them, these were called
<i>Sataniani</i> . If ye called
any of them Christ, a
Patriarche, a Prophet
or an Angell, he would
answer that he was so
They slepte like swine,
men and women all in
one heape. <i>August</i> lib.
de hær. <i>Epiphani</i> . hær.
res. 80. These <i>Masulians</i>
were cōdemned in the
generall councell held
at Ephesus in the time
of <i>Theodosius</i> iunior
<i>Cyrril</i> . lib. Appologet. | |
| 368. | | | | Nepos | | | | |
| 378. | | | | | | | | |

| Anno Domini. | The reign of the Emperours. | The Fathers of the church. | The Councils. | The Bishops of Jerusalem. | The Bishops of Antioche. | The Bishops of Rome. | The Bishops of Alexandria. | The Hereticks. |
|--------------|-----------------------------|--|---|---|---|---|----------------------------|----------------|
| | | his iudgement of him because he lived in his time
<i>Socras. lib. 4. cap. 25.</i>
80. priests were put in a ship, & burned quick by the commandement of <i>Valens</i> the <i>Arian</i> Emperour. <i>Socras. lib. 4. cap. 13.</i>
<i>Ammonius</i> a religious man cut of his eare, and fledd away because he would not be byshop. <i>Socras. lib. 4. cap. 18.</i>
<i>Eusebius</i> a religious man, fled away because he would not be bishop. <i>Socras. lib. 4. cap. 18.</i>
<i>Ierome</i> the learned writer whos workes are famous throughout the worlde, florished about this time. <i>Ierom. catalo. Ab. Tri. tem.</i>
<i>Gratianus</i> together with <i>Valentinianus</i> the younger succeeded <i>Valentinianus</i> and <i>Valens</i> in the Empire. <i>Gratianus</i> chose <i>Theodosius Magnus</i> a noble man of Spaynto gouerne the Empire.
These three ruling at one time were godly Emperours.
<i>Gratianus</i> was slaine by <i>Maximus</i> the brittainewhe he had lued soure and | Ghost was sayd to be of one substance with the father and the sonne. <i>tom. i. concil.</i>
A touncell was called at <i>Illyrium</i> by <i>Valentinianus</i> where the tructh in the blessed trinitie was confessed <i>Theod. li. 4. ca. 7. 8. 9.</i>
A counsell held at Rome by <i>Damasus</i> & <i>Peter</i> b. of <i>Alexandria</i> wher the heresie of <i>Apollinaris</i> was condemned. <i>Ruff. lib. 1. cap. 2.</i>
A counsell held at <i>Aquileia</i> condemned <i>Palladius</i> & <i>Secundianus</i> the <i>Arians</i> <i>tom. i. concil.</i>
<i>Ruffinus</i> priest of <i>Aquileia</i> one that was at great variance with <i>Ierom.</i> wrote manie notable volumes, he was a great translator of Greeke wryters <i>Gennad. catalog.</i>
<i>Augustine</i> b. of <i>Hippo</i> in <i>Aphricke</i> wrote sundry excellent bookes, <i>Gennad. suspiceth</i> his opinion touching the resurrection of vntimely byrthes. <i>Gennad. catalog.</i> | <i>Praxillus</i> <i>Theodoret. lib. 5. cap. 38.</i> | <i>Flavianus</i> was chose b. of <i>Antioche</i> , and continued to the time of <i>Arcadius</i> <i>Socras. lib. 6. cap. 1.</i>
<i>Ruff. lib. 2. cap. 21.</i> | <i>Lucius</i> an <i>Arian</i> ouer the <i>Arians</i> . <i>Socras. li. 4. ca. 16.</i>
<i>Anatolius</i> were hereticks which impugned the virginity of <i>Maria</i> , saymge that after the byrth of <i>Christ Ioseph</i> did know her. <i>August. lib. de heres. Epiph. heres. 78.</i>
<i>Collyridians</i> were hereticks which worshipped the Virgine <i>Maria</i> . <i>Epiphanius</i> in discourfing of this heresie inueheth against images and worshipping of saints & Angells. <i>heres. 78. 79.</i>
<i>Meletianus</i> were hereticks which sayd that the sonne was in the father as a lesser vessel in a greater. <i>August. lib. de heres.</i>
<i>Marinus</i> the <i>Arian</i> thought that the father was a father whe there was no sonne. Such as were of this opinion were called <i>Psathyrians</i> the reason why is to be seene in <i>Socras. lib. 5. cap. 22.</i>
<i>Eusebius</i> an <i>Eunomia</i> baptised not in the trinitie but in the deathe of <i>Christ</i> <i>Socr. li. 5. ca. 23.</i>
<i>Selencianus</i> , or <i>Hermianus</i> of one <i>Seleucus</i> taught that the substance wherof y world was made was not made of God but was coeternall with God: that God maketh not the soule, but Angells of fire & spirite; that euill is some tymes of God, and some times of the thinge it selfe: that <i>Christ</i> liueth not in the fleshe but the right hande of the Father but hath his seate in the Sunne. that there was no visible paradise that Baptisme is not to be receaued by water: that there shall be no resurrection but the dayle generation of children. <i>August. lib. de heres.</i> | | |

There is a fault of the Binders here the Leaf that is wanting here you will find it after the 600 Page.

An Ecclesiasticall

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| Anno Domini. | The reigns of the Emperors. | The Fathers of the church. | The Councils. | The Bishops of Ierusalem. | The Bishops of Antioche. | The Bishops of Rome. | The Bishops of Alexandria. | The Heretikes. |
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| | twenty yeres and reigned fiftene. <i>Valentinianus</i> was stifled to death. <i>Theodosius</i> the Emperor who of all the other was most famous throughout the worlde, fell sicke and dyed whe he had lyued 60 yeres, and raygned 16. <i>Socrat.</i> lib. 5. cap. 1. 11. 14. 15. | <i>Nestorius</i> a man of noble linage and profound learninge was chosen b. of Constantinople by a hundred & fifty bishops. <i>Socrat.</i> lib. 5. cap. 8. This <i>Nestorius</i> banished confession and the shringing priest out of the church and so did other Bishops, because that a certayne Deacon abused at Constantinople a graue matron vnder colour of confession. <i>Socrat.</i> lib. 5. cap. 19. | A counsell of a hundred and fiftie bishops met at Constantinople by the commaundment of <i>Theodosius Magnus</i> where they confirmed the faith of the Nicene coucell deuided patriarchships, decreed that no bishop shold meddle with anything out of his owne diocess, and chose <i>Nestorius</i> b. of Constantinople, <i>Socrat.</i> lib. 5. cap. 8. A counsell held at Valencia in Fraunce decredde in the time of <i>Siricius</i> b. of Rome, that Preistres shoulde not marie. <i>Ibid.</i> in concil. | | | <i>Siricius</i> was b. of Rome after <i>Damasus</i> An. Do. 383. and continued 15. yeres <i>Prosp.</i> chron. <i>Socrat.</i> lib. 7. cap. 9. This b. of Rome was the firste which decreed that priestes shold not marie. <i>Gra. Pelid.</i> | | <i>Proclianus</i> deny that <i>Christ</i> came in the flesh <i>August.</i> <i>Parricius</i> said that mans flesh was not made of God but of the Deuell, so that some dispatched them selues to caste of the flesh <i>August.</i> <i>Antropomorphia</i> were Monkes inhabitinge the deserts of Egypt which thoughte that God the father had a body & was like man, these liued in the time of <i>Chrysostome</i> . Anno Domini. 403. they had their originall of one <i>Andreas</i> mentioned before in the time of <i>Constantinus</i> . <i>Socrat.</i> lib. 6. ca. 7 hereupon it rose that God the father hadde beene painted like an olde man in a graye bearde. |
| 399. | <i>Arcadius</i> and <i>Honorius</i> the sonnes of <i>Theodosius Magnus</i> succeeded their father, the one in the east the other in the west, When that <i>Arcadius</i> had raygned 13. yeres with his father <i>Theodosius Magnus</i> , and 14. after his deafe, he dyed leauing behinde him his sonne <i>Theodosius Junior</i> , of the age of eyght yeres to succede him in the east, <i>Honorius</i> continued neuer theles in the west. <i>Socrat.</i> lib. 6. cap. 1. 1. 1. lib. 7. cap. 1. | <i>Iohn Chrysostome</i> was b. of Constantinople after <i>Nestorius</i> anno. Dom. 401. his linage and education is layde downe at large by <i>Socrates</i> . He made Antenes in the church of Constantinople. There was greate variance betwene him & <i>Epiphanius</i> b. of Cyprus. It was <i>Theophilus</i> b. of Alexandria that set them by the eares. He made a sermo against all womē & was therefore by the procurement of the emperre deposed, the people made suche adoe that he was called hom againe, yet was he exiled afterwards & died in banishment. anno Dom. 413. <i>Socrat.</i> lib. 6. ca. 2. 3. 9. 14. | | | <i>Porphyrius</i> was b. of Antioche after <i>Flavianus</i> <i>Socrat.</i> lib. 7. cap. 9 | | <i>Theophilus</i> was b. of Alexandria after <i>Timothy</i> , for feare of his life he yeldd vnto the heresie of the <i>Antropomorphia</i> which he wrote a notable booke as <i>Gennadius</i> reporteth of hi. It was he that made <i>Chrysostome</i> & <i>Epiphanius</i> deadly foes he was a spitefull mā all his life time, & in the end dyed of a lethargie <i>Socrat.</i> lib. 9. ca. 1. 7. 9. lib. 7. cap. 7 <i>Gennad.</i> catalog. vir illust. | <i>Asita</i> of a vnt a bottell, gadded about the contry with a bottell, bibbinge there of and sayinge, that they were the newe bottells whereof the Gospell spake, filled with newe wine. <i>August.</i> lib. de heres. <i>Aquarij</i> were hereticks which offered water in the sacramēt in steede of wine. <i>August.</i> lib. de heres. <i>Priscillianus</i> a Spaniard maintayned the opiniō of <i>Gnostici Manicheus</i> , and <i>Sabellius</i> being condemned by the counsell of Burdeaux he appealed vnto <i>Maximus</i> the vsurping Emperour which found him an heretik and beheaded him <i>Prosp.</i> chron. he sayd the soule was of one substance with God & come downe from heauen to endure voluntary confictes. He sayd that mans actions were gouerned by the |
| 401. | | | | | | <i>Anastasius</i> was b. of Rome after <i>Siricius</i> An. Dom. 401. and gouerned thre yeres <i>Prosp.</i> chron. <i>Socrat.</i> lib. 7. cap. 9. | | |
| | | | | | | <i>Alexander</i> was b. of Antioche after <i>Porphyrius</i> <i>Socrat.</i> lib. 7. cap. 9. | | |

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| 404. | | <p><i>Epiphanius</i> b. of Cyprus florished in the tyme of <i>Arcadius</i>. He was at deadlie enmitie with <i>Chrysostome</i>, the worker of all that mischief was <i>Theophilus</i> b. of Alexandria. He came from Constantia in Cyprus to Constantinople, celebrated the communion, gaue orders without the licence of <i>Iohn</i> the Byshop, therein to gratifie <i>Theophilus</i>. At his farewell from Constantinople he sayde thus vnto <i>Chrysostome</i>, I hope thou shalt neuer dye a Byshop. <i>Chrysostome</i> sayde vnto <i>Epiphanius</i> agayne, and I hope thou shalt neuer come aliue into this countrey. The truth is it tell out so to both, <i>Epiphanius</i> dyed by the way and <i>Chrysostome</i> in exile. <i>Socras</i> lib. 6. cap. 9. 11. 13.</p> <p><i>Theodosius</i> b. of Scythia reprehended <i>Epiphanius</i> for condemning rashlie the bookes of <i>Origen</i>. <i>Socras</i> lib. 6. cap. 11.</p> <p><i>Eusebius</i> Syrus liued about this time. His bookes were thought so notable, that they were read in the Church. <i>Ierom.</i> catalog.</p> | <p>cōdemned of spite and for no other crime. <i>Socras</i> lib. 6. cap. 14.</p> <p>A counsell was called at Cyprus by <i>Epiphanius</i>, where through the spite of <i>Theophilus</i> b. of Alexandria the bookes of <i>Origen</i> were condemned. <i>Socras</i> lib. 6. cap. 9.</p> <p><i>Theophilus</i> called a counsell at Alexandria and condemned of malice he bare vnto certayne monkes, the bookes of <i>Origen</i>. <i>Socras</i> lib. 6. cap. 9.</p> <p>A counsell held at Carthage, called the 2. decreed that priestes should not marie. tom. 1. concil.</p> <p>An other counsell helde at Carthage called the third, decreed y the clergie in their yeares of discretion shoulde eyther marie, or vow chastitie: that the chiefe Byshop should not be called the prince of priestes, or highest priest, but onelie the Byshop of the chiefe seae. tom. 1. concil.</p> <p>A counsell held at Hippo, anno Dom. 417. decreed that bishops and priestes should looke well vnto theyre owne children: that no Byshop should appeale ouer seae: that the Byshop of the head sea should not be called the chiefe priest: that no Scripture be read in the church but canonically. tom. 1. concil.</p> | <p><i>Inuenentius</i> b. of Ierusalem after <i>Praxillus</i>, he was at the counsell of Ephesus & cōdemned <i>Nestorius</i> the hereticke. an. 435. <i>Socras</i> lib. 7. cap. 3. he was also at the council of Chalcedō, in the time of <i>Marcianus</i>. <i>Eusebius</i> lib. 3. cap. 4.</p> | <p><i>Theodosius</i> was b. of Antioche after <i>Alexander</i>. <i>Theodosius</i> li. 5. cap. 38.</p> | <p><i>Innocentius</i> was b. of Rome after <i>Anastasius</i> Anno Do. 404. where he continued 15. yeares. <i>Prosp.</i> chron. <i>Socras</i> lib. 7. cap. 9. this <i>Innocentius</i> wrote vnto <i>Chrysostome</i> and to the clergie of Constantinople. <i>Socras</i> lib. 8. cap. 16.</p> | <p>starres. he condemned the eating of flesh, he parted married couples referring the creation of the fleshe, not to god but to wicked angels. He allowed of the scriptures called Apocrypha. vnto euerie of his followers he sayd. <i>Iura, peritura, secretum prodere nobis.</i> <i>August.</i> lib. de haref.</p> <p><i>Pelagius</i> a Brittainer & a monke of Bangor wrote notable bookes as <i>Gennadius</i> sayd before he fell into heresie, his heresies were these: that man without the grace of God was able to fulfill all the commaundements of God: that man had free wilk that the grace of God was geuen vnto vs according to our merites: that the iust haue no sinne in this life: that childre haue no original sinne: that <i>Adā</i> should haue died if he had not sinned. <i>August.</i> lib. de haref. <i>Polidor.</i></p> <p><i>Columbiani</i> were heretickes which sayde that the euill which is so called in respect of vs, to wit, the euill of punishment, crosse, and vexation proceeded not from God. <i>August.</i></p> <p><i>Iovinianus</i> a monke taught w the Stoickes that all sinnes were equal: that man had no sinne after baptisme: that fasting was to no purpose, that <i>Mari</i> was no virgine when she was deliuered. <i>August.</i> lib. de haref.</p> <p><i>Helvidius</i> sayd that <i>Mari</i> was a Virgine when <i>Christ</i> was borne yet afterwards to haue borne the brethren of <i>Christ</i>. <i>August.</i> <i>Gennad.</i> catalog. vir. illustr.</p> | |

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| 412. | <i>Theodosius</i> inuier the sonne of <i>Arcadius</i> , being left of the age of 8. yeares succeeded his father in the Easterne empire. Though he were lette yong yet gouerned the empire wisely by the meanes of <i>Anthemius</i> a politick man, his vertues & manner of liuing are set forth at large in <i>Socrates</i> historie. When that <i>Honorian</i> was slayne in the battaile betwene the Romaines and the Persians he proclaimed <i>Valentinianus</i> the yonger Emperour of Rome & gaue him <i>Eudoxia</i> his daughter to marriage, but he was slayne by the souldiers of <i>Aetius</i> . <i>Theodosius</i> in his life time detested all hereticks and made a lawe wherein he condemned <i>Nestorius</i> . He raygned 38. yeares & then dyed. Anno Dom. 450. <i>Socrates</i> . lib. 7. cap. 1. 22. 23. 24. 43. <i>Euagrius</i> lib. 1. cap. 12. 25. | <i>Orosius</i> a Spaniard & a learned historiographer florished about this time, <i>Gennad.</i> He wrote vnto <i>Augustine</i> , & <i>Augustine</i> vnto him agayne. <i>Primasius</i> a b. of Aphricke and the disciple of <i>S. Augustine</i> wrote vpon holie scripture. <i>Gessner.</i> <i>Iohannes Cassianus</i> the deacon of <i>Chrysostome</i> liued about this time. <i>Gennad.</i> <i>Acacius</i> b. of Amida was famous for his godly acts in the dayes of <i>Theodosius</i> the yonger. He pitied the <i>Perſians</i> captiues which the Romaines had taken, & lamented to see them perishe for want of foode. he called his clergy & sayd thus vnto them. Our Lord hath no neede either of pottingers or of cups. For he neither eateth, neyther drinketh, &c. he perswaded the so that he should the treasure, releued the prisoners, and redeemed the captiues. <i>Socrates</i> . lib. 7. cap. 21. <i>Isidorus</i> a <i>Peſſian</i> , was of greates fame in the dayes of <i>Cyrillus</i> , and wrote a booke vnto him. <i>Enag.</i> lib. 1. cap. 15. | The 4. and 5. council of Carthage layde downe the election and office of clergie men. tom. 1. concil. The counsell held at Taurinū at the foote of y Alps was held for the reformation of the clergy tom. 1. concil. The counsell of Malta condemned the <i>Pelagians</i> & <i>Donatists</i> , & concluded y all men were sinners, that the grace of God was geue to the fulfilling of the law, that infants were to be baptized to be. A counsell held at Telene in the time of <i>Zosimus</i> , the Romaines thrust vpon the clergie vowed chastitie which <i>Siricius</i> had first commaunded. tom. 1. concil. The 6. counsell of Carthage ratified the canons of the Nicene counsell tom. 1. concil. The 7. counsell of Carthage layd downe what kind of me were fit to beare witness against the clergy. to. 1. cōc. A counsell was held in Aphrike where all the prouinces came together in the tyme of <i>Bonifacius</i> & <i>Celestinus</i> bishops of Rōe, where they condemned <i>Pelagius</i> , & decreed that no bishop should be called the | | <i>John</i> was b. of Antioche after <i>Theodosius</i> he was at great variance with <i>Cyrillus</i> b. of Alexandria but they were immediately reconciled he was at the counsell of Ephesus & condemned <i>Nestorius</i> . <i>Socrates</i> . lib. 7. cap. 23. <i>E. magr.</i> lib. 1. ca. 5. & <i>Gennad.</i> catalog. | <i>Zosimus</i> was b. of Rome after <i>Innocentius</i> . Anno Dom. 418. & continued 2. yeares. <i>Prosp.</i> chro. <i>Socrates</i> . lib. 7. cap. 11. <i>Bonifacius</i> was b. of Rome after <i>Zosimus</i> 3. yeares & 9. moneths. <i>Soc.</i> lib. 7. c. 11. <i>Celestinus</i> was b. of Rome after <i>Bonifacius</i> . Anno Dom. 425 & continued 9. yeares. <i>Soc.</i> lib. 7. cap. 11. <i>Prosp.</i> chro. this <i>Celestinus</i> sent <i>Palladius</i> to be bishop of the Scots. In the time of <i>Celestinus</i> sayth <i>Soc.</i> lib. 7. cap. 11. the bishop of Rome passing y boundes of his priestly order, presumed to chalēg vnto him self secular power & authority. lib. 7. cap. 11. | <i>Cyrillus</i> succeeded <i>Theophilus</i> in the sear of Alexandria and withall he chalēged to himselfe more authoritie then euer anie other bishop had before him. From that time forth besides the ouersight & rule of his clergie and ecclesiastical affaires, the bishop of Alexandria tooke also the gouernement of temporall matters. He banished al the Iewes out of Alexandria for murdering of the christians, he condemned <i>Nestorius</i> in the counsell of Ephesus. <i>Socrates</i> . lib. 7. cap. 7. 13. 33. | <i>Rhetorius</i> was of a wonderfull vaine opinion. He thought that all hereticks walked aright and maintained the trueth. <i>August.</i> lib. de haref. <i>Pascianus</i> were hereticks which thought that the nether parts of mans bodie were made not by God, but by the deuel; & therefore yielded all those parts vnto all beastly life. Some called them <i>Venustianus</i> . <i>August.</i> <i>Tertullianus</i> were hereticks which denied seconde marriages, and sayd that the soules of wicked men became deuells after their departure out of this life, and that the soule is continued by going from one into another as much to say by carnall descent & succession. <i>August.</i> <i>Nestorius</i> the hereticke by birth a Germane, yet priest of Antioch, was sent for by <i>Theodosius</i> to Constantinople, and there made bishop. For his cruelty he was called a firebrand, he brought from Antioch a priest in his cōpanie, whose name was <i>Anastolus</i> , which taught in the Church that <i>Mari</i> was not to be called the mother of God, whome he defended, & auoyded as <i>Socrates</i> sayeth this clause the mother or beaig of God as a bugge or fraying ghost, yet he proceeded in spite, & being called to the counsell of Ephesus, he denied that <i>Christ</i> was God, and seeing that there rose great sturre thereof, he seemed to repent, but the counsell deposed and |

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| 434. | | <i>Synesius</i> b. of Cyrene an eloquent man and a profound philosopher flourished in the time of <i>Theodosius</i> . <i>Euagr.</i> lib. 1. cap. 15. | head of all priests, that no appeale should be made out of Aphrick to any other bishop. &c. tom. 1. concil. A generall councell called at Ephesus An. Do. 434. (<i>Prosper</i> , chron.) of 100. bishops, where <i>Nestorius</i> the heretick was condemned. <i>Socras</i> . lib. 7. cap. 33. <i>Euagr.</i> lib. 1. cap. 4. | | | <i>Celestinus</i> sent <i>Patrike</i> a Brittain borne into Ireland who preached ther 40. yeares. <i>Func.</i> cronolog. | | banished him into Oasis, God winked not at his impietie, but plagued him diuerslie from aboue, his tongue was eaten vp of wormes, and so he dyed. <i>Socras</i> . lib. 7. cap. 22. 23. 29. <i>Euagr.</i> lib. 1. cap. 23. 27. |
| 435. | In the raigne of this <i>Theodosius</i> the Brytaines sent for the Saxones out of Germany to assist the against the Scots and Picts. <i>Vortiger</i> the King entertained the, reasoned with the of their faith, found them papists, that they worshipped Saturne, Iupiter, and Mercury, whome they called Woden, and in the honor of him Wodes day, that is wednesday. They worshipped also Venus, who they called Frea, thereof cometh Friday. These Saxons whē they together with the Brittaines had foyled the Scots and Picts, trayterously fell vpon their owne maisters the Brytaines, and droue them to the mountaines, and called them after their countrey language Wallmen, that is, straungers. Flor. hist. <i>Funcius</i> . <i>Polydorus Virgil</i> . <i>Beda</i> lib. de temporum ratione. | <i>Augustinus</i> works, flourished in the raigne of <i>Theodosius</i> . He wrote also a notable chronographic. <i>Genad.</i> <i>Symeon</i> a religious man in the time of <i>Domnus</i> b. of Antioche was the author of a straunge kinde of life. He liued many yeres in a pillar. Hewas knowne to be a godlie man. <i>Euagr.</i> lib. 1. cap. 12. lib. 2. cap. 10. <i>Socrates Scholasticus</i> which continued in seuen bookes the ecclesiasticall history of <i>Ensebius</i> <i>Paphlagon</i> frō <i>Constantinus Magnus</i> vnto the better parte of <i>Theodosius</i> iniur his raygne, was about this time of greates fame throughout all Greece. | A councell was called at Rome by <i>Valentinianus</i> the yonger, where <i>Sixtus</i> the b. purged him selfe of certayne crymes that were laide to his charge. <i>Sixtus</i> called a councell at Rōe to examine the doings of <i>Polychronus</i> b. of Ierusalem. to. 1. cōc. The councell of Agatha decreed that none should be made priest afore he were 30. yeares olde that the clergie shoulde weare such attire as became their profession with manie other constitutions. to. 1. concil. The 1. & 2. cōcell held at Aurenge decreed amongst other things that such as fled to sanctuaries should be ayded: cōdēned | I find tom. 1 concil. That in the time of <i>Sixtus</i> b. of Rome there was one <i>Polychronus</i> b. of Ierusalem a verie thorte while & depōsed in a councell helde at Rome for Simony and extortion: But other wryters make no me tion of him and say that from <i>Theodosius</i> to <i>Martianus</i> the Emperour, <i>Inuenialis</i> was b. of Ierusalem. | <i>Sixtus</i> the thirde was b. of Rome after <i>Celestinus</i> , An. Dom 435. and continued 8. yeares. <i>Prosper</i> . chr. One <i>Bassius</i> laide diuers crimes to his charge so that he called a councel & purged him selfe. tom. 1. concil. <i>Genad</i> catalog. | | <i>Abelina</i> were hereticks about Hippo in Aphricke, so called of <i>Abel</i> the sonne of <i>Adam</i> : wiuces they abhorred, yet liued they not without. Men and women vnder colour of chastitie lyued in one house, and to be their heire they wold alwayes adopt one or other of their neyghbours children. <i>August.</i> A sect of heretickes the first authors name is not knowen, sayde that after the resurrection this world should not be chaunged, but remaine still as it doeth, contrarie to the Scripture, which sayth there shall be a newe heauen and a newe earth. <i>August.</i> An other sect went alwayes barefoote not for the affliction of the bodye, but because they vnderstood fondly certayne places of the Scripture. <i>August.</i> An other sect would neuer cate meat with men. They tooke the holy ghost for a creature. <i>August.</i> An other hereticke sayde that the diuinitie of <i>Christ</i> forswore when his naked bodie was nayled to the trece. <i>August.</i> An other there was which sayd that God was of three parts, the father, the sonne, and the holie Ghost, calling them all not absolute personnes, but parts of one. <i>August.</i> | |

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| 443. | | <p><i>Theodoretus</i> b. of Cyrus wrote about this time the ecclesiasticall history comprising a hundred & five years.</p> <p><i>Sozomenus</i> wrote the Ecclesiasticall history from <i>Constantinus Magnus</i> vnto the raygne of <i>Theodosius inior</i>.</p> <p><i>Maximus</i> b. of Taurinum one y wrote many notable tractes liued about this time.</p> <p><i>Gennad</i> catalog.</p> | <p>of wil & grace of merits. tom. 1. concil.</p> <p>The 1. and 2. councilles helde at Vasio, in the time of <i>Theodosius</i>, decreed that in suche churches where preachers were not, Deacons should reade homilies. tom. 1. concil.</p> <p>A council held at Carpétora decreed that y Byshop should not poule the parish. tom. 1. concil.</p> <p>The 3. council of Arelate decreed that no deacon should be made before he were 35. yere olde, no priest before 30. yere. tom. 1. concil.</p> <p>A prouinciall council was held at Constantinople, where <i>Eutyches</i> was condemned. <i>Enag.</i> lib. 1. cap. 9.</p> <p>An hereticall council held at Ephesus, where by the meanes of <i>Discorsus</i> b. of Alexandria, <i>Eutyches</i> the hereticke was restored. <i>Enag.</i> lib. 1. cap. 10.</p> | | | <p><i>Leo</i> was b. of Rome after <i>Sixtus</i> Anno Dom. 443. where he continued 31. yeres. <i>Prosp.</i> chr. <i>Palmer.</i> <i>Enag.</i> lib. 1. cap. 10. He died in the time of the Emperour <i>Leo</i> & <i>Marcianus</i>. <i>Gennad.</i> catalog.</p> <p><i>Maximus</i> was b. of Antioche after <i>Dionysius</i>. he was at the council of Chalcedo. <i>Enag.</i> lib. 1. cap. 4.</p> | <p><i>Discorsus</i> was b. of Alexandria after <i>Cyrill</i>, he was of <i>Nestorius</i> opinion, & deposed by the council of Constantinople. He was also of <i>Eutyches</i> opinion, and deposed by the council of Chalcedon. <i>Enag.</i> lib. 1. cap. 10. lib. 1. cap. 5.</p> <p><i>Proterius</i> was b. of Alexandria after the council had deposed <i>Discorsus</i>, he was a godlie man, yet a souldier ranne him through with a naked sworde vpon Easter day, and the seditious persons after his death burned him to ashes. <i>Enag.</i> lib. 1. cap. 5.</p> | <p>some heretiks said that the water was not made by God, but was alwayes coeternall w him. <i>August.</i></p> <p>Some said that the bodie and not the soul was the image of God. <i>August.</i></p> <p>Others sayde that the soules of wicked men were turned into deuells & to euerie sorte of beasts correspondent to their merits. <i>August.</i></p> <p>Some sayde that when <i>Christ</i> wente to hell all the vnfaithful beleued & were deliuered. <i>August.</i></p> <p>Other saye that <i>Christ</i> was alwayes with y father, but not alwayes a sonne. <i>August.</i></p> <p><i>Eutyches</i> mayntained the opinions of <i>Nestorius</i> & said that our Lord consisted of 2. natures, before the diuinity was coupled with the humanity, but after the vninge of the to be of one nature, & that the body of <i>Christ</i> was not of one substance w ours. The council of Constantinople deposed him, but he appealed vnto <i>Theodosius</i>, & procured the council of Ephesus to be summoned where <i>Discorsus</i> the heretick restored him. <i>Enag.</i> lib. 1. cap. 9.</p> <p>This <i>Eutyches</i> being cōdēned in the council of Chalcedo brake out in these words. this is the fayth that I was baptized in, this is the fayth which I haue lear-</p> |
| 450. | <p><i>Marianus</i> a Thracis succeeded <i>Theodosius inior</i> in y easterne Empire. He was one that behaued himselfe virtuously towards God & man. He raygned 7. yeres and then died. <i>Enag.</i> li. 1. ca. 22. li. 1. ca. 18.</p> | <p><i>Gennadius</i> a learned writer, the autor of the catalogue of famous men which is found among <i>Isidore</i> works. florished about this time.</p> | <p>A council of 630. Byshops was helde at Chalcedon by the commandement of <i>Marcianus</i>, where <i>Discorsus</i> b. of Alexandria was deposed, <i>Nestorius</i>, <i>Eutyches</i>, & <i>Macedonius</i> cōdēned. <i>Enag.</i> lib. 1. cap. 1. 4. 10.</p> | <p><i>Theodosius</i> was by the idle monkes made b. of Ierusalem in the absence of <i>Isidore</i>, but <i>Marianus</i> the Emperour deposed him, and restored the other. <i>Enag.</i> lib. 1. cap. 5. lib. 3. cap. 6.</p> | | | | <p>I was baptized in, this is the fayth which I haue lear-</p> |

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| | <p>Maximus in his time was Emperour of Rome after Valentinianus death 70. days but Glycerichus king of the Védals tooke Rome; tore Maximus in peeces threw his caraffe into Tiberis, & went backe to Carthage.</p> <p>Anitus was Emperoure after Maximus 8. moneths.</p> <p>Maianus was Emperour of Rome in the end of Marrianus & the beginning of Leo where he raigned 4. years. But Severus dispatched him & tooke his roome himselfe. Eng. lib. 2. cap. 7. Palmer. chron.</p> <p>Leo was Emperour in the East after Marrianus. He wrote vnto Anatolius b. of Constantinople for to examine the sturre risen at Alexandria about the murdering of Proterius & the election of Timotheus. He governed 17. yeares & deposed himself placing in his roome Leo the sonne of his daughter Ariadne and of Zeno, but this younger Leo dyed immediately & Zeno</p> | <p>Iohannes Damaschus a learned writer wrote against the Arians. Penit.</p> <p>Anatolius b. of Constantinople flourished in the dayes of Leo. Eng.</p> <p>Paulinus b. of Nola in Italie was of great fame about this time, he gaue all his substance to redeeme captiues & pore prisoners. Palmer. chron.</p> | <p>A councell held at Venice about this time decreed that no clergie men should wander from one diocesse to another without dimissarie letters: that they shoulde not be at wedding dinners, daunces, & hearing of wanton sonnets: that throughout the same prouince, they obserue one maner of diuine seruice. tom. 2. concil.</p> <p>A councell was called at Tours in Fraunce for the reformation of Ecclesiasticall matters. tom. 2. concil.</p> <p>A councell held at Rome in the time of Hilarius confirmed the Nicene Creede, that such as had Canonically impediments were not to be made priests. tom. 2. concil.</p> | | <p>Martyrius b. of Antioch. Nicophor. Theodoret. collect.</p> <p>Julianus b. of Antioch. Nicophor. Theodoret. collect.</p> | | <p>Timotheus AEthrus, a monk was by the seditious persons made b. of Alexandria while Proterius liued, he was of Apollinari- us opinion & immediatly deposed by Leo. Eng. lib. 2. cap. 8. 11. he wrot about the monkes lodgings in the nyght time & cried like a spirite, that they should chose Timotheus AEthrus to their bishop, meaning him selfe. Theod. collect.</p> <p>Timotheus Bassicus, otherwise called Salsacio lus was b. of Alexandria after the exile of his predecessor. Eng. lib. 2. cap. 12. but he was banished not long after.</p> | <p>ned of the fathers, and in this sayth will I die. tom. 1. concil.</p> <p>Discours b. of Alexandria was an Eutychiean. Eng.</p> <p>Timotheus an heretical bishop</p> <p>Accephali were a confuse multitude of hereticks without a head which reuiled the councell of Chalcedon, and sayde that Christ had but one nature. Palmer. chron.</p> |

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| 458.
<i>Arthur king of Brytaine a noble and a valiant Prince is sayde about this time to be of great fame throughout the west partes of the world. After Aureli^{us} Ambrosius, & Valerian^{us}, he quized him selfe of the Saxons. He subdued Ireland and the Isles of Orkney, also Holland, & Gwentland. He overranne all Fraunce, he slue at Angust^{us} Duxum Lucius a Consul, and generall of the Roman army. he determined to see Rome, but hearing of the treason of Mordred, he hastened hie, slue Mordred, & there took his deather wound. He lyeth buried at Glasfenburie. Flor. Iust.</i> | his father ruled the empire alone. <i>Ena. lib. 1. cap. 8. 9. 17.</i>
<i>Seuerus</i> was Emperour of the West, and abode at Rauenna after <i>Maximianus</i> foure yeares. <i>Palmer, chronic.</i>
<i>Aurelianus</i> was sent from Leo to be Emperour of Rome, where he continued five yeares. <i>Enag. lib. 2. cap. 16.</i>
<i>Olympius</i> was emperour 7. moneths.
<i>Glycerius</i> was Emperoure five yeares, whome <i>Nepos</i> deposed.
<i>Nepos</i> was Emperour of Rome 36. dayes, whom <i>Orestes</i> deposed. <i>Orestes</i> made <i>Augustulus</i> his sonne Emperour.
<i>Augustulus</i> the sonne of <i>Orestes</i> , raygned one yeare, he was the last Emperour of Rome of the thousand & three hundred yeares since the raygne of <i>Romulus</i> .
Through sedition & ciuill warres it fell out, that the Empire came to nought. Many raygned in the west of a quall authoritie. <i>Odoacer</i> that succeeded <i>Augustulus</i> , would not call him selfe Emperour but king. There was no Emperour of the West the space of 330. yeares afore the yeare of our Lorde eight hundred. when <i>Carolus Magnus</i> king of Fraunce was by Leo the 3. of that name b. of Rome crowned Emperoure. From that time the Emperours of the West were called the Emperours of Germanie. <i>Enag. lib. 2. cap. 16. Marsh, Palmer, chronic.</i>
<i>Zeno</i> succeeded <i>Leo</i> in the empire, a wicked & a beastly lyer. <i>Basiliscus</i> the tyrant ouercame him became Emperour 3. yeares, and proclaimed his sonne | | | <i>Anastasi^{us}</i> was b. of Ierusalem after <i>Iuuenalis</i> . One as it is reported y subscribed vnto the cōdemnation of the counsell of Chalcedō for fear of <i>Basiliscus</i> . <i>Enag. lib. 3. cap. 5.</i> | <i>Basiliscus</i> b. of Antioch. <i>Enag. lib. 2. cap. 10.</i> | | | |
| 475. | | | | | <i>Peter Cnaph^{us}</i> b. of Antioch. He was an hereticke & condemned the cōcell of Chalcedō. He was afterwarde deposed by <i>Zeno</i> the Emperoure. <i>Enag. lib. 3. cap. 5. 8.</i> | <i>Simplicius</i> was b. of Rome, after <i>Hilari^{us}</i> Anno Do. 470. where he continued 15. yeares, he wrote vnto <i>Zeno</i> the emperour, and <i>Zeno</i> vnto him again touching <i>Iohn</i> b. of Antioch that was deposed. <i>Palmer, chronic. Enag. li. 3. cap. 15.</i> | <i>Timotheus</i> was called from exile, where he had bene 18. yeares by <i>Basiliscus</i> the tyrant, & restored to the seate of Alexandria. He accused the counsell of Chalcedon. <i>Zeno</i> purposed to persecute him, but seeing that he was an olde man, he let him alone, & shortly after he died. <i>Ena. lib. 3. cap. 4. 6. 11.</i>
<i>Petrus Mog^{us}</i> was made b. of Antioch after the deathe of <i>Timotheus</i> but <i>Zeno</i> was offended w th it, and thrust him out. <i>Ena. lib. 3. cap. 11.</i> | <i>Peter Cnaph^{us}</i> b. of Antioch was an <i>Eutychean</i> , he accused the counsell of Chalcedō, troubled all Egypt, & set the religious men by the eares. <i>Enag. lib. 3. cap. 16. 17. 21.</i>
Idle monkes within the prouince of Alexandria, fell to the heresie of <i>Eutyche^{us}</i> , & to reuile the counsell of Chalcedon. <i>Enag. lib. 3. cap. 17.</i>
<i>Petrus Mog^{us}</i> b. of Alexandria was an hereticke <i>Enag.</i> |

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| 435. | Marcus, Caesar. This Basiliscus sent letters euerie where, and condemned in them the councell of Chalcedon. But he was faine by reason of the schisme that rose therof at Constantinople to call in his letters, and not longe after Zeno came with greate power, and overthrew him, slue him, his wife and children. This Zeno rayned 17. yeares, and dyed of the falling sicknes. <i>Enag. lib. 2. cap. 17. lib. 3. cap. 1. 3. 4. 7. 8. 19.</i> | Dionysia with Maioricius her sonne suffred infinite tormētts for the faith in Christ. <i>Anon. chron. Fulgentius florished about this time. Palmer. chron. Hefychius wrote a learned cōmentarie vpon Leuiticus. Conrad. Lycost.</i> | A councell held at Tarraco in Spayne in the time of Felix, layde downe certaine canons for the reformation of the clergie. <i>tom. 2. concil.</i> All the bishops of Aphricke came together by the cōmaundement of Honoricus the Ariā, where his heresie was confirmed, and 444. godly bishops exiled. <i>Anon. chron. part. 2. tit. 11.</i> | Martyrius was bishop of Ierusalem after Anastasius. <i>Enag. lib. 3. cap. 16.</i> | Calandio was b. of Antioche after the death of Sreuen he accursed both the letters of Basiliscus and of Timothe. <i>Enag. lib. 3. cap. 10. Petrus Cna phorus after y deafe of Calandio was restored vnto the bishoprick. Enag. lib. 3. ca. 16.</i> | Felix the 2 of that name was b. of Rome after Simplicius an. Dom. 485. where he continued 9. yeares. <i>Enag. lib. 3. cap. 18. 19. 20. Anon. chron.</i> | Timotheus Basiliscus is by Zeno called from exile & restored to his byshopricke. <i>Enag. lib. 3. cap. 11. Iohn succeeded Timotheus, he made sure in his predecessors dayes that the Emperor would graūt him the nominating of the next incumbent, & swore he woulde not take it him selfe, whē the sea was voyd he gaue the electors money, forgot his othe, and became byshop himself, therefore the Emperour deposed him. <i>Enag. lib. 3. cap. 12.</i></i> | Homericus king of the Vandals was an Arian & exiled 334. bishops. <i>Homer. catalog. heret. But sayth Anson. chron.</i> He exiled of the clergie and laytie to the nūber of 4975. persons. <i>Enag. lib. 4. cap. 14.</i> The east churches were wōderfullie infected and at great dissentio about the heresies of Nestorius, Eutyches, and Dioscorus. <i>Enag. lib. 3. cap. 31.</i> |
| | From the raygne of Augustus (in the 42. yeare of whose Imperie Christ was borne) vnto the death of Zeno and the creation of Anastasius there are 532. yeares, and 7. moneths: from the raygne of Dioclesian 207. yeares and seauen moneths: from the raygne of Alexander Magnus king of Macedonia 832. yeares and seauen moneths: from the building of Rome, and the kingdome of Romulus 1052. yeares and seauen moneths: from the destruction of Troie 1686. yeares and 7. moneths. <i>Enag. lib. 3. cap. 29.</i> | | | Salustius was b. of Ierusalem after Martyrius. <i>Ena. lib. 3. cap. 36.</i> | Palladius was b. of Antioche after Peter. <i>Enag. lib. 3. cap. 23.</i> | Gelasius was b. of Rome after Felix. Anno Do. 194. where he continued 4. yeares, rom a. concil. | Petrus Mogus is againe restored by Zeno, vpon conditiō that he will renounce his heresie. <i>Enag. lib. 3. ca. 12.</i> | The monks of Cōstantinople were hereticks of Eutyches opinion. <i>Enag. lib. 3. cap. 31.</i> Certaine Maniches were sold at Rome in the time of Gelasius they were banished & their books burned to ashes. <i>Palmer. chron.</i> The monks of Syria were hereticks, came in a heate to Antioch, made there an insurrection, so that a great nūber of the in freed of earth were buried in the riuer Orontes. <i>Ena. lib. 3. ca. 31.</i> |
| 492. | Anastasius succeeded Zeno in the Empire. He tooke not onely the Empire after him, but also his wife. Whē he sawe the great sedition that rayned in the church he called the people together, and tolde them he would be Emperour no longer, but the people seeing this quieted themselves, requested him to continewe their Emperour, so he did and dyed shortly after when he had rayned 17. yeares three moneths, and three dayes. <i>Enag. lib. 3. cap. 29. 44.</i> | Egesippus a great diuine florished about this time. <i>Sabell.</i> | A Synode of 70. b. was called together at Rome by Gelasius, where the Canonickall Scriptures were leuered from such as were Apocrypha. <i>tom. 2. concil.</i> A Synod met at Epauis & decreed that no clergy mā shold eyther hunt or hauke: that throughout the prouince suche diuine seruice as the Metropolitane liked of should be retained. <i>tom. 2. cōc.</i> | | Fleulamus was b. of Antioche after Palladius, but Anastasius the emperour deposed him for sedition. <i>Enag. lib. 3. cap. 23. 30. 31.</i> | Anastasius 2. was b. of Rome after Gelasius 2. yeares. <i>tom. 2. cōc.</i> | Athanasius succeeded Peter in the bishopricke of Alexandria. <i>Enag. lib. 3. cap. 13.</i> | |

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| | some do write of him that he shoulde commaunde not a Trinitie, but a quaternitie to be worshipped and therefore was smitten with a thunder bolt, and so dyed. P. diabolond. | Remigius a bishop of Fraunce flourished about this time. Volat. | A councell held at Rauenna in preface of Theodoricius debated the schism that rose about the election of a b. of Rome, and chose Symachus Palmer. chron. Six synods were helde at Rome in the time of Symachus touching the election of a b. of Rome and the preservation of Church goods. tom. 2. concil. A councell held at Ilerda in Spaine decreed that suche as slewe the child in the wombe with potions & simperfauces shoulde be banished the communion the space of 7. yeares, that clergymen being defamed should purge them selves. tom. 2. c6c. A councell held at Valentia in Spaine decreed the Gospell should be read after the epistle tom. 2. concil. A councell held at Aurelia in the time of Hormisdas decreed that Lent should be solemnlie kept before Easter, the rogation weeke with the ember dayes about the ascension tom. 2. c6c. A councell held at Gerunda in Spaine decreed that euery province should observe one order of diuine seruice | Helias was b. of Ierusalem after Salustius. Enag. lib. 4. cap. 36. | Senerus was b. of Antioche after the deposition of Flavianus. Before he was priest he was a counsellor & pleaded law at Berytus, after he was made Bishop he fell into the heresie of Eutyches. Enag. lib. 3. cap. 33-34. | Symachus was b. of Rome after Anastasius 15. yeares, tom. 2. concil. | Olympus an Arian bishop as he bayned himselfe at Carthage, and blasphemed the blessed trinitie, was sodainly smitten from heauen with three fire darts, and burned quick. Palmer chronic. Senerus b. of Antioch was of Eutyches opinion. Infirmus the emperor in the first yeare of his raigne caused his tong to be pulled out of his mouth, because he reuiled the councell of chalcodon, & preached rayling sermons. Enag. lib. 4. cap. 4. Deterius an Arian b. of Constantinople as he baptized one Barbas he vsed this forme: I baptize Barbas in the name of the Father, through the Sonne, in the holy Ghost. Theod. collect. | |
| 519. | Infirmus a thracian succeeded Anastasius he fauored the council of Chalcedon. He dispatched through wiles a greate number of tyrantes whome he suspected. When he had raygned 8. yeares 9. moneths, and three dayes, he proclaimed Infirmianus his fellowe Emperour, raygned with him foure moneths, then dyed. Enag. lib. 4. cap. 1. 2. 3-9. | Brigida a mayde, whose relations are at this day extant flourished about this time. Palmer. chron | Petrus b. of Ierusalem after Helias. Enag. lib. 4. cap. 36. the generall councell helde at Gostino wrote vnto him what they had done to. 2. c6c. Paulus was b. of Antioche after Senerus. Enag. lib. 4. cap. 4. Euphrasius succeeded Paulus, he dyed in the earthquake, which was at Antioch the 7. yeare of Infirmus. Enag. lib. 4. cap. 4. 5. | John succeeded the former John. Enag. lib. 3. ca. 23. | Theodosius was b. of Alexandria after John, Infirmianus deposed him for maintayning the heresie of Eutyches. Enag. lib. 4. cap. 9. 11. 36. | | | Benedictus the first founder of the order commonlie called S. Benedictes dyed sayth Volaterran. li. 21. Anno Dom. 518. He was the first and the onely denier of a generall trade of life with in the first 600. yeares after Christ & because he presumed to inuent a new way which all the godly fathers before him neuer thought of I layde him here downe for a schismaticke: and caught him in the catalogue of hereticks. |

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| 525. | | | that baptisme should be ministred onelie at Easter and whitsontide and at other times if necessitye so required: that the Lordes prayer should be sayd at morning & euening prayer. to. 2. concil. | | <i>Euphremius</i> a noble man succeeded <i>Euphrasius</i> in the bishopricke of Antioche. <i>Euagr.</i> lib. 4. cap. 6. | <i>John</i> was B. of Rome after <i>Hormisdas</i> . an. Dom. 525. and continued there 2. yeares and 10. moneths. <i>Palm</i> chron. | | <i>Monothelists</i> were heretickes which denied that <i>Christ</i> had 2. wils, a diuine & humane. <i>Volater.</i> lib. 17. |
| 528. | <i>Iustinianus</i> succeeded <i>Iulianus</i> in the empire. He was couetous, cruell, & careles of that which was good. The Emperresse his wife fauored the heretical opinion of <i>Eutyches</i> . He him selfe fell vnto a blasphemous opinion, which is to be sene in the catalogue of the hereticks. he raigned 38. yeares, 8. moneths, died and went straight down to hell as <i>Euagrius</i> thinketh. <i>Euagr.</i> lib. 4. cap. 10. 29. 11. 38. 40. lib. 5. cap. 1. | <i>Priscianus</i> the greatesse grammarian liued in the time of <i>Iustinianus</i> . <i>Palm.</i> chron. | A councell held at <i>Caesaraugusta</i> accursed such as receaued the Sacrament & eate it not in the church. tom. 2. concil. | | <i>Felix</i> 4. was b. of Rome after <i>John</i> , and continued 4. yeares. <i>Anton.</i> chron. | <i>Bonifacius</i> 2. was b. of Rome after <i>Felix</i> 2. yeares. <i>Anton.</i> chron. tom. 2. concil. | <i>Zoilus</i> was b. of Alexandria after <i>Theodotus</i> . <i>Euagr.</i> lib. 4. cap. 11. | <i>Theodora</i> the wife of <i>Iustinianus</i> the Emperour, was of <i>Eutyches</i> opinion. <i>Euagr.</i> lib. 4. cap. 10. <i>Iustinianus</i> the emperour wrote an edict, but God bereaued him of his life afore he published it, where he affirmed that the bodie of <i>Christ</i> was not subiect to corruption, that it was voyd of the naturall affections which appertaine therunto: that he eate before his passion as he did after his resurrection: that his moste holy body was no thing chainged for all the framinge thereof in the mothers womb, & for all the naturall and voluntary affections. <i>Euagr.</i> lib. 4. cap. 38. this is that <i>Iustinianus</i> whose lawes are so muche made of throughout the world. |
| 529. | | <i>Barsanuphius</i> a religious man was of great fame in the time of <i>Iustinianus</i> . <i>Euagr.</i> lib. 4. cap. 31. | The 2. councell held at Toledo decreed that all what so euer the clergie held de iure should returne vnto the Church after theyr decesse. to. 2. concil. | | <i>John</i> 2. was b. of Rome after <i>Bonifacius</i> 2. yeares tom. 2. concil. | <i>Agapetus</i> was b. of Rome after <i>John</i> 2. one yere <i>Anton.</i> chron. | | <i>Apollinaris</i> was b. of Alexandria after <i>Zoilus</i> . <i>Euagr.</i> lib. 4. cap. 36. |
| 537. | | <i>Menas</i> Patriarche of Constantinople florished about this time. to. 2. concil. | A generall councell was called at Constantinople in the 27. yeare of <i>Iustinianus</i> the Emperour, and in the time of <i>Vigilius</i> b. of Rome where they condemned the heresies of <i>Anthimus</i> b. of Constantinople, <i>Seserius</i> b. of Antioche, <i>Peter</i> <i>Cnaphens</i> , <i>Theodorus</i> and <i>Zosimas</i> : they allowed the 4. former generall councelles: decreed that <i>Maria</i> should be called the mother of God: and condemned <i>Orogenus</i> . tom. 2. concil. <i>Euagr.</i> lib. 4. cap. 37. | <i>Domitianus</i> b. of Antioch after <i>Euphremius</i> . <i>Euagr.</i> lib. 4. ca. 37. | <i>Anastasi</i> was b. of Antioche after <i>Domitianus</i> . He rebuked <i>Iustinianus</i> for his heresie. <i>Iustinus</i> 2. deposed him vpon false reports, & as some say because he woulde not geue him mony for his bishopricke. <i>Euagr.</i> lib. 4. cap. 38. 39. | <i>Siluerius</i> was b. of Rome after <i>Agapetus</i> one yeare. tom. 2. concil. | | <i>Andreas</i> an Italian went about the cōtre leading in his hand a blind redde dogge, tolde mens fortunes, but he brought them into greatesse misfortune, by deceauinge of them with hereticall fables. <i>Euagr.</i> Ab. V. perg. |

| Anno Domini. | The raygne of the Emperours. | The Fathers of the Church. | The Councils. | The bi. shops of Ierusalem. | The Bishops of Antioche. | The Bishops of Rome. | The bishops of Alexandria. | The bishops of the East. |
|--------------|--|----------------------------|--|---|---|--|---|--------------------------|
| 566. | <i>Iustinus</i> the seconde of that name succeeded <i>Iustinianus</i> in the empire. He liued wantonly, fared deliciouſlie, ſoulde benefices vnto ignorant prieſtes. He craftely compaſſed the death of <i>Iuſtinus</i> his coſine. In the ende he fell into a frenſie, vttered lamentable ſpeeches, and bequeathed the empire vnto <i>Tiberius</i> . he raigne twelve yeares & 10. moneths. <i>Enagr. lib. 5. cap. 1. 2. 3. 7. 8. 11. 13. 23.</i> | | The 4. & 5. counsell of Aurelia were called together in the time of <i>Pelagius</i> 1. to. 2. concil.
A 2. counsell held at Tours in Fraunce. to. 2. concil.
A counsell called at Paris touchinge Church goods. tom. 2. concil.
A counsell was called at Hiſpalis in Spaine touching the church goods in the time of <i>Pelagius</i> . 2. tom. 2. concil. | <i>Eusebius</i> b. of Ierusalem. <i>Enagr. lib. 4. cap. 31.</i> | | <i>Iohn</i> the 3. was b. of Rome after <i>Pelagius</i> , and continued 12. yeares. tom. 2. concil.
<i>Benedictus</i> was b. of Rome after <i>Iohn</i> . 3. anno. Dom. 576. where he continued 4. yeares. tom. 2. concil. <i>Palm. chro.</i>
<i>Pelagius</i> 2. was b. of Rome after <i>Benedictus</i> , and continued 10. yeares. tom. 2. concil. | <i>Iohn</i> succeeded <i>Apollinaris</i> in the ſee of Alexandria. <i>Enagr. lib. 5. ca. 16.</i> | |
| 577. | <i>Tiberius</i> became Emperour after that <i>Iuſtinus</i> 2. fell into frenſie. He was a godly man, he raigne 7. yeares & 11. moneths. <i>Enagr. lib. 5. cap. 11. 13. 23.</i> | | The 3. counsell of Toledo condemned the Arian hereſie. to. 2. concil.
The 1. and 2. Synods called at Liſs for the remouing of ſchiſme rayſed in the church. tom. 2. concil.
The 1. and 2. Synods called at Matiscona reformed eccleſiaſtical matters. tom. 2. concil. | <i>Iohn</i> b. of Ierusalem. <i>Enagr. lib. 5. cap. 16.</i> | <i>Gregorius</i> b. of Antioch after the depoiſition of <i>Anaſtaſius</i> . <i>Enagr. lib. 5. cap. 6.</i> | <i>Gregorius</i> was b. of Rome after <i>Pelagius</i> . Anno Dom. 590. and continued 13. yeares. tom. 2. concil. He ſent <i>Auſtin</i> into England to conuert the Saxons that were pagans to the fayth. Flor. hiſtor. | <i>Eulogius</i> ſucceeded <i>Iohn</i> in the biſhoprick of Alexandria who as <i>Nicophorus</i> reporteth continued 25. yeares. <i>Enagr. lib. 5. cap. 16.</i> | |
| 583. | <i>Mauricius</i> the Emperour ſucceeded <i>Tiberius</i> in the empire. | | | | | | | |
| 595. | 12. <i>Mauricius</i> . | | | | | | | |

Hitherto (gentle reader) haue I runne ouer in this Chronographie the principall things which are to be conſidered within the firſt ſixe hundred yeares after Chriſt, as farre forth as theſe authors whoſe hiſtories I translated haue continued their times. *Enagrius* the laſt of theſe Hiſtoriographers ended the 12. yeare of *Mauricius* the Emperour, and there I reſt with him, leauing the times following (which are wonderfully corrupted) to ſuch as are diſpoſed to diſcourſe of them. This tranell haue I taken that the truth of the pureſt age after Chriſt might appeare, and the ſtate of the moſt auncient Churches might be knowne of ſuch as in theſe dayes ſeek to ouerthrowe the ſtate, bring the religion to contempt, the Chriſtians to a lawleſſe ſecuritie, hoping that by the viewe of orderlie diſcipline things which be amiſſe may be redreſſed accordingly. I wiſh thee health, knowledge of the truth, feare of God, faith to beleue in him, thy ſouls health & ſaluation in the end.

Farewell. *H. J.*

James

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Amos H. 100
Laus Deo.

Faultes escaped in the printing.

Fol. 4 Line 49 for them typically reads them then typically. *fol. 7 line 3* for dicit reads dicit. *fol. 12 left line* for Afflatu reads Afflatu. *fol. 13 line 45* for confuteth reads confuted. *fol. 13 line 47* for confuted reads confuted. *fol. 14 line 19* for Raptu reads Raptu. *fol. 16 line 12* for to reads to. *fol. 17 line 43* for drawn reads drawn. *fol. 45 line 4* for Apion reads Apion. *fol. 49 line 42* for fasting reads fasting. *fol. 50 line 14* for and reads among. *fol. 51 line 36* for makes reads makes. *fol. 53 line 12* for and might reads and doys. *fol. 62 line 32* for comfortable reads comfortable. *fol. 63 line 48* for Marcan reads Marcan. *fol. 81 at the marge* for Patam reads Patam. and line 27 for the reads that. *fol. 90 line 19* for he said reads I said. *fol. 97 line 16* for of reads for. *fol. 103 line 42* for Clama reads Clama. *fol. 110 line 2* for a Balyon reads in Balyon. and line 40 for some read some. *fol. 120 line 2* for body reads boy. and line 32 for Themidres reads Themidres. *fol. 123 line 44* for enduring reads endured. *fol. 125 line 43* for send reads send. *fol. 130 line 37* for Paufier reads Paufier. and line 55 for Diuysiu reads Diuysiu. *fol. 134 line 34* for facum reads facum. *fol. 139 in the marge* for Neceafaren reads Neceafaren. *fol. 141 line 13* for full delicate reads full and delicate. *fol. 143 first line* for is what purpofe we relate reads do we relate. and line 23 for Phameroth reads Phameroth. *fol. 150 at the marge* for Philomoru reads Philomoru. *fol. 158 line 21* for entrance reads entrance. *fol. 162 line 11* for here reads there. *fol. 170 line 11* for not all reads not at all. *fol. 176 line 29* for the time of Petru reads that time Petru. *fol. 189 line 19* for confuteth reads chaffuteth. and line 38 for wrought reads wrought. *fol. 205 line 9* for among reads among. *fol. 215 line 27* for peffilence reads peffilence. *fol. 221 line 4* for vnuadufidly reads vnuadufid. *fol. 225 line 25* for promifes reads promifes. *fol. 240 line 16* for facum reads facum. *fol. 241 line 21* for expareth reads endareth. line 40 for becheafed reads becheafed. *fol. 246 line 9* for your reads you. *fol. 250 line 3* for he would reads I would. *fol. 264 line 21* for attributing God reads attributing to God line 41 for and the fonne of God reads the fonne God. *fol. 277 line 25* for Phatmu reads Phatmu. *fol. 360 for king reads king. fol. 401 line 17* for Placin reads Procin. *fol. 450 v. h. line* midnight as he far in. *fol. 507 ver 26* for han reads can. *fol. 598 could reads could.*

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